

SACRED CONVERSATIONS ON RACE (+ACTION) FACILITATORS' GUIDEBOOK



SACRED CONVERSATIONS ON RACE (+ACTION)

Table of Contents

Foreword.....	3
Introduction to Sacred Conversations.....	4
Session I: Our Experience	5
Delmar Divide.....	8
Race Roundtable.....	9
Emotional Emancipation Circle (EEC)	10
Unpacking the Invisible Backpack.....	11
Session II: Challenging Our Experience	14
Community Assessment (Mark 5:5-20).....	17
“The Talk”.....	18
Prevalence of Race.....	19
Session III: ACTION Kick-Off Session	22
Fish Bowl.....	23
Appendices	24
Reference & Bibliography	25
White Privilege: Unpacking the Invisible Knapsack (5 pages).....	27
Culture Box.....	32



FOREWORD



Gamaliel is excited to present our network with this facilitators' guide for Sacred Conversations on Race (+**Action**) as a resource congregations and other institutional members can use to ground our work in a more sophisticated understanding of race and an approach to structural racism -- race prejudice plus the abuse of power that has been built in to many of our systems and institutions. Our St. Louis affiliate Metropolitan Congregations United (MCU) developed this approach as part of their response to crisis after police killed Mike Brown in Ferguson, Missouri on August 9, 2014.

Helping community and faith leaders to process experiences with race and racism was pivotal to engaging their congregations to move toward action. As a result of these conversations, members of more than 50 congregations have begun to act to improve county executive offices, municipal courts, police departments, prisons, schools and beyond—through allocating new resources for students, reforming laws about imprisonment for debts to area municipalities, and more. The process developed offers a good fit and will prove helpful to affiliates across the country, we believe.

The leaders of MCU engaged clergy, congregants, and community members to test and develop the facilitations. Then they trained facilitators and facilitated Sacred Conversations with more than 50 congregations. Finally, they updated, streamlined and communicated the information for all of us. We would like to acknowledge the continued efforts and hard work of the MCU leadership as well as the staff for developing this process: Director David Gerth organizers Susan Sneed and Brittini Gray, as well as administrator Will Curry and Washington University of St. Louis George Warren Brown School of Social Work intern Marquisha Lawrence for their hard work in developing Sacred Conversations (+**Action**). Marquisha translated the guide from a St. Louis-specific document guide to a resource for the Gamaliel network as a whole.

Others who helped with developing this facilitator's guide whom MCU gratefully acknowledges for their wisdom and support are Laura Barrett, Heather Hageman, Amy Hunter, Angela James, Gordon Mayer, and Charlene Sinclair. They challenged MCU to think critically and anticipate the needs of the congregants. Additionally, we acknowledge Paula Cooper of Curby Memorial Presbyterian Church of St. Louis, MO, who was hospitable in opening the church as the facilitations were shaped and tested with community members and clergy.

May, 2015

SACRED CONVERSATIONS ON RACE (+ACTION) for Congregations and Faith Organizations

OBJECTIVES

- Create a safe space for congregations and faith organizations to begin exploring the issues and implications that prejudice, power, and privilege have on issues of race and racism.
- Facilitate targeted open dialogue about reflecting on experiences, expanding awareness and connecting with the experiences of others.
- Take action together, across geographic and racial boundaries.
- Become a community undivided.

TIMELINE

Conversations in Congregations

OPTION 1: 6 sessions over 2 months

Conversation Kick-Off

Session 1: 2 hours

Session 1 Reflection (2 hours)

Session 2: 2 hours

Session 2 Reflection (2 hours)

ACTION Kick-Off

OPTION 2: 4 sessions over 2 months

Conversation Kick-Off

Session 1: 4 hours

Session 2: 4 hours

ACTION Kick-Off



INTRODUCTION TO SACRED CONVERSATIONS

Sacred Conversations on Race (+Action) was designed to support congregations and faith organizations as they broach difficult but necessary conversations centered on racial tensions. These conversations will lead to ACTION led by better-informed and more self-aware people.

The killing of 18-year-old, African-American male Michael Brown, on Saturday, August 9, 2014 in Ferguson, MO, by a white police officer, Darren Wilson, sparked the St. Louis area and the entire world—for better or worse. Before this tragic event, there was a concern to discuss the implications and remnants of systemic racism. However, tensions and the need for these conversations have risen. This conversation will likely be tense and expose many emotions between both the facilitator and the

participants.

With a community in need of understanding, healing and great systemic change, the conversation must begin. As the conversations begin, it is our hope that it will be easier to understand the plight of others, have your stories heard and begin to work together for an undivided community through the work of justice.

This shift should lead to action after every conversation. No matter how large or small the action, we must not sit back and let our interactions and feelings about each other or the privilege of one group over another continue to be the norm.

This framework supports congregational and organizational leaders to facilitate these conversations.

SACRED CONVERSATIONS ON RACE (+ACTION)

SESSION 1 GOALS

- Establish in-group initial trust.
- Reflect on our own experiences of race.

ACTIVITIES

Option 1 (Recommended):

Session 1

- Introductions/Reflections/ Prayer (15 min)
- Ground Rules & Definitions (15 min)
- Delmar Divide (30 min)
- Race Roundtable (50 min)
- Evaluation (10 min)

Session 2 within 2 weeks

- Intro/Prayer (5 min)
- EECs (50 min)* or White Privilege (50 min)**
- Group Reflection (55 min)
- Evaluation (10 min)

Option 2:

- Introductions/Reflections/ Prayer (15 min)
- Ground Rules & Definitions (15 min)
- Delmar Divide (30 min)
- Race Roundtable (50 min)
- Break (10 min)
- EECs (50 min)* or White Privilege (50 min)**
- Group Reflection (60 min)
- Evaluation (10 min)

**Predominately black congregations should use this option.*

***Predominately white congregations should use this option.*

(In either case, if there is a mixed congregation, facilitators can decide which activity works best.

****Within 2 weeks of the session, it is recommended that there be a reflection group.*



SESSION I: OUR EXPERIENCE

The initial session will center on exploring one's own experience with race and culture.

There will likely be some hesitation and skepticism within the process. However, each activity will allow the participants to get deeper into the experience. Opening up within the introduction and reflection section will give the participants a framework to share their own stories.

Therefore, go as deep as you can within the realm of the objectives.

Pre-session Homework:

- 1) Read "Unpacking the Invisible Knapsack" by Peggy McIntosh (<https://www.isr.umich.edu/home/diversity/resources/white-privilege.pdf>)

TIPS

- Be sure everyone's story or experiences are validated (i.e. if you thank one person for sharing his/her story, thank everyone.)
- Everyone will not share as deeply but try to encourage people to be honest.
- Facilitators should discuss and plan all sections of the session beforehand.
- Each facilitator should have a significant part in the session, while playing to his or her own strengths.

ACTIVITY: INTRODUCTION/ REFLECTION/ PRAYER

Time Allotted: 15 MIN

Purpose: Facilitators will create a safe space for participants to begin conversations on race. With an emphasis on sacredness, each session will begin with reflection and prayer.

Activity

- Participants will sign in on a sign-up sheet.
- Participants will be sitting within their seats, preferably a circle to ensure all participants can see each other.
- **Introduction:** Begin with facilitators introducing themselves via stating their names and any other relevant information (i.e. hope for the session, initial feelings, etc.).
- **ICEBREAKER:** Go around and have everyone say their name only. Then, have them pair up with someone that they do not know. Allow for 3 minutes for them to “interview” each other. After the 3 minutes are over, have the other person introduce their partner and say 2 things that they learned about their partner.
- **Reflection:** One facilitator should provide a theological reflection based on scripture, such as Numbers 12:1-11 and Romans 10:11-12. These are two scriptures that allude to concerns with racism. These scriptures can be connected to a time in the facilitator’s life, Ferguson, or any story that connects to race.
- **Prayer:** an extemporaneous prayer or the Social Justice Lord’s Prayer (see session 3: Introduction/Reflection/Prayer).

Resources Needed

- 1-2 Facilitators
- Sign-in sheet
- Pens
- Name Tags (if necessary)

FACILITATOR TIPS

INTRODUCTIONS

- Introductions should include a brief introduction of the session. Participants feel more comfortable when they know what to expect.
- As people come in, even after the introduction time, be sure to acknowledge the new participants and have them introduce themselves to the group.

REFLECTION

- Be brief (5-7 min.) with the reflection or story that you share.
- Planned reflections or a poem can be used within the reflection as well. However, it must be centered on race and racism.

PRAYER

- Do not forget to pray. After the reflection, the prayer creates an even more sacred space to have the conversation ahead.
- If an extemporaneous prayer is chosen, please be sure to keep it brief.
- It is often best to have one of the participants or clergy pray, as it gets the participants involved early.

ACTIVITY: GROUND RULES

Time Allotted: 15 MIN

Purpose: Facilitators will guide participants in creating standard rules of engagement for the conversation. Additionally, the facilitators will set the stage for the conversations.

Activity

- Stand at a flip chart to write down the rules that the participants determine to be their standard rules of engagement.
- **Ground Rules:** Begin with facilitators introducing themselves via stating their names and any other relevant information (i.e. congregation, hope for the session, initial feelings, etc.).

Resources Needed

- 1 facilitator
- Flip chart
- Markers

FACILITATOR TIPS

INTRODUCTIONS

- If someone comes in late, be sure to let him or her introduce him or herself.

GROUND RULES

- If the participants are having difficulty providing ground rules, ask questions, such as: 1) What would make you share more comfortably? 2) What rules have you used in other facilitations or conversations?
- Remind the participants that these will be the working rules that they will have an opportunity to update within each session.
- Keep the rules in a safe space for next time.

ACTIVITY: DELMAR DIVIDE

Time Allotted: 30 MIN

Purpose: Facilitators will educate participants on one of the United States most segregated locations. Participants will have the opportunity to reflect on their own.

Activity

- Facilitator will show the Delmar Divide video, which should take 4 minutes to view <http://www.bbc.com/news/magazine-17361995> - show the film clip (5 min) or GOOGLE—BBC Delmar Divide and select Cross a St. Louis Street that Divides Communities.
- Begin the discussion with all of the participants sitting in a circle. Each participant should be able to see all other participants.
- Draw the following below on the flip chart (5 min):

DELMAR

- Ask the participants to help you recall the data for the North and South sides of Delmar. As the numbers are called out write it on the board, on its respective side of Delmar.
 - Median Home Value (N: \$73,000; S: \$335,000)
 - Median Household Income (N: \$18,000; S: \$50,000)
 - Bachelor Degrees (N: 10%; S: 70%)
 - Race distribution (N: 98% African American; S: 73% White)
- Begin the discussion with the following questions (20 min) :
 - How many of you have seen this video?
 - Was there anything that surprised you?
 - What were your reactions about the 1917 laws of dividing people and them being maintained today?
 - How do assumptions/stereotypes affect our own city?
 - What do you think we can do about the racial & class disparities in our own city?

Resources Needed

- 2 Facilitators—1) write stats on flipchart; 2) guide discussion
- Flip chart
- Markers
- TV/Screen (to show the video online)

FACILITATOR TIPS

- Systematic segregation and injustice does not happen by individuals making one or two bad decisions, but systematically from government officials through laws, covenants, etc.
- St. Louis is known for its intentional segregation through:
 - 1) Covenant restrictions—legal obligations written into a property deed by the seller. In St. Louis, some neighborhoods had covenants that restricted buyers from selling their homes to African American families. (Made legal in 1923)
 - 2) The Delmar Divide was intentionally, legally, and systematically created through segregated city hospitals, public transit declines as streetcars were obsolete and highways were built further separating the city.

DISCUSSION

- Remember that the questions are guides. If the facilitator(s) are wondering about something that could increase the depth of the discussion, he or she should insert the question.
- Ensure that everyone puts his or her voice in the room.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

ACTIVITY: RACE ROUNDTABLE

Time Allotted: 50 MIN

Purpose: Facilitators will provide a space for the participants to find new ways of viewing themselves and dispelling lies told about and to them

Activity

- Facilitator will show the Race Roundtable-Part 2 video from The Journey Church in St. Louis, which should take 22 minutes to view https://www.youtube.com/watch?v=BsJYPV_BzzM- show the film clip or YOUTUBE—Race Roundtable Part 2- Ferguson, Race & Privilege.
- Begin the discussion with all of the participants sitting in a circle. Each participant should be able to see all other participants.
- Facilitator should lead the discussion of reflection centered on the following questions (20-30 minutes):
 - How did it feel looking at the video?
 - What stood out to you, while watching the video?
 - What statements or scenarios did you identify?
 - Which statements or scenarios were hard for you to hear on the video?
 - Were you encouraged to think or do something differently in your life?
 - What that are your thoughts?

Resources Needed

- 1 Facilitator
- Copies of the article
- Technology to show YouTube video:
https://www.youtube.com/watch?v=BsJYPV_BzzM
- Pens

FACILITATION TIPS

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could increase the depth of the discussion, they should insert the question.
- Do not allow the participants to stay on the surface or to speak externally (i.e. if they discuss others, ask: “When was a time that that happened to you?”).
- Ensure that everyone puts his/her voice in the room.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.
- Be conscious of time. If you are short on time, be sure to only ask 3 or 4 people to give responses.
- If there is more time, then this activity can be expanded upon with more questions, story telling, etc.

Video from © The Journey Church-St. Louis, 2014 via YouTube. The Journey Church in St. Louis is not a part of Sacred Conversations, but made public their internal conversation.

*ACTIVITY: EMOTIONAL EMANCIPATION CIRCLE (EEC)

Time Allotted: 60 MIN

Purpose: Facilitators will provide a space for the participants to find new ways of viewing themselves and dispelling lies told about and to them, using the Emotional Emancipation Circle approach.

Activity

- Participants will break into groups of approximately 3-5 people (5 MIN).
- Participants will use a large piece of paper to write out 4 parts (25 MIN):
 - **PART I:** 2-3 lies that have been told to them (those noted earlier can be utilized).
 - **PART II:** How/Where is the lie spread?
 - **PART III:** How this lie affected you?
 - **PART IV:** Let's tell the truth.
- Each group will report on 1 of their lies and go through all 4 parts centered on the lie that they presented. The facilitators will write down the lies on a large piece of paper or board (20 MIN).
- Facilitator should lead a discussion of reflection centered on the following questions (30 MIN):
 - How did it feel doing that activity?
 - Were there any new definitions or concepts that were presented to you today? How do you feel about that definition or concept?
 - What made you most uncomfortable?
 - What do these lies mean to you, personally?

Resources Needed

- 1 Facilitator
- Large paper
- Markers

FACILITATOR TIPS

OPTION 1: Use this activity as the first exercise after the guided reflection. For now, skip to the evaluation section.

OPTION 2: Incorporate this option during the 1st session.

ACTIVITY

- Encourage participants to note lies and/or experiences that have not been noted. This allows for an increased number of experiences shared.
- Encourage people to engage in their experiences and remind them to connect to their feelings about them.

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could increase the depth of the discussion, they should insert the question.
- Ensure that everyone puts his/her voice in the room. As the discussion goes on, please be sure to ask for questions from people who have not spoken yet.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

Adapted from © The Seven Emotional Emancipation Circle (EEC) by the Association of Black Psychologists

****WHITE PRIVILEGE: Unpacking the Invisible Knapsack**

Time Allotted: 60 MIN

Purpose: Facilitators will have the opportunity to delve into the concept of white privilege. This will reveal the basis of many forms of racial discrimination.

Activity

- Participants will be seated in a circle or at tables. Ideally, the participants will face each other.
- Participants will be expected to have read the article prior to the session.
- If more than a third of the participants did not read the article, allow 10-15 minutes for the participants to read the article. Remind them to read and circle the statements that she/he identified with from the list of white privileges.
- Facilitator should lead the discussion of reflection centered on the following questions (40-60 minutes):
 - How did it feel reading the article?
 - What stood out to you, while reading the article?
 - How many of McIntosh's statements did you identify with?
 - Which statements were hard for you to circle?
 - Were you encouraged to think or do something differently in your life?
 - What thoughts are you having now about white privilege?

Resources Needed

- 1 Facilitator
- Copies of the article
- Pens

FACILITATOR TIPS

OPTION 1: Use this activity as the first exercise after the guided reflection. For now, skip to the evaluation section.

OPTION 2: Incorporate this option during the 1st session.

PRE-SESSION

- The “White Privilege: Unpacking the Invisible Knapsack” (5 pages) should be distributed prior to the first session. The article is located in the appendix.
- Participants should reflect on: 1) how she/he felt reading the article; and 2) highlight lines that in the article that stand out.

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could increase the depth of the discussion, they should insert the question.
- Ensure that everyone puts his/her voice in the room. As the discussion goes on, please be sure to ask for questions from people, who have not spoken.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

Adapted from Peggy McIntosh's
“White Privilege: Unpacking the
Invisible Knapsack”

GROUP REFLECTION

Time Allotted: 55-60 MIN

Purpose: Facilitators will provide a space for the participants to express the feelings that they are having throughout the process. As participants have a chance to think about what is being discussed, there will likely be shifts in emotions, unanswered questions and unprocessed thoughts. Therefore, the reflection time will allow for each person in the group

Activity

- Participants will be sitting around a table or within a circle of chairs, where everyone can see each other.
- The facilitator will note: Take a moment of silence to reflect on the topics that we have discussed today (and/or last session).
- Paper can be passed out to the group for them write out any emotions, thoughts, questions, etc. that they may have had over the session or since the last session (5-10 min).
- Ask everyone to finish writing and come back to the circle, the facilitator can begin to ask questions for people to discuss (40 min):
 - What emotions are coming up for you, as you reflect?
 - Does anyone want to share what they wrote on their paper?

The remainder should take about (10 min total):

- After the questions are completed, participants will sit in the circle again to discuss.
- Allow for more silence.
- Ask one final time, is there anything left unsaid, unanswered or needing to be expressed.
- Afterwards, it is appropriate to offer a **small prayer** that acknowledges the feelings of all in the room and that the work is difficult to handle.

Resources Needed

- 2 Facilitators—1) Reads the statements; 2) Facilitates the discussion
- Paper
- Pens

FACILITATOR TIPS

**During this reflection time, allow for silence. Some people may be emotional and may need the gift of silence.*

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could increase the depth of the discussion, they should insert the question.
- Do not allow the participants to stay on the surface or to speak externally (i.e. I feel sad for people living on the North side of Delmar...the facilitator can respond: Have you ever felt sad about where you lived?).
- Ensure that everyone puts his or her voice in the room. As the discussion goes on, please be sure to ask for questions from people who have not spoken.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

Adapted from © Teaching for Diversity and Social Justice, Second Edition, Routledge, 2007

ACTIVITY: EVALUATION & CLOSING

Time Allotted: 10 MIN

Purpose: Facilitators will create an opportunity for people to evaluate every segment of the session. This will allow for the facilitators to make the next sessions more effective.

Activity

- Facilitators should ask the following questions, individually:
 - Give a ONE word feeling about the session (All respond)
 - What worked tonight? Where could we improve? How did (note facilitator's name) do on his/her section on? (5 responses)
 - Where are you still feeling tension? (5-10 responses)
- The facilitator leading the evaluation portion should provide POLITICAL LEARNING.
- One of the facilitators or a clergyperson in the room should offer a prayer to close the meeting.

Resources Needed

- 1 Facilitator

FACILITATOR TIPS

- Be conscious of time. If you are short on time, be sure to only ask 3 or 4 people to give responses.
- The evaluation should be a verbal.
- Encourage the participants to give opportunities for growth, not just nice comments.
- Be sure to make changes as you see appropriate for the next session.
- Be sure to pray after the session.

DEFINITION

Political Learning: a key takeaway centered on power that was illustrated within the given session. An example would be to note a place in community that could use the learnings from the day.

SACRED CONVERSATIONS ON RACE (+ACTION)

SESSION 2 GOALS

- Exposing and seeing racist systems as racist.
- Focus on personal and interpersonal, aiming toward systemic response

ACTIVITIES

Option 1 (Recommended):

- Introductions/Reflections/ Prayer (15 min)
- Ground Rules & Definitions (15 min)
- Genesis 37 OR Mark 5 (30 min)
- “The Talk” (50 min)
- Evaluation (10 min)

CONTINUE SESSION (within 2 weeks)

- Intros/Prayer (5 min)
- Prevalence of Race (50 min)
- Group Reflection (55 min)
- Evaluation (10 min)

Option 2:

- Introductions/Reflections/ Prayer (15 min)
- Ground Rules & Definitions (15 min)
- Genesis 37 OR Mark 5 (30 min)
- “The Talk” (50 min)
- Evaluation (10 min)

BREAK (10 min)

- Prevalence of Race (50 min)
- Group Reflection (55 min)
- Evaluation (10 min)



PART II: CHALLENGING OUR EXPERIENCE

The second session is centered on considering the impact of our own stories as a way that we interact in the world. Session One gave an opportunity to recall and acknowledge our own experiences. Now, the goal will be to challenge those experiences.

By the second session, participants will know more of what to expect and will hopefully have built more trust and will be willing to take more of a risk.

TIPS

- Be sure to make sure everyone’s story or experiences are validated (i.e. if you thank one person for sharing their story, thank everyone).
- Everyone will not share as deeply but try to encourage people to be honest.
- Facilitators should discuss all sections of the session before they meet.
- Each facilitator should have a significant part in the session, while playing to his or her own strengths.

ACTIVITY: INTRODUCTION/ REFLECTION/ PRAYER

Time Allotted: 15 MIN

Purpose: Facilitators will create a safe space for participants to begin conversations on race. With an emphasis on sacredness, each session will begin with a reflection and prayer.

Activity

- Participants will sign in on a sign-up sheet.
- Participants will be sitting within their seats, preferably a circle to ensure that all participants can see each other.
- **Introduction:** Begin with facilitators introducing themselves via stating their names and any other relevant information (i.e. hope for the session, initial feelings, etc.).
- Allow introduction of all participants (this allows for latecomers to come in without missing the reflection or prayer).
- **Reflection:** One of the facilitators should provide a theological reflection based on a scriptures, such as Numbers 12:1-11 and Romans 10:11-12. These are two scripture that allude to racism. Otherwise, facilitators can provide a reflection from their own life, community event, or any story that connects to race/systemic injustice.
- **Prayer:** an extemporaneous prayer or the Social Justice Lord's Prayer (see session 3: Introduction/Reflection/Prayer).

Resources Needed

- 1-2 Facilitators
- Sign-in sheet
- Pens
- Name tags (if necessary)

FACILITATOR TIPS

INTRODUCTIONS

- Introductions should include a brief overview of the session. Participants feel more comfortable when they know what to expect.
- As people come in, even after introductions have been completed, be sure to acknowledge new participants and have them introduce themselves to the group.

REFLECTION

- Be brief (5-7 min.) with the reflection or story that you share.
- Planned reflections or poem can be used within the reflection as well. However, it must be centered specifically on race and racism.

PRAYER

- Do not forget to pray. After the reflection, the prayer creates an even more sacred space to have the conversation ahead.
- If an extemporaneous prayer is chosen, please be sure to keep it brief.

ACTIVITY: GROUND RULES

Time Allotted: 15 MIN

Purpose: Facilitators will guide participants in remembering and/or adding to the standard rules of engagement for the conversation.

Activity

- Facilitators will stand at a flip chart to review the rules that the participants determined to be their standard rules of engagement (per Session 1).
- **Ground Rules:** Begin with facilitators introducing themselves via stating their names and any other relevant information (i.e. congregation, hope for the session, initial feelings, etc.).
- Facilitators will ask if the ground rules from the previous session need amending.
- Facilitators display flip chart with definitions, as discussed in Session 1.

Resources Needed

- 1 facilitator
- Flip chart
- Markers

FACILITATOR TIPS

INTRODUCTIONS

- If someone comes in late, be sure to let him or her introduce him or herself.
- Be sure to acknowledge the new participants and have them introduce themselves to the group.

GROUND RULES

- If the participants are having difficulty providing ground rules, ask questions, such as: 1) What would make you share more comfortably? 2) What rules have you used in other facilitations or conversations?
- Remind the participants that these will be the working rules that they will have an opportunity to update within each session.
- Keep the rules in a safe space for next time.

**ACTIVITY: COMMUNITY ASSESSMENT
OPTIONS → GENESIS 37 or MARK 5:5-20**

Time Allotted: 30 MIN

Purpose: Facilitators will provide the opportunity for the participants to experience the side of others within a biblical situation.

Activity

- The facilitations will have the participants will count off by 4s

GENESIS 37→ (Group 1= Jacob; Group 2=Joseph; Group 3=The Brothers; Group 4=Midianites).

OR

MARK 5→ (Group 1= Demon possessed man; Group 2=Jesus; Group 3=The community; Group 4=Shepherders).

- The participants will sit within their own groups based on number and focus on the following questions: **Listen to the story solely from the perspective of your particular location.**
- The facilitators will read the scripture.
- After the scripture is completed, the groups will have 10 minutes to respond to the 3 questions below. They should identify one spokesperson for each group.

IN-GROUP DISCUSSION QUESTIONS
What is going on for your character?
How does your character feel?
How does your character feel about other characters in the story?

- A facilitator will engage each group and pick one person to answer:
1) How does it feel to be you? With the person staying in character.
2) A follow-up question should go to another person at the table asking: “As yourself, not as the character, has there ever been a time when you have been in the place of your character? What was it like?”

Resources Needed

- 1-2 Facilitators
- 4 distinct areas for groups to discuss with copies of the questions above.

FACILITATOR TIPS

Depending on the faith tradition or congregation, the facilitator and leaders can determine the appropriate reading.

INSTRUCTIONS

- Read/ Tell the story/scripture.
- Encourage people to stay in character to help them feel the space of the different person.
- Center this entire conversation on feelings and get to participants’ personal experiences about times when they have been left out or have intentionally left others out.

ACTIVITY: “THE TALK”

Time Allotted: 50 MIN

Purpose: Facilitators will have the opportunity to hear the story/experience of others.

Activity

- Participants will sit in a circle.
- Participants will watch the video by Amy Hunter about the talk she had with her young son about police. (10 min)
- <https://vimeo.com/107842760> password: amyhunter
- Facilitator 2 should lead a discussion of reflection centered on the following questions (45-50 minutes):
 - What are your initial thoughts?
 - How does her story align with stories in your own life?
 - What changed in your perspective of the experience of young black males?
 - How would you respond to your children, if you were Amy Hunter?
 - If you could do one thing for Amy Hunter’s sons, what would you say?
 - How are you feeling now?

Resources Needed

- 1-2 Facilitators
- TV/Screen (to show online video)
- Chairs for circle

FACILITATOR TIPS

**Facilitators should watch the Amy Hunter video before the participants watch it.*

INTRODUCTIONS

- If someone comes in late, be sure to let him or her introduce him or herself.
- At this point, have the participants join in the section with a quick background of the video, if they missed it.

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could deepen or enrich the discussion, they should insert the question.
- Do not allow the participants to stay on the surface or to speak externally (i.e. I feel sad for people living on the North side of Delmar...the facilitator can respond: Have you ever felt sad about where you lived?).
- Ensure that everyone puts his/her voice in the room. As the discussion goes on, please be sure to ask for questions from people who have not spoken.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

ACTIVITY: PREVALENCE OF RACE

Time Allotted: 50 MIN

Purpose: Facilitators will increase the discussion and allow the participants to identify the prevalence of race in their lives.

Activity

- Participants will stand in a circle and push their chairs back.
- Participants will step into the center, after they hear a statement read by one of the facilitators that is true for them. After each comment is stated, the Facilitator 2: will slowly state the **GENERAL STATEMENT: “Look around and notice who is in the circle and who is not. Step back out of the circle.”**
- Facilitator 1 will read each statement individually (10 minutes):
 - You feel connected to the country from where your ancestors came.
 - You speak a language other than English at home.
 - You have a very close friend(s) of a different race or ethnicity than you.
 - You have had a racist or ethnically derogatory comment made to you.
 - You have been around others who have made a racist or ethnically derogatory comment about others.
 - You worry about discrimination in your community.
 - People who look like you are the usual subject of your history classes.
 - You have ever been told not to play with a child or children of a particular ethnicity.
 - You have ever felt racial tension in a situation and were afraid to say anything about it.
 - You have ever felt guilty or powerless to do anything about racism.
- Facilitator 2 should lead a discussion of reflection centered on the following questions (40 minutes):
 - What are your initial thoughts?
 - Was this the first time you had to think about some of these questions? If so, how did it feel to do that?
 - What changed in your perspective of the experience of youth?
 - Did any stories come up for you, as you stepped in or not?
 - How are you feeling now?

Resources Needed

- 2 Facilitators

FACILITATOR TIPS

**Facilitators should watch the Amy Hunter video before the participants watch it.*

INTRODUCTIONS

- If someone comes in late, be sure to let him or her introduce him or herself.
- At this point, have the participants join in the section with a quick background of the video, if they missed it.

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could deepen or enrich the discussion, they should insert the question.
- Ensure that everyone puts his/her voice in the room. As the discussion goes on, please be sure to ask for questions from people, who have not spoken.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

Adapted from © Teaching for Diversity and Social Justice, Second Edition, Routledge,

GROUP REFLECTION

Time Allotted: 55-60 MIN

Purpose: Facilitators will provide a space for the participants to express the feelings that they are having throughout the process. As participants have a chance to think about what is being discussed, there will likely be shifts in emotions, unanswered questions and unprocessed thoughts. Therefore, the reflection time will allow for each person in the group to process.

Activity

- Participants will be sitting around a table or within a circle of chairs, where everyone can see each other.
- The facilitator will note: Take a moment of silence to reflect on the topics that we have discussed today (and/or last session).
- Paper can be passed out to the group for them write out any emotions, thoughts, questions, etc. that they may have had over the session or since the last session (5-10 min)
- Ask everyone to finish writing and come back to the circle, the facilitator can begin to ask questions for people to discuss (40 min):
 - What emotions are coming up for you, as you reflect?
 - Does anyone want to share what they wrote on their paper?

The remainder should take about (10 min total):

- After the questions are completed, participants will sit in the circle again to discuss.
- Allow for more silence.
- Ask one final time, is there anything left unsaid, unanswered or needing to be expressed.
- Afterwards, it is appropriate to offer a **small prayer** that acknowledges the feelings of all in the room and that the work is difficult to handle.

Resources Needed

- 2 Facilitators—1) Reads the statements; 2) Facilitates the discussion
- Paper
- Pens

FACILITATOR TIPS

** During this reflection time, allow for silence. Some people may be emotional and may need the gift of silence.*

DISCUSSION

- Remember that the questions are guides. If the facilitators are wondering about something that could increase the depth of the discussion, they should insert the question.
- Do not allow the participants to stay on the surface or to speak externally (i.e. I feel sad for people living on the North side of Delmar...the facilitator can respond: Have you ever felt sad about where you lived?).
- Ensure that everyone puts his/her voice in the room. As the discussion goes on, please be sure to ask for questions from people, who have not spoken.
- If there is a diverse crowd, be sure that one race is not taking over the conversation.

Adapted from © Teaching for Diversity and Social Justice, Second Edition, Routledge, 2007

ACTIVITY: EVALUATION & CLOSING

Time Allotted: 10 MIN

Purpose: Facilitators will create an opportunity for people to evaluate every segment of the session. This will allow for the facilitators to make the next sessions more effective.

Activity

- Facilitators should ask the following questions:
 - Give a ONE word feeling about the session (All respond)
 - What worked tonight? Where could we improve? How did (note facilitator's name) do on his/her section on? (5 responses)
 - Where are you still feeling tension? (5-10 responses)
- The facilitator leading the evaluation portion should provide a POLITICAL LEARNING (a key takeaway centered on power that was illustrated within the given session). An example would be to note a place in community that could use the learnings from the day.
- One of the facilitators or a clergy person in the room should offer a prayer to close the meeting.

Resources Needed

- 1 Facilitator

FACILITATOR TIPS

- Be conscious of time. If you are short on time, be sure to only ask 3 or 4 people to give responses.
- The evaluation should be a verbal.
- Encourage the participants to give opportunities for growth, not just nice comments.
- Be sure to make changes as you see appropriate for the next session.
- Be sure to pray after the session.

DEFINITION

Political Learning: a key takeaway centered on power that was illustrated within the given session). An example would be to note a place in community that could use the learnings from the day.

SACRED CONVERSATIONS ON RACE (+ACTION)

Part 3: Action Kick-Off Goals

- Re-convene all participating congregations.
- Kickstart the work on ACTION

ACTION Kick-Off Activities

- Introductions
- Ecumenical Worship
- Group Fish Bowl Activity
- ACTION Discussions
- ACTION Plans
- Evaluation



PART III: ACTION KICK-OFF

“Those from among you will rebuild the ancient ruins; you will raise up the age-old foundations; And you will be called the repairer of the breach, the restorer of the ^[1] streets in which to dwell.”

- Isaiah 58:12

After 2-3 months of conversations centered on race and an increased level of reflection, the groundwork has been laid for the beginning of ACTION.

Congregations will have an opportunity to connect and reflect with other congregations. All will have been challenged and changed in some way. These feelings, shifts and ideas will be discussed. From these discussions, there will be plans to execute an increased level of ACTION.

This action-focused session will be led by MCU and other faith organizations as a wrap-up session centered on reflection of the last two sessions. Also, this session will allow participants to share their stories and begin on a movement toward ACTION.

The congregations will be able to identify whether their action(s) will be to: 1) continue current efforts; 2) determine actions to take; or 3) connect with an MCU organizer on next steps. At the end of this session, congregations will have completed the opening session, two-four meetings within their communities, and ready for ACTION.

ACTIVITY: FISHBOWL

Time Allotted: 75 MIN

Purpose: Facilitators will provide the opportunity for the participants to share their own experiences and learnings, while observing others.

Activity

- The facilitations will conduct 3 fish bowls within the group. Based on the group demographics the 3 of the 4 options will be chosen to be in the inner circle (fishbowl).
- The fishbowl **options** are: 1) White men; 2) People of Color; 3) Natives; and 4) Non-Natives.
- The facilitator will attempt the first 3 options first, if there is not enough to make an inner fishbowl of 8-10, then utilize the 4th option.
- **Each fishbowl group will talk for about 15 minutes dealing with the 2 questions. Ideally, half the group will respond to the first question and the other half will attend to the second question.** If the first question is going over on time and will not get to the 2nd question, try to get input from those who have not spoken. In this situation, it is good to ask them for one-word feeling about what they feel about the fishbowl.

FISHBOWL GROUP	Questions
----------------	-----------

- | | |
|-------------|--|
| White Males | <ul style="list-style-type: none">• How have you benefitted from the privileges of not being a person of color?• What has changed for you since beginning the race conversations? |
|-------------|--|

- | | |
|-----------------|---|
| People of Color | <ul style="list-style-type: none">• When did you first experience race prejudice?• What racist institutions have most impacted your life? How? |
|-----------------|---|

- | | |
|-----------|--|
| Born here | <ul style="list-style-type: none">• What was the race climate like when you were growing up?• How was your family affected by racism? |
|-----------|--|

- | | |
|----------------|--|
| Born elsewhere | <ul style="list-style-type: none">• What did you notice about race relations in this city that was different than other places you have lived?• What would you like to see happen in this region? |
|----------------|--|

- After EACH group has been completed, then the facilitator will turn to the larger group to engage in discussion and utilize the contrasts of the three groups (25 min):
 - How did it feel watching them? What stood out to you?
 - What was new or different from the stories they shared?
 - To the people in the fish bowl, what were your reactions?

Resources Needed

- 1-2 Facilitators
- Chairs for the inner circle and the outer circle of the fishbowl

FACILITATOR TIPS

This activity requires moving and multiple sets of directions and questions.

- The facilitator will have to quickly assess the room for # of people of color, # of white men, etc. This will determine what Fish Bowls are plausible.
- Some people will never sit inside the fishbowl. Pay attention to who has not been inside and encourage them to share during the discussion sections.
- Some people will be inside the circle more than once. (Example: a White man who is also a city native).
- There will be an element of chaos from people moving around; try to manage it by making directions as clear as possible.
- If there are no or few people of color, expect questions about why.
- Five minutes (total) has been built in to the agenda for switching groups.

