



Beloved Conversations:

Meditations on Race and Ethnicity

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The Fahs Collaborative Classroom's

Beloved Conversations Meditations on Race and Ethnicity

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Beloved Conversations

A Community Meditates on Race & Ethnicity

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Curriculum Developer

Dear Colleagues at Unity,

The Fahs Collaborative is thrilled to provide you with this curriculum! As we all know, “race” matters and shapes the way we see ourselves, each other, and how we interact as a community of faith. Indeed, as we peel back the layers of meaning that for our personal and collective lives, we realize that the world we want to create is already here, for a variety of reasons, we can’t bring it into a full expression of itself. Said another way, we know the theology of our faith traditions can speak boldly, justly and compassionately to the world, yet we don’t know how to get beyond a mono-cultural expression of that belief. Beloved Conversations aims to be a tool for such a project.

Beloved Conversations is framed in the spirit of small-group ministry or a covenant group. Many “diversity seminars” do the important work of alerting participants to the injustices of how we engage individuals and groups who are outside a social norm. That work, while important, often creates a stronger focus on placing blame and “debating facts.” Beloved Conversations is different and, instead, should be thought of as a “spiritual practice.” As people of faith and human potential, success is gauged by the ability to be curious when one is unsettled by the expression of a new idea or experience. Facilitators and participants work to encourage seeing anti-racism/anti-oppression work as acts of faith formation...of becoming more fully human. Everyone involved – whether socialized within the framework of a dominant cultural group or as targets of oppression – is asked to grow, take risks, struggle with ambiguity, and love each other into a bigger sense of self.

As James Baldwin famously said, “Not everything that is faced can be changed. But nothing can be changed until it is faced.”

May your journey be filled with wonder, joy and growth.



Beloved Conversations' Network of Congregations

Congregation

East Shore UU Church, Bellevue, WA
First Church, Dallas, TX
First Church, Littleton MA
First Unitarian Church, Portland, OR
First UU Society of Albany NY
First UU Society of Schenectady, NY
Neighborhood UU Church, Pasadena, CA
People's Church, Kalamazoo, MI
San Francisco Bay Area Racial Justice Team
Unitarian Church in Summit, NJ
Unity Church, Unitarian; St. Paul, MN
UU Congregation of Fairfax, VA
UU Congregation of Glens Falls NY
UU Society of Cleveland, OH
Valley UU Congregation, Chandler, AZ
West Shore UU Church, Cleveland, OH

Staff Contact Person:

Rev. Peter Luton
Rev. Daniel Kantor
Rev. Marta Valentin
Revs. Kate Lore & Bill Sinkford
Rev. Sam Trumbore
DRE Melissa MacKinnon
Rev. Jim Nelson
Rev. Jill McAlister
Rev. Leslie Takahashi Morris
Rev. Vanessa Southern
Revs. Rob and Janne Eller Isaacs
Rev. Mary Katherine Morn
Rev. Dr. Lynn Ashley
DRE Rina Shere
Rev. Andy Burnette
Revs. Wayne Arnason & Kathleen Rolenz

Join our "private," "secret" FaceBook page wherein all facilitators share questions, experiences and resources. Members of this space must be invited by "MarkAngusMacLeanHicks" to join. Friend me!

Theoretical Framework

Beloved Conversations is nested in theories of “transformative learning” (Mezirow and Associates, 2000) and “critical pedagogy” (Wink, 2005). Together, these frameworks ask the learner to systematically think about the source of their thinking and emotions, and when the response is inadequate, to do things differently. Said another way, participants are asked to name what they have learned through social experience, to un-learn thoughts and behaviors that divide the human family, and finally, to re-learn new skills and ways of being that are aligned, in this case, with the aspirational tenants of Unitarian Universalism. Further, as feminist philosopher of education Elizabeth Minnich reminds us, all knowledge is “partial,” meaning, no single perspective can ever be assumed to represent the whole. Beloved Conversations takes this notion seriously and frames the discussion about race and ethnicity inside the container of a “learning community.” Learning Communities are groups of people who shy from being judgmental of colleagues, are transparent about their views, hopes, and dreams, and are committed to life-long learning. Participants agree to grapple with history, mining their personal experiences and environment for errant meaning-making, and as a collective, design new practices that support the entire groups formational journey of “becoming fully human.” The size of the community should be intimate so that diverse points of view can emerge easily; the group should be no larger than 20 people. The community also sets explicit rules of engagement that support healthy, cross-cultural boundaries, honest sharing, and appropriate risk-taking. And finally, as a meditation, Beloved Conversations is the embodiment of the spiritual practice of listening deeply to the stories that shape human experience; being gracious in the face of human imperfection; being curious in times of confusion, disagreement, and disappointment; and supporting the journey of becoming our better angels.

Format

Beloved Conversations begins with an intensive 1.5-day “retreat” designed to create a learning community wherein every member is both “teacher” and “learner.” The retreat introduces the major themes of the seminars, and helps participants develop a sense of shared understanding, purpose, and commitment to the spiritual work of interrupting bias and discrimination. Equally important is the development of trust between and among participants. Talking about race often equates with feelings of divisiveness, anger, guilt, shame, and frustration. Most reasonable people would ask, “Why would I sign up for that?” The curriculum understands this tendency and, through its exercises, creates a culture that supports open-minded growth and development. The retreat is

followed by eight two-hour seminars, each of which introduces a new topic for exploration and discernment. Participants are asked to consider the topic for both its social and institutional implications, and openly share their insights, on-going puzzlements, and break-through.

Facilitators should consider carefully whether a participant can join the group after the close of the retreat. If that is necessary, take steps during the first session to introduce the person (through deep sharing) to the group, and vice versa. This may well disrupt your learning agenda, but the need to incorporate new people into the group carries that level of importance. Adjust accordingly.

Each seminar focuses on an aspect of how race impacts interpersonal interactions within the congregation, as well as the institutional life of the congregation. The themes are:

Seminars At-A-Glance

Orientation

- Social and Spiritual Foundation for Beloved Conversations. Why are we doing this work?
- Rules for Cross-Cultural Engagement
- Overview of Logistics, Expectations

Seminar One

Whole Group (with break out groups)
Deep Check-in: Making Sense of the Retreat
Storying our Lives: Why this work matters

Seminar Two

Whole Group (in halves for break out)
The Footprints of Racial/Ethnic History
How race/ethnicity shapes our collective and individual lives

Seminar Three

Caucus Groups: (who group walk)
Theater of Voices/
Exploring our Dynamic of Racism and Privilege

Seminar Four

Whole Group (halves)
Racism Today: Micro-Aggressions

Seminar Five

Whole Group:
Community Audit:
Intersections of Race in St. Paul

Race (and class); Race (and age); Race and sexual orientation)

Seminar Six	The Problem of a Single Cultural Lens
Seminar Seven	Toward a New Identity: How Can We Be-in-the-World?
Seminar Eight	Collecting our Wisdom, Creating our Future; Celebration of Learning & Community

NOTE: This booklet is intended ONLY for those leading the learning experience (e.g., ministers, group facilitators). Participants in small groups should NOT have access to what is, in effect, the “teachers’ notes.

Creating a Container for Transformative Religious Education

Facilitator Preparation

1. Choose Facilitators. The facilitation team should consist of two persons per group of people, and be as culturally diverse as possible (gender, sexual orientation, ethnicity, class, etc.). Again, while not expected to be “experts” on issues of race/ethnicity, both facilitators should have a strong competency on the issues (see questions below). At bottom, facilitators should be aware of areas for cultural competency growth and development, and have a support system for working out those growing edges. Beloved Conversations, as noted earlier, is framed as a “spiritual practice,” thus the facilitation should be in the spirit of supporting growth and development as opposed to judgment, critique, and certainty. Facilitators should be comfortable functioning in and promoting ambiguity and collaborative exploration. This approach, especially in intimate groups, radically changes the dynamic for this kind of discussion.
2. Cultural Competency for Site-Based Facilitation. As you prepare your congregation(s) for experiencing the Beloved Conversations curriculum, it might be useful to spend time in collective discernment on the nature of the project and how to go about accomplishing its goals. We know it is possible to have the emotional and intellectual capacity for

engaging diversity work and, at the same time, lack the skills to perform to capacity. Here's a great place for beginning your shared work.

Following is a battery of questions that can help you (and your congregation) think more deeply about the choice, role, and dispositions of facilitators. The questions can also be used to help facilitators—and ultimately your congregation — understand the kind of learning that needs to happen within the group. Consider taking a few weeks to explore the competencies noted below as a team-building exercise. Ask those on your team to provide examples from real-life experiences in order to flesh out each competency, the good, bad, and mixed. Do not use these questions as a litmus test (none of us are perfect!), but as an opportunity to identify places of strength and growth. Ready yourselves to address growing edges while, at the same time a supportive of the challenges surfaced by your colleagues. Consider these dispositions and skills-sets:

Affirmative Introspection – Taking a Look Inside

- Do you know what pushes your buttons when dealing with people who believe differently than you?
- Have you spent time analyzing the impact of your religious tradition and beliefs on your behavior and expectations of others in your congregation?
- Are you comfortable with yourself no matter with whom you are working alongside or on whose behalf?

Self-Governance – Getