

Keeping what we value in play

Exercises to accompany *Psychology for a Better
World: Working with People to Save the Planet* and
The Infinite Game: How to Live Well Together

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Introduction

Psychology for a Better World: Working with People to Save the Planet and *The Infinite Game: How to Live Well Together* are attempts to see the social world through a new lens and re-think how we can work together to keep what we most value in play.

Both books operate on two levels: understanding and working with other people, and understanding and working with ourselves. They also stress the importance of making the change process inviting and enriching for those involved. Human and ecological flourishing isn't just about the future, it is also about the present – having fun and looking after each other as we attempt to challenge the status quo.

Ideas and words are important, but ideas really come alive when we observe or experience them and have an opportunity to reflect on our experience with others. This manual has a variety of exercises that show core ideas from the two books in action. Each exercise includes opportunities for participants to discuss their observations and experience with others.

How to use this manual

There are nine exercises in total, and they are organised sequentially. If you are intending to run them all with the same group of people, I recommend you do them in the order given. You could run them over a two-day workshop, or over a series of one- to two-hour weekly sessions. However, each exercise is self-contained, so you can also pick and choose as suits your purpose.

Each exercise is linked to specific sections within the books. I have indicated which chapters or pages each exercise relates to. The first three exercises are based on *The Infinite Game* and the remaining six on *Psychology for a Better World*. I strongly recommend that you read the relevant chapter before running the exercise, as you will be able to offer it with more depth and better respond to questions and comments from participants. In fact, the manual will make more sense if you read both books first, but that is up to you.

Read through the exercise carefully before you begin. Many are accompanied by instructions for participants, or worksheets that need to be printed in advance. Sometimes other materials are needed, such as sticky notes or scrap paper.

If you are running all the exercises, a complete list of what you will need is given in the appendix.

People and contexts

The exercises will work either for people who have come together to explore these ideas and take them back to their respective organisations, or for people within a single organisation. The first exercise, 'What do we value most deeply?', could also be used in zoos, parks or other contexts in which people are milling around. The exercises are written for adults, but they will work with high school students. Some can be adapted for younger children.

They also all work for varying numbers of people. Eight is the minimum needed for most of the exercises, and many can be run with over a hundred people. In some cases I have provided notes on variations for large numbers of people, or different settings. Feel free to adapt them as necessary yourself.

Creating a welcoming environment

The exercises are designed to be entertaining and enriching, and many of them help people get to know each other. So they are likely to make people feel good. If you can, it is ideal to further enhance people's sense of wellbeing by choosing a setting that is comfortable, welcoming and beautiful. This helps convey the message that while we must keep an eye on the future, we must also *live* in the here and now. Of course, much of the time, the setting will be out of your hands. But if you can see ways to increase the warmth of the environment, it is worth considering these.

The ideal setup is a room with moveable chairs, although lecture theatres work for most exercises. Tables are not needed, and in most cases should be moved to the side of the room if possible. If an exercise requires people to be sitting in a particular layout, this will be indicated.

Unless you are quite sure everyone knows everyone else's name, it is good to have name badges available. These should show *only the person's first name*. If you are working with a group of under forty people, I recommend that you start with people stating their name. If you are running these exercises over a series of sessions, do this at the beginning of each session. You can also repeat the process after each break if you are running a two-day workshop.

Food is great for helping people feel looked after and for creating a sense of community. You can keep it very simple, and if you are worried about people's dietary needs consider making it all vegetarian or vegan, and providing fruit and nuts for those who avoid wheat. As long as you tell people what type of food will be available in advance, those who have special diets will be able to work around this.

Time indications

The amount of time needed for each exercise is always given as a range. The variation depends on the size of the group and the amount of depth you wish to go into. Most exercises include follow-up questions for a discussion that can be reduced or expanded to fill the time.

The exercises

Exercise 1

What do we value most deeply? Exploring infinite values



The purpose of this exercise is to get people thinking about what they most deeply value and to hear and see what other people value. It is intended to produce a sense of shared humanity, both with the other people present and with the unknown people whose values are represented on the word cloud (p. 11). The exercise can act as an 'optimism boost' for people interested in social change. It can also provide a foundation for planning how to keep these values in play.

This exercise can be done with almost any number of people, and in a wide variety of settings. The outline here is for ten to thirty people who are sitting in a circle of chairs. Variations are given at the end.

Relevant reading

The Infinite Game chapter 1, section 2: 'Infinite and finite values', pp. 28–43.

Time needed

Ten to thirty minutes. Note that Exercises 1, 2 & 3 can be combined to take forty-five to ninety minutes.

Preparation

You will need:

1. One copy of the **Infinite values instruction card** (p. 9).
2. A copy of the **Infinite values word cloud** (p. 11) for every participant. The word cloud can be projected onto a screen as an alternative to giving people hard copies.
3. A cloth or large sheet of paper.
4. Three sticky notes or similarly sized pieces of scrap paper for each participant.
5. Pen or pencil for each participant.

Before you begin:

1. Set up enough chairs to have everyone sitting in a single circle and put the cloth or large sheet of paper in the middle.
2. Put the sticky notes and pens or pencils within easy reach of the participants.
3. Have the **Infinite values instruction card** and the **Infinite values word cloud** sheets handy, but do not let participants see these until the appropriate moment.

Process

1. Ask all participants to state their first name only going around the circle. Explain that this signifies how our core humanity is 'in play' for this exercise or workshop, and that our differences and social locations are to be put aside for now.
2. Place the **Infinite values instruction card** in the middle of the cloth. Read out the definition of infinite values, and ask people to write down three things of infinite value, one on each of their sticky notes. Ask that they work in silence. It is important to resist giving examples, and to make sure people work alone, as this increases the power of the exercise. You can stress that there are no 'right' answers and if necessary talk privately with people who are worried that they have misunderstood.
3. When everyone has written down their infinite values, chose a starting point in the circle. Ask the first person to stand up, state their three infinite values, and then place these on the cloth or large sheet of paper in the middle. Make sure they speak clearly, but do not provide further information about their values. Encourage them to spread their values out on the cloth. The person next to them then follows. Ask this person, and the following people, to place their values near any that are similar. In this way clusters of similar values will appear. You will find that participants start to point out similar values as the round continues. Make sure people state and lay down their values one at a time. It is important that each person is the centre of attention when their turn arrives.
4. Allow time for the group to discuss the values array in the middle of the circle. You may want to break participants into groups of two to three to do this, or do it with the group as a whole. You can prompt the discussion with the following questions:
 - a. What do you notice about these values?
 - b. What clusters or themes can you see?
 - c. Does one cluster or theme seem the most dominant?
5. Pass out, or project onto a screen the **Infinite values word cloud**. Allow participants time to absorb these values.
6. **Optional:** Go around the circle and ask everyone to say how they feel seeing the values offered by others before them. When everyone has spoken, you can say that research by Niki Harré, Helen Madden, Rowan Brooks and Jonathan Goodman found that the three most common responses to seeing the word cloud were *a sense of belonging to a human community with shared values, feeling safe and reassured as if others could be trusted, and being uplifted and filled with hope*. These responses are important because people are more likely to act for the common good if they feel part of a community of like-minded others that they can trust.
7. You can conclude this exercise by:
 - a. Moving on to the next exercise.
 - b. Asking people in small groups to highlight the five values on the word cloud that are the most relevant to their organisation or community (this helps people focus on the values; there will not be a 'right answer').

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- c. Discussing how their organisation, community or society in general keeps these values in play, or could better keep these values in play (this is also done at the end of the next exercise, so is not a suitable finish if you are moving on to Exercise 2).
- d. Taking a photo of the values array in the centre of the circle or collecting the values and later creating a diagram on the computer that arranges them in their thematic clusters. You can then put the values array on display.

Variation for a large group of people

1. If you have a large group of people they will probably be seated in rows. You will need to project the instruction card and the word cloud onto a screen at the appropriate time.
2. Depending on the number, you may wish to skip the step of having everyone declare their first name. When you ask people to write down their values, ask them to do this on any paper they have, give out a slip of paper for this purpose, or they can use their phone or tablet if they wish. They should still write down three values, but once they have done this, they are asked to circle just one of these values, which they will read out to the group.
3. Instead of people standing up, ask them to state their chosen value one person at a time. This works best if, before they begin, you clearly indicate the order in which they will state their value. It is easiest to start in a front corner and go row by row. If there are two or more sections, do one section at a time.

Variation for display in a public space, zoo, museum, or festival

4. In this variation, provide the definition of infinite values on the front of a large display board.
5. Someone will need to stand by the board, giving people cards and pens on which to write one or more responses.
6. When a person has written their response, they walk around the board and pin their card to the back of the board. As more responses accumulate people are encouraged to pin their response close to a similar one.

INFINITE VALUES INSTRUCTION CARD

These are of infinite value

Sacred, precious, special.

Of value for its own sake.

That which makes the world truly alive.

In any dimension – an emotion, relationship, part of the natural world, a quality, an object.

Instructions

1. Please write down three things of infinite value, one on each sticky note/piece of paper. Each is likely to be one or a few words.
2. Your things of infinite value can be as *general* or as *personal* as you like.
3. Be aware that you will be sharing your values with the group.

Exercise 2

The infinite game and finite games



Note: This exercise cannot be done on its own, it will only make sense when it follows the previous exercise.

The purpose of Exercise 2 is to distinguish the infinite game, or infinite plays, from the finite game or finite plays. It allows participants to closely analyse the finite games played by themselves, society or their organisation, and to consider how these games could be modified or subverted to keep infinite values in play.

Relevant reading

The Infinite Game, 'Introduction – Welcome to the Infinite Game', pp. 7–16 and chapter 2, section 3: 'Infinite and finite values' pp. 28–43.

Time needed

Twenty to forty-five minutes.

Preparation

The room should remain set up as for Exercise 1. You can leave the infinite values sitting on the cloth or large sheet of paper while you move on to this exercise. If you do this exercise on a different day, just set up the room as before, with a blank cloth or large sheet of paper in the middle of the circle of chairs. Make sure participants still have access to the **Infinite values word cloud**.

You will need:

1. A copy of *The Infinite Game* book, or at least pp. 9–10 where the cricket metaphor is used.
2. One copy of the **Finite values instruction card** (p. 19).
3. A copy of the **Infinite and finite games worksheet** (pp. 17–18) for every participant. Note this is two pages and can be photocopied double-sided.
4. A copy of the **Finite values word cloud** (p. 21) for every participant. The word cloud can be projected onto a screen as an alternative to giving people hard copies.
5. Three sticky notes or similarly sized pieces of scrap paper for each participant.
6. The cloth or large sheet of paper from the previous exercise and a pen or pencil for each participant.

Before you begin:

1. Hand out the **Infinite and finite games worksheet**.
2. Put the sticky notes and pens or pencils within easy reach of the participants.
3. Have the **Finite values instruction card** and the **Finite values word cloud** sheets handy, but do not let participants see these until the appropriate moment.

Process

1. Remind the participants that infinite values are at the core of the infinite game. In this exercise we will explore how the infinite game keeps these values in play, and how finite games can help or hinder this process.
2. If this exercise is taking place on a different day to the previous exercise, get everyone to repeat their first names. You may wish to do this anyway if people don't know each other well.
3. Then, go around the circle, with everyone reading one pair of the statements headed 'Features of the infinite game and finite games' from the **Infinite and finite games worksheet**. Keep going around until all the pairs have been read. If you have more than fifteen people you can ask everyone to read just one statement from the pair so more people participate.
4. Next describe the two types of game, using the examples of beach cricket and test cricket. You can read directly from pp. 7–9 in *The Infinite Game* book, or photocopy or project these pages on a screen if you'd like people to be able to follow along. You can also construct a different metaphor if that works better for you.
5. Point out that the second statement pair refers to the values behind each game. We have already shared our infinite values. Now we will be sharing what we consider of finite value.
6. Place the **Finite values instruction card** *outside* the cloth. Read out the definition of finite values, and ask people to write down three things of finite value, one on each of their sticky notes. Ask people to work in silence. It is important to resist giving examples, and to make sure people work alone, as this increases the power of the exercise. You can stress that there are no 'right' answers and if necessary talk privately with people who are worried they have misunderstood.
7. When everyone has written down three finite values, chose a starting point in the circle. Ask the first person to stand up, state their three finite values, and then place these somewhere outside the cloth. Make sure they speak clearly, but do not provide further information about their values. Encourage them to spread their values out so eventually the finite values will surround the cloth. The person next to them then follows. Ask this person, and the following people, to place their values near any that are similar. In this way clusters of similar values will appear. You will find that participants start to point out similar values as the round continues. As with the infinite values exercise, make sure everyone is attending to the person stating and placing their values.
8. If the infinite values have already been cleared away, place a copy of the **Infinite values word cloud** in the middle of the cloth.

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9. Allow time for the group to discuss the finite values array and how this compares with the infinite values array or word cloud. You may want to break participants into groups of two to three to do this, or do it with the group as a whole. Discussion prompts could include:
 - a. What do you notice about the finite values?
 - b. What clusters or themes can you see?
 - c. Does one cluster or theme seem the most dominant?
 - d. Is there anything missing that could be there?
 - e. How do the finite values compare with infinite values?
10. Show the group the **Finite values word cloud**. Allow them time to absorb these values.
11. You may wish to invite responses to the finite values word cloud.
12. Note: If you are intending to do Exercise 3 on cooperation and competition, it is suggested you do it now, rather than moving directly on to step 13.
13. Invite people to look at the second side of the **Infinite and finite games worksheet**, which has a series of questions. You can ask people to work alone for ten minutes on these questions or skip this step. After they have worked alone (or not), ask them to consider the questions in groups of two to four. Then give each group a few minutes to share their answers with the larger group.
14. Optional: You can end the exercise with step 13. If people are from the same community or organisation, you may want them to consider how they are going to take the lessons from these games into their planning and practice.

INFINITE GAME AND FINITE GAMES WORKSHEET – SIDE 1

Features of the infinite game and finite games

1. The purpose of the infinite game is to continue the play.
The purpose of a finite game is to win.
2. The infinite game is played with that which we value for its own sake.
Finite games are played with the values relevant to the game.
3. The infinite game includes finite games.
Finite games may exist outside the infinite game.
4. The infinite game invites others in.
Finite games include only select people.
5. Infinite players relate to the humanity in each other.
In finite games others are allies, pawns, spectators or competitors.
6. The infinite game values open-ended expression.
Finite games value expression only within the mediums and rules set by the game.
7. The infinite game may provide a deep sense of connection with others.
In finite games victory may be joyful but must be guarded.
8. Infinite players may come and go.
Finite players must be alert – to relax is dangerous.
9. The infinite game is an open network in which everything is interconnected.
Finite games are discrete entities that may expand or replicate.
10. The infinite game tends towards diversity.
Finite games tend towards sameness.
11. Infinite players are in awe of life in all its forms.
Finite players attempt to control the life forms relevant to the game.
12. The infinite game seeks and responds to information about the world.
Winners of finite games claim knowledge of the world which may be treated as the truth.
13. Infinite players attempt to understand themselves.
Finite players attempt to train themselves.
14. The infinite game looks to the future and does not assume the past will reoccur.
In finite games players try to replicate the winning strategies of the past.
15. The rules of the infinite game must change over time or the game will cease.
To change or break the rules of a finite game is a violation.

INFINITE GAME AND FINITE GAMES WORKSHEET – SIDE 2

What infinite game features or values is society/your community/
your institution based on?

What practices and people keep these game features and values alive?

How do you try to keep these game features and values alive?

What finite values and finite games are in play in society/your community/
your organisation?

Choose one finite game: how could you help improve it, subvert it, or replace it?

FINITE VALUES INSTRUCTION CARD

These are of finite value

Of value because of what it signifies or enables.

Of value because a group of people deem it so.

In any dimension – an emotion, relationship, part of the natural world, a quality, an object.

Instructions

1. Please write down three things of finite value, one on each sticky note/piece of paper. Each is likely to be one or a few words.
2. Your things of finite value do not have to be what you personally value, they can be things you think are of value to the society around you.
3. Be aware that you will be sharing your values with the group.

Exercise 3

Cooperation versus competition



This exercise illustrates the different social dynamics and emotions that result from cooperative settings (the infinite game) and from competitive settings (some finite games). It can be done alone, or inserted into Exercise 2 on infinite game and finite games at step 12.

This exercise and Exercise 4 may provoke a sense of separation, anger, failure or betrayal for some participants – as they are designed to show the problematic effects of competition (this exercise) or negativity (Exercise 4). Therefore each exercise has a ‘debriefing’ component. It is very important to attend to this. This is particularly the case with high school students who may not as readily separate the ‘role’ someone is playing from the effect of their actions.

Relevant reading

The Infinite Game chapter 1, section 1 ‘Continuing the play versus winning’, pp. 19–28 and chapter 2, section 7 ‘Connection versus guarded emotions’, pp. 70–82.

Time needed

Ten to twenty minutes.

Preparation

If you are doing this exercise at the same time as the previous two exercises, then insert it at step 12 of Exercise 2. If you are doing it as a stand-alone, you do not need to set up the room in a particular way, although it will work better if people can easily move around the space. It works with any number of people between ten and two hundred.

You will need:

1. A piece of scrap paper for every participant. The pages of a magazine that is printed on fairly stiff paper would be perfect. These will be used for making paper darts, so aim for about A4 or A5 size.
2. One copy of each of the three **Dart game instruction cards** (pp. 27, 29, 31). Alternatively these can be projected on a screen.
3. Four medals or badges for the winners. You can create gold medals using a lanyard and cardboard, or you can use plastic badges, and insert a piece of paper cut to size with ‘winner’ written on it. You may also be able to purchase fake ‘gold medals’ or make your own. You will be able to reuse the medals or badges with a different group.

Process

1. Ask people to make paper darts with their scrap paper. As some people will need help, this is a good opportunity to get people connecting with each other.
2. Explain that we are going to play three dart games. Everyone is invited to experiment in these games with how they would like to play and who they would like to be. Don't assume that whatever you see people doing is their 'real' selves, just as whatever you do may not be your 'real' self.
3. Then put the printed version of the instructions for **Dart game one** somewhere everyone can see, or project them onto a screen. Read these instructions clearly to the group. When you have done so, say 'play' or 'begin'. You may also wish to set up a signal for when the game will end, so participants know to listen or watch out for it. Rhythmic clapping works well. In some settings you may wish to encourage people to stand up and move around; in others people will do this without prompting.
4. Allow about three to four minutes of play, and then signal that the game is at an end.
5. Ask everyone to sit down. Gather any darts that are on the floor. Then give out all the darts that you've picked up. If it is a large group, you will need one or two helpers to gather and give out the darts. *Make sure the darts are unevenly distributed.* That is, some people should end up with three to four darts, some one to two darts and others no darts. You may need to take darts from some people and give them to others to ensure this. If you feel your behaviour needs explaining, tell everyone that you are acting in the 'role' of a rather controlling game master!
6. When everyone is seated with whatever darts they have been allocated, it is time to reveal the instructions for **Dart game two**. When you have read the instructions, again say 'play' or 'begin'. It is likely some people will look a little confused. They may ask if they must throw the darts. You can reply that they just need to follow the rules.
7. Allow the play to go on until it appears that just a few people, or perhaps just one person, has the most darts. Then signal that the game has ended.
8. Ask anyone who thinks they may be the winner to come to the front. All contenders for winner then count their darts in front of the group. The person with the most darts is declared the winner. Put a gold medal around their neck, or give them a winner's badge to wear. Ask everyone else to clap.
9. Instruct the contenders for winner and everyone else to hold on to their darts.
10. Reveal the instructions for **Dart game three**. Read out the instructions and say 'begin' or 'play'.
11. Allow the play to go on until a winning team has emerged, or there are just a few contenders for the winning team. It may be difficult to see what is happening, as there are often huddles of people negotiating with each other. You may need to insist they form a team of three in order to move the game along. Then signal that the game has ended.
12. Ask all contenders for the winning team to come to the front. Each team then counts their darts in front of the group. The team with the most darts is declared winner. Put gold medals around their necks, or give them each a winner's badge to wear. Ask everyone else to clap.
13. Collect up the darts to go in the paper recycling. Ask everyone to take their seats.

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14. When everyone is seated again, hold a debriefing. Remind the participants that you suggested people experiment in these games with how they would like to play and who they would like to be. So whatever people did is not necessarily 'who they are'. You can symbolically signify that the dart games are over by asking the winners to hand in their medals and asking everyone to say their name into the space. Or if there are many people, ask them to shake hands with five people they didn't interact with in games two and three.
15. Next, discuss the dart games. If you have time, I recommend that you first ask people to discuss the games in groups of two to four, and then open up the discussion to the larger group. Questions that may be helpful to guide the discussion in the larger group include:
 - a. What did you observe happening in each of the dart games?
 - b. How did you feel as a winner of one or both of the competitive dart games?
 - c. How did you feel as someone who had no darts at the beginning of game two?
 - d. How were the darts themselves treated in each game?
 - e. What are the parallels to real life scenarios?
16. If you are doing this exercise in conjunction with Exercise 2, go on to step 13 of Exercise 2. If you are doing it as a stand-alone, finish with the discussion just described.

INSTRUCTIONS FOR DART GAME ONE

DART GAME ONE

The object is to keep the game in play and include all players.

INSTRUCTIONS FOR DART GAME TWO

DART GAME TWO

The object is to win.

The winner is the person
with the most darts.

You may not manufacture
new darts.

You may not grab a dart from
another person.

INSTRUCTIONS FOR DART GAME THREE

DART GAME THREE

The object is to be on
the winning team.

The winning team must
be three people.

The winning team is the team
with the most darts.

You may not manufacture
new darts.

You may not grab a dart
from another person.

Exercise 4

Positive and negative interactions



The effect of positive and negative interactions on group dynamics and productive planning can be demonstrated through this role-play exercise. It allows participants to see the dynamics that result from a group that is entirely positive towards each other, a group in which three people are positive and one is negative, and a group in which only one person is positive and the rest are negative. It is best with a group of twelve or more people, as there are twelve roles, but as there are only four roles in play at any one time it is possible with a smaller group. This exercise may provoke a sense of separation or failure in some of the players, especially the person who is asked to start the discussion for group three. I suggest you give this role to someone who is well integrated with the group. Like Exercise 3, it has a 'debriefing' component. It is very important to attend to this. This is particularly the case with high school students who may not readily separate the role others have been asked to play from the feelings that arise from their behaviour.

Relevant reading

Psychology for a Better World, chapter 1, 'Positive Emotions and Flow: Encouraging Creativity and Commitment', pp. 15–44.

Time needed

Ten to twenty minutes.

Preparation

You will need:

One set of the twelve **Role-play instruction slips** (pp. 35, 37, 39). These three pages must be printed or photocopied single-sided so each slip can be cut out and given to a different person.

Before you begin:

You will need room for four people to sit or stand in front of the group. It is ideal if they can be seated in a semi-circle of chairs that faces the audience.

Process

1. Give out the **Role-play instruction slips** to people willing to participate. If you have fewer than twelve people, or fewer than twelve people who are willing to take a role, some people can take more than one role. These roles *must be* in different groups. As you

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give out the roles, ask people not to let others see the instructions they have received. In each group one person's instructions include that they will start the discussion. Try to pick enthusiastic people for these roles. These people will need a couple of minutes to think of ideas before the first role-play starts. Please note that the starting person for group three may end up feeling rejected, so pick someone who is well integrated within the larger group if possible.

2. Explain to everyone that we are going to watch three role-plays. Each involves planning a five-year-old's birthday party. Ask those who are not in a role-play to be 'psychologists' and carefully observe the group dynamic and the effect it appears to be having on the planning process and the people involved.
3. Invite those in group one to come forward and sit on the chairs you have prepared or to stand in a semi-circle in front of the group. Then ask the person who has been instructed to start the discussion to begin.
4. Allow the planning conversation to continue for about three minutes or until the group dynamic has clearly emerged.
5. Ask group one to sit down and group two to come up. Follow steps 3 and 4.
6. Ask group two to sit down and group three to come up. Follow steps 3 and 4.
7. Debriefing. Explain that we now need to shake off our roles, and ask all of the participants in the role-plays to shake hands with the others in their group. It is also good to acknowledge the difficulty faced by the leader of group three in particular, and anyone else who was challenged or ignored by others in their role.
8. Invite the audience, who were asked to be 'psychologists', to comment on the dynamic in each group, and what this did to the planning process and the people involved. Those in the role-plays can also contribute on their group's dynamic and how it felt to be in their role. Suggested questions to lead the discussion:
 - a. What was going on in each of the three groups?
 - b. Why did group one come up with a plan that was totally impractical?
Note: If everyone followed the instructions for group one correctly, then they will have contributed one crazy idea after the other.
 - c. How was the 'negative' person treated in group two?
Note: If the negative person played their role enthusiastically, then it is likely that they attracted a lot of attention – this leads to the question of how you can listen to someone's concerns, but not allow them to dominate the discussion.
 - d. How did it feel to be the 'leader' of group three?
Note: In group three the leader is likely to have felt very rejected!
 - e. Has anyone experienced a dynamic like group three, where all your ideas are rejected?

You can then discuss the 3:1 rule of thumb. Aim for at least three positive interactions or messages for every negative or challenging interaction or message. This allows productive planning, helps people feel affirmed, and also introduces a reality check.

ROLE-PLAY INSTRUCTION SLIPS, PAGE 1

Group one

Task: planning a birthday party for a five-year-old

You have ideas and share them with the group. Try to think of at least three ideas for planning the party before you start. Your ideas should be impractical.

You will start the group discussion.

Group one

Task: planning a birthday party for a five-year-old

You are supportive of ideas that are suggested, and build on them, giving further ideas for how they could work.

Group one

Task: planning a birthday party for a five-year-old

You are supportive of ideas that are suggested, and build on them, giving further ideas for how they could work.

Group one

Task: planning a birthday party for a five-year-old

You are supportive of ideas that are suggested, and build on them, giving further ideas for how they could work.

ROLE-PLAY INSTRUCTION SLIPS, PAGE 2

Group two

Task: planning a birthday party for a five-year-old

You have ideas and share them with the group. Try to think of at least three ideas for planning the party before you start.

You will start the group discussion.

Group two

Task: planning a birthday party for a five-year-old

You are supportive of ideas that are suggested, and build on them, giving further ideas for how they could work.

Group two

Task: planning a birthday party for a five-year-old

You are negative and critical towards any ideas that are raised and do not offer your own. You see the problems with everything.

Group two

Task: planning a birthday party for a five-year-old

You are supportive of ideas that are suggested, and build on them, giving further ideas for how they could work.

ROLE-PLAY INSTRUCTION SLIPS, PAGE 3

Group three

Task: planning a birthday party for a five-year-old

You have ideas and share them with the group. Try to think of at least three ideas for planning the party before you start.

You will start the group discussion.

Group three

Task: planning a birthday party for a five-year-old

You are negative and critical towards any ideas that are raised and do not offer your own. You see the problems with everything.

Group three

Task: planning a birthday party for a five-year-old

You are negative and critical towards any ideas that are raised and do not offer your own. You see the problems with everything.

Group three

Task: planning a birthday party for a five-year-old

You are negative and critical towards any ideas that are raised and do not offer your own. You see the problems with everything.

Exercise 5

Imitation games



The simplest way to illustrate imitation is by playing three imitation games. These show that people find it easier to copy actions than to follow instructions, and that when people are uncertain about how to behave they look to others. They also show how it is relatively hard to do what you are told, especially when you see something different demonstrated around you. You can do this exercise with a group of any size.

Relevant reading

Psychology for a Better World, chapter 2, 'Copying: The Power of Doing and Telling', especially the sections on imitation, pp. 47–54.

Time needed

Five to ten minutes.

Preparation

None.

Process

Ask everyone to put down anything they are holding and to make sure they can see your upper body, and move their own. This may mean people spreading out in the space a little, but it doesn't matter too much, as people can work around each other. I've done this exercise successfully with people crowded into a large lecture theatre.

1. Game one. First, you make a series of movements with your arms and hands, and the group simply copies your actions like a mirror. You may lift your arms in the air, spread the fingers of one hand, slowly lower one arm and put it on your hip, make a ring with your middle finger and thumb, and so on. Everyone should be good at this. If people are struggling, you are doing it too quickly or making the movements too complicated. But don't make the movements too simple or game two won't work.
2. Game two. Second, tell the group what to do with their arms and hands, and they must do as you say. The instructions should describe movements at the same level of complexity as in game one. If you make some of the instructions slightly ambiguous, for example saying 'put your arm in the air' without telling them which arm, you will find that some

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people look around the room to figure out how to do the movement correctly. When you've seen people's uncertainty and that some have looked at others, ask, 'What did you do when you weren't sure what to do in that exercise?' Someone is sure to say that they looked around at what others were doing.

3. Game three is *Simon Says*. This involves you both giving an instruction and doing the action at the same time. When you say 'Simon Says' before the action, they are meant to do the action, but if you just give the instruction without saying 'Simon Says', they are not supposed to do the action. Don't make people go 'out'. When they do the action even though you haven't said 'Simon Says', just pause, and it will be obvious to everyone that some have made a mistake. Then carry on with everyone still playing.
4. When all three games have been played, invite people to explain why *Simon Says* is a trick. What is hard about it? Someone is likely to say it is because there is a clash between what they are seeing the instructor do and the need to listen to the detail of the instruction. It again reinforces the point that we find it easy to copy, and so learn by copying, rather than by listening to instructions.
5. This exercise can end there. If you wish you can follow it up with these questions in small groups.
 - a. What do you do just because you are 'going with the crowd'?
 - b. What practices that are harmful to people or the environment can be explained by copying?
 - c. Can you think of a time when you saw someone do something environmentally or socially beneficial and you copied them?
 - d. Have you ever noticed someone copy your environmentally or socially beneficial behaviour?
 - e. Can you think of a time you've been given an environmental or social justice message, but suspected the person or organisation behind the message doesn't practice what they preach? How did you react?
 - f. What could environmental and social justice movements learn from the power of copying?

Exercise 6

Storytelling



A storytelling exercise gives participants an opportunity to tell and listen to life stories told around a particular theme. Storytelling is an ancient and powerful way of generating bonds and transmitting knowledge. When we hear stories of other people's lives, we may be inspired to 'do as they do' or make one of their goals our own. Other people's stories can also help affirm the goals we already have.

This exercise is a powerful way of creating intimacy and trust between people. Therefore, it is particularly good for newly-formed groups, groups with several new members, or groups with cliques that need restructuring. It has a formal structure that gives space for everyone to speak. This encourages democracy and reduces the risk that a single view dominates or automatically becomes the group's position.

The theme used for the basic description here is 'values'. It is designed to help people think about their lives as oriented around particular values. Participants are asked to consider the origin of their values, how they live these and what supports and limits their capacity for a values-based life. If you have done Exercises 1 & 2 with the group, you could replace 'values' with 'infinite game features or values'. Or, it may be better to use this exercise to explore one of the other themes suggested in the two variations provided below.

Relevant reading

Psychology for a Better World, chapter 2, the section on 'Stories' (pp. 72–79).

This exercise can also be adapted to explore chapter 3, 'Identity: The Role of Who We Are and Where We Belong' (pp. 86–135), and chapter 5, 'A Self-Help Guide for Sustainability Advocates' especially the section on 'Levels of action' (pp. 194–205), in *Psychology for a Better World*.

These adaptations are given as variations at the end of this description.

Time needed

The total amount of time needed is ninety minutes; this can be reduced to sixty minutes if necessary.

This exercise has two parts, and can be run over two sessions, or straddling a break in the day's programme. The two parts can also be done consecutively. Part 1 takes about ten minutes to

explain and then twenty minutes for people to write their stories, so allow thirty minutes in total. If the two parts run on different days, people can write their stories for homework. Part 2 takes about an hour.

Preparation

You will need:

1. A **Storytelling worksheet** (pp. 47–48) for each participant. This can be printed or photocopied double-sided. You may wish to vary the questions to focus on a different theme.
2. A **Storytelling instruction sheet** (p. 49) for each group of four to five participants.
3. Each small group will need some extra paper (or they can use a computer or tablet) to take notes and write their themes.
4. A whiteboard and whiteboard pens, or another means for displaying each group's theme and coming up with meta-themes.

Before you begin:

No particular set-up is needed, but as people will be working in groups of four to five people for about forty-five minutes, it is good to have a space suitable for group work.

Process

Part 1 – Introduction and story writing

1. Give out the storytelling worksheet and explain the theme of the stories. The worksheet provided has the theme of 'values'. This theme is designed to capture how people's values and life-stories are intertwined. People may need more explanation of what you mean by 'values'. As explained, if you have done Exercises 1 & 2, you can refer to these as 'infinite game features or values'. Otherwise, you can ask people to think of the principles, ideals, and sources of joy in their lives.
2. Participants then fill in the worksheet. Allow twenty minutes for this, or overnight. It is a good idea to have this exercise just before a break if it is part of a larger day, to allow people to drift off as they finish.

Part 2 – Sharing stories and collating themes

1. Organise participants into groups of about five people. There may be some people who do not wish to tell a story. It is best to find this out before you organise the groups, and then put the non-storytellers in different groups. I recommend selecting the groups in a random fashion (e.g. if you want four groups, number people one, two, three and four and then gather the ones in one location, twos in another, and so on). This helps ensure people talk with those they do not know as well, creating more interconnections within the larger group. If you need to, have some groups of five; six is probably too many.
2. Give each group a **Storytelling instruction** sheet (p. 49).

3. Explain the two rules to ensure that a sense of trust and safety are built by this process:
 - a. Details of the stories must be kept confidential to the group.
 - b. People should be sensitive to the fact that these stories are personal, and must always be treated with absolute respect.
4. Each group should follow the procedures outlined on the **Storytelling instruction sheet**. Read over these procedures and ask if anyone has questions.
5. Be very clear about the amount of time they have – forty-five minutes is standard, but you may want to vary this. It is very important that each group divides up the time they have accurately and evenly to ensure that everyone's story is heard and responded to.
6. Ask each group to present their insights to the larger group.
7. You can end the exercise with step 6. If you have time, however, the next step is to identify 'meta-insights' from the small group insights. See if you can come up with three to five 'meta-insights'. You could do this as a big group, or ask people to go back into their small groups to suggest these.
8. A further step could be to ask the group if the storytelling exercise or 'meta-insights' suggest any collective action agendas. It is not necessary, however, for this process to result in an action plan. The learning and transformation will have probably come from hearing the stories.

Variation based on identity and diversity

To explore identity and diversity, change the key theme to 'Where we have come from?'

The following questions can replace those on the **Storytelling worksheet**:

- a. Who were my ancestors?
- b. How did my parents come to be in the place where I was born?
- c. Is there a place I am particularly attached to? What is special about it?
- d. What do I carry with me from my childhood and the place I am attached to?
- e. What does my daily life consist of?
- f. Which people do I care for most deeply?
- g. Who supports me to live my life?
- h. How do I 'fit' with the society around me?
- i. How do I 'not fit' with the society around me?
- j. What are three social changes that would make life better for me or those I care for?

The process is exactly the same as when using the 'values' theme, so participants can be given the same group instructions and so on.

Variation based on 'levels of action'

To explore people's participation in personal, organisational and civic-level action, change the theme to 'How am I acting for a better world?' The worksheet can be modified with the following prompts:

- a. What do I value most deeply?
- b. What is my vision for a better world?
- c. How am I living my values, or trying to bring about my vision, at the personal level?
- d. How am I living my values, or trying to bring about my vision, at the organisational level?
- e. How am I living my values, or trying to bring about my vision, at the civic level?
- f. Who and what supports me in my efforts?
- g. Who or what limits my efforts?
- h. Where could I go from here?

The process is exactly the same as when using the 'values' theme, so participants can be given the same group instructions and so on.

STORYTELLING WORKSHEET, PAGE 1

What do I value most deeply?

Where have my values come from?

How do I live these values?

How am I supported in living these values?

STORYTELLING WORKSHEET, PAGE 2

When and how do my values conflict with each other?

What other barriers prevent me from living my values more fully?

How I could live my values more fully?

STORYTELLING INSTRUCTION SHEET – ONE PER SMALL GROUP OF FOUR TO FIVE PARTICIPANTS

Storytelling instructions

People will have prepared their story, using the **Storytelling worksheet**.

If someone has not prepared their story, they may speak using the worksheet to guide them.

Preparation

Organise a speaking order. To ensure that all stories can be told, divide the time to allow thirty minutes for the storytelling and fifteen minutes for constructing themes to share with the wider workshop. If you have five people, then this means six minutes per story, including responses to the story, so four to five minutes for the initial telling.

Appoint a note-taker and a time-keeper. Someone else will need to take notes or keep time when these people are telling their stories.

Two rules

Details of the stories are to be kept confidential to the group.

People need to be sensitive to the fact that this is someone's personal story, and they need to be treated with respect.

Procedure

1. The first person tells their story without interruption. When they indicate they have finished, move on to the next step. If their time runs out, move onto the next step.
2. People may then ask questions of the storyteller. These questions should be 'what' questions, to clarify details of the story, or 'why' questions to clarify the rationale or motive for various actions. Questions should be kept to a minimum and not lead to further discussion.
3. When the story has been told, and any 'what' or 'why' questions have been considered, go around the group, each saying how this story *is* and *is not* like your experience. Everyone gets a turn, and no one must interrupt a speaker.
4. The note-taker may wish to write down each person's response to the story.
5. Then repeat steps 1 through 4 until each story has been told and responded to.
6. When all the stories have been told, the group needs to come up with three insights gained from the process that can be presented to the group as a whole. These may be things the group members have in common, differences between you, or ideas for action.

Exercise 7

Identity and diversity



Identity and diversity can be illustrated using Exercise 6: Storytelling, as noted in the variation based on 'identity and diversity'.

A quicker exercise involves getting participants to share key aspects of their knowledge, skills, interests and social locations with the rest of the group. Even with a small group, it vividly displays the diversity in the room. I suggest a minimum of eight participants, and up to about fifty. A variation for a larger group is given at the end.

Relevant reading

Psychology for a Better World, chapter 3, 'Identity: The role of who we are and where we belong'. (pp. 86–135).

Time needed

Ten to thirty minutes.

Preparation

You will need:

1. The exercise can be done verbally, in which case you do not need any resources. But if you wish to display what people offer, different-coloured sticky notes are useful. Ideally, you need a different colour for each prompt, and sufficient for two to four of each colour per person.
2. A whiteboard or a large sheet of paper to display sticky notes if you are using them.

Before you begin:

1. Decide in advance what your prompts will be. Options include:
 - a. What languages do you speak or understand?
 - b. Where were your parents born?
 - c. What skills do you have (e.g. cooking, cleaning, organising, fixing bikes)?
 - d. What do you love doing?
 - e. What groups do you belong to (e.g. a marae, sports club, band)?
2. Make sure everyone has the sticky notes within reach before you begin.

Process

1. Explain that this exercise is to find out about the community we have in the room.
2. Read out the first prompt and tell everyone which colour sticky note to use. Or explain that they will be responding verbally. Depending on the prompt, you may need to restrict the number of responses they can give. So, for example, you can ask them to think of *three* skills that they'd like to share.
3. Give everyone a minute or two to think of their response. If you are using sticky notes, they should use a different one for each of their answers. So, for example, if they speak English and Mandarin, they would write 'English' on one sticky note and 'Mandarin' on another sticky note.
4. When everyone is ready, ask them to state their responses out loud. If you are using sticky notes, they place their sticky notes on a white board or large sheet of paper at the same time.
5. The exercise can end there. You may wish to point out the diversity and experience in the room, and how this shows that it is not up to just one of us to do everything, but together we have the interest, connections and capacity to do a great deal.
6. If you would like to take it further, invite people to look again at the skills and interests on offer and to come up with activities, events, or organisations that the group has the collective skill to design. You could challenge them to think of an activity that would make use of as many skills and interests as possible.

Variations for a large group

If you have a very large group, you could do this exercise in two different ways. One way is to provide participants with a single sticky note and a single prompt. Instead of everyone reading their response aloud, they place it on a whiteboard or wall. In that case, you might want to allow people more than one response, but for this to go on the same sticky note. For example, if the prompt is 'What languages do you speak?' and someone speaks English and Mandarin, they would write 'English & Mandarin' on a single sticky note. People can then view the responses in small groups or during a break.

A second way to work with a large group is to organise people into smaller groups of about ten to twenty, and provide each group with sticky notes and a large sheet of paper or whiteboard. Give each group the same one or two prompts. Each person responds individually to the prompts and places their sticky notes on the large sheet of paper or whiteboard. The group is asked to come up with an activity, event or organisation that makes use of as many of their skills and interests as possible. This activity can then be explained to the wider group.

Exercise 8

Moral reasoning



This exercise illustrates the moral, conventional and personal domains outlined by the 'domain' theorists. It consists of interviews that mimic those done with children, and that are the basis for domain theory. You are trying to discover people's reasoning in relation to the following questions that distinguish each of the domains:

- a. Is this action acceptable or wrong?
- b. If it is wrong, is that because it is inherently harmful or the source of injustice?
- c. If it is wrong, is it wrong for all people everywhere?
- d. Is it wrong regardless of whether there is a rule saying it is wrong?
- e. If there is a rule, would it be wrong to ignore or remove that rule?

An action is considered a moral breach when (a) it is considered wrong, (b) it is considered wrong because it is inherently harmful or a source of injustice, (c) it is wrong for all people everywhere, (d) it is wrong even if there is no rule saying it is wrong, and (e) rules that prevent the action should not be ignored or removed.

Actions are considered to be in the conventional domain when they are considered wrong (a), but not because they are inherently harmful or a source of injustice (b). They are simply a way of organising ourselves. Therefore conventions do not apply universally (c); it is only wrong to breach them when there is a rule in place (d) and the rule can be ignored or removed in certain circumstances (e).

An action is considered to be in the personal domain when it is considered a matter of personal choice, therefore it is 'acceptable' (a). None of the other criteria then apply.

Relevant reading

Psychology for a Better World, chapter 5, the section 'A moral domain', pp. 139–153.

Time needed

Ten to thirty minutes.

Preparation

You will need:

If you wish to read out the examples of Marsha and Carla from *Psychology for a Better World*, you may want to have photocopies of these pages (pp. 142–144 and pp. 146–147). You can either have enough photocopies to allow different people to read the roles of Marsha, Carla and the interviewer, or enough copies to allow everyone to follow along. The interviews could be projected onto a screen, but it is still best that those who read the roles have copies of the interview directly in front of them.

Before you begin:

It is essential that you have read and absorbed the relevant reading for this exercise, as you may need to probe your interviewees further. I've conducted these interviews many times, and people almost always respond in a way that shows the moral reasoning you are demonstrating. But this can't be absolutely guaranteed! So it is important to be really familiar with the three domains, so that you can respond to unusual responses. Carefully think through the scenarios you are going to use beforehand, or stick with the ones I have provided.

No particular room configuration is needed; this exercise can be done as described with any number of people. You could even do it with just you and one other person.

Process

Explain that you would like four volunteers to interview in front of the group. It is good to get these volunteers identified before you do any of the interviews. Interview each person from where they are sitting. This will help ensure they speak loudly enough to be heard. A microphone may be useful.

1. Interview one. This interview illustrates the 'do not harm innocent others' principle of the moral domain, *but do not announce that to the group, just conduct the interview*. One example you can use is pushing someone off a chair, but you can use any example that clearly demonstrates harm of an innocent other. The questions for the example of pushing someone off a chair are as follows. For some questions likely answers and possible responses are given in italics:
 - a. You've got a good seat there. Imagine that you came into the room today and you had your eye on that seat, but it was taken. You really wanted it. Would it be OK to push off the person who was sitting on that seat and take it for yourself?
Almost everyone will say 'no'. If people are trying to be clever they may say it would be OK, so ask them to think about it carefully, in order to create a more serious response.
 - b. Why not?
People will give a variety of answers. You are looking for them to indicate in their response that it might hurt the person.

KEEPING WHAT WE VALUE IN PLAY

- c. I am in charge here today. So what if I told you that today it was OK to push someone off a chair if you wanted to sit on it. Would *that* make it OK?
Almost everyone will say no.
 - d. Why not?
 - e. What if you went to a different society, let's say Australia or Tibet, would it still be wrong to push someone off a chair you wanted?
People may hesitate at this point. You can stress that you are interested in whether they still think it would be wrong. If they do say they still think it would be wrong go to question f, otherwise move straight on to question h.
 - f. Why would it still be wrong?
 - g. What if, in the different society, there was no rule about not pushing people off chairs or taking what you wanted in whatever way you wanted, would *that* make it OK to push someone off a chair?
This is where people are likely to either repeat their answers or hesitate, saying something along the lines of 'Well if that is what you have to do to survive.'
 - h. Would a society in which people could just push people off chairs whenever they wanted work well?
This question allows people to consider whether such a society is even feasible.
2. Interview two. This interview illustrates the 'fairness' principle of the moral domain, *but do not announce that to the group, just conduct the interview.* One example you can use involves employing two people, but you can use any example that is clearly fairness-related. The questions for the employment example are as follows. For some questions likely answers, and possible responses, are given in italics:
- a. Imagine that you are in a middle management position in a firm, and you are going to hire two people for two equivalent positions. They have identical qualifications and experience. One person is from New Zealand and one is from Fiji. You like people from Fiji a lot, so you really want to pay that person twice as much as the person from New Zealand. Is it OK to pay them twice as much?
Almost everyone will say 'no'.
 - b. Why not?
People will give a variety of answers. You are looking for them to indicate in their response that it is unfair.
 - c. What if I was your boss, and I said, give yourself a break, just pay the person from Fiji twice as much. Would *that* make it OK?
Almost everyone will say no.
 - d. Why not?
 - e. What if you went to a different society, let's say Australia or Tibet, would it still be wrong to pay the person from Fiji twice as much?
People may hesitate at this point. You can stress that you are interested in whether they still think it would be wrong. Assuming they do say it would still be wrong, go on to the next question. If not, go to question h.
 - f. Why would it still be wrong?

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5. Get someone to take the role of Marsha and someone to take the role of the interviewer, and read aloud the passages from pp. 142–144 of *Psychology for a Better World*. These show how Marsha considers stealing to be in the moral domain and wearing kipkot to be in the conventional domain. You can then have these readers, or new readers, take the roles of Niki and Carla in the interview on pp. 146–147. This shows how littering can enter the moral domain if it is considered to cause intrinsic harm.

6. If there is time, this can be followed by a discussion oriented around the following questions:
 - a. What environmentally and socially problematic practices are currently in the personal domain?
 - b. Do these practices have harm or fairness ramifications?
 - c. Do people in general understand and accept these ramifications?
 - d. What keeps these practices in the personal domain?
 - e. Could they be shifted into the moral domain?

Exercise 9

Personal, organisational and civic-level action



Storytelling (Exercise 6) can be used to illustrate the three levels of action outlined in chapter 5 of *Psychology for a Better World*: the personal, organisational, and civic levels. See the variation based on 'levels of action'.

The three levels can also be illustrated in a similar way to Identity and diversity (Exercise 7). Give participants ten minutes to consider the actions they are taking, or have in the past taken, at each of these levels. They then share these, or a select number from each level, with the group as a whole, verbally or by using sticky notes.

Either exercise can be followed with a discussion of the particular challenges and opportunities at each level.

See the relevant exercises for further details on preparation and process.

Relevant reading

Psychology for a Better World, chapter 5, 'A Self-Help Guide for Sustainability Advocates', pp. 193–209.

Appendix: Complete list of materials needed

1. A copy of this manual, *The Infinite Game* and *Psychology for a Better World*. It is strongly advised that you read the relevant book sections for each exercise before leading people through them.
2. One copy of the following instruction cards or slips provided in this manual:
 - Infinite values instruction card** (p. 9)
 - Finite values instruction card** (p. 19)
 - Dart game instruction cards** (pp. 27, 29, 31).
 - The twelve **Role-play instruction slips** (pp. 35, 37, 39).
 - Note:** the instruction cards can be projected onto a screen instead of being printed out, but the role-play instruction slips must be printed and given to each person taking a role.
3. A copy of the following word clouds or worksheets provided in this manual for each of your participants:
 - Infinite values word cloud** (p. 11)
 - Finite values word cloud** (p. 21)
 - Infinite and finite games worksheet** (pp. 17–18)
 - Storytelling worksheet** (pp. 47–48).
 - Note:** the word clouds can be projected onto a screen as an alternative to giving people hard copies, but each person must have direct access to the worksheets.
4. A **Storytelling instruction sheet** (p. 49) for each group of four to five participants.
5. A cloth or large sheet of paper for people to display their infinite and finite values.
6. Several sticky notes or the equivalent for each participant, ideally in three to four colours.
7. Pen or pencil for each participant.
8. A piece of scrap paper for every participant. The pages of a magazine printed on fairly stiff paper would be perfect. These will be used for making paper darts, so aim for about A4 or A5 size.
9. Four medals or badges for the winners of the dart games. You can create gold medals using a lanyard and cardboard, or you can use plastic badges, and insert a piece of paper cut to size with 'winner' written on it. You may also be able to purchase 'gold medals'. You will be able to reuse the medals or badges.
10. Extra paper (or access to a computer or tablet) for groups to take notes and write their themes during the storytelling exercise.
11. A whiteboard and whiteboard pens, or large sheets of paper for small group exercises (two to three sheets per group of four to five participants).
12. If you wish to read out the examples of Marsha and Carla from *Psychology for a Better World*, you may want to have photocopies of these pages (pp. 142–144 and pp. 146–147). You can either have enough photocopies to allow different people to read the roles of Marsha, Carla and the interviewer, or enough copies to allow everyone to follow along. The interviews could be projected onto a screen, but it is still best that those who read the roles have copies of the interview directly in front of them.

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