REFERENCES

Articles

Adams, M., Bell, L., & Griffin, P. (Eds.). (2007). *Teaching for diversity and social justice* (2nd ed.). New York: Routledge.

McIntosh, Peggy. "White Privilege: Unpacking the Invisible Backpack." (article) Retrieved from:
<https://www.isr.umich.edu/home/diversity/resources/white-privilege.pdf>

Videos

Race Roundtable Part 2- Ferguson, Race & Privilege. (2014). The Journey Church-St. Louis. Retrieved from:
https://www.youtube.com/watch?v=BsJYPV_BzzM

The Delmar Divide (2008). BBC. Retrieved from: <http://www.bbc.com/news/magazine-17361995>

The Talk. (2015). YWCA-St. Louis. Retrieved from: <https://vimeo.com/107842760>

BIBLIOGRAPHY

Articles

McIntosh, Peggy. "White Privilege: Unpacking the Invisible Backpack." (article) Retrieved from:
<https://www.isr.umich.edu/home/diversity/resources/white-privilege.pdf>

Tsai, Jennifer. 2014. "A Lack of Care: Why Medical Students Should Focus on Ferguson." Retrieved from: <http://in-training.org/lack-care-medical-students-focus-ferguson-8031>

Books

Alexander, Michelle. 2012. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (book). The New Press.

Cone, James. 2011. *The Cross and the Lynching Tree* (book). Orbis Books.

Gordon, Colin. 2008. *Mapping Decline: St. Louis and the Fate of the American City* (book). U Penn Press.

Harding, Vincent. 1993. *There is a River: The Black Struggle for Freedom in America* (book). Mariner Books.

Higginbotham, A. Leon. 1980. *In the Matter of Color: Race in the American Legacy Period: The Colonial Period* (book). Oxford University Press.

hooks, bell. 1996. *Killing Rage: Ending Racism* (book). Holt Paperback.

Ignatiev, Noel. 2008. *How The Irish Became White* (book). Routledge.

Muhammad, Khalil. 2011. *The Condemnation of Blackness: Race, Crime and the Making of Modern Urban America* (book). Harvard Press.

Blogs

Ana Garcia-Ashley: <http://www.huffingtonpost.com/ana-garciaashley/>

Laura Barrett: <http://www.huffingtonpost.com/laura-barrett/>

White Privilege: Unpacking the Invisible Backpack

by Peggy McIntosh

Through the work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless backpack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as a morally neutral, normative, and average, also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case *attack some what more to skin-color privilege* than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-worker, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I check, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.

14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazine featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
24. I can be sure that if I need legal or medical help, my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realization on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible backpack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for

everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. *My skin color was an asset for any move I was educated to want to make.* I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly free.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made confident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word “privilege” now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically overempower certain groups. Such privilege simply *confers dominance* because of one’s race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege of a few. Ideally it is an *unearned advantage* and *conferred dominance*.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like is whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the US think that racism doesn’t affect them because they are not people of color; they do not see “whiteness” as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated

with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systematic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What well we do with such knowledge? As we know from watching me, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily-awarded power to try to reconstruct power systems on a broader base.

[1989]

ACTIVITY: CULTURE BOX

Time Allotted: 30 MIN

Purpose: Facilitators will allow the participants to think and share different sections of their culture. This activity will allow for participants to get to learn more about each other and set up for deeper conversation, later in the session.

Activity

- Each participant receives an 8-1/2x11-inch piece of paper; drawing instruments and tape should be available.
- Tell participants they are going to work on a quilt square to be brought together into a single quilt, which reflects our community.
- Instructions for participants:
 - Divide your paper into four quadrants and in each box draw or describe with words (8 min):
 - **Your name and the story behind your name**
 - **One community of which you are a part, not necessarily this one**
 - **One religious holiday you celebrate**
 - **One family value instilled in you when growing up**
 - Have participants get into a pair with someone they are less familiar with and share **one** item from their quilt block (7 min).
 - Participants then introduce their partner to the larger group; facilitators tape the pieces together after each introduction (15 min).
 - Hold up the final quilt noting that our community shares many commonalities yet is composed of individuals with unique gifts and the intent is to allow each to contribute in his or her own way through this process.

Resources Needed

- 2 Facilitators—1) tape papers to make quilt; 2) manage the presentations
- Markers
- Multi-colored 8-1/2x11-inch piece of paper

FACILITATOR TIPS

INTRODUCTIONS

- If someone comes in late, be sure to let him or her introduce him or herself.
- At this point, have the participants join in the section.

PAIRINGS

- If there is not an even number of participants, allow one trio to discuss.
- Give participants 7 minutes to share their sections.
- Give a 3-minute warning to ensure switches before opening up the sharing section.

QUILT

- The quilt should be hung on a wall or somewhere visible to ensure that the varied cultures have some together.
- If it is possible, hang the quilt in a visible spot during each session as a reminder of the diversity of culture.

FOR MORE INFORMATION ON
SACRED CONVERSATIONS ON RACE
(+ACTION)

GAMALIEL
221 N. LASALLE ST., SUITE 1320
CHICAGO, ILLINOIS 60601
WWW.GAMALIEL.ORG
312-357-2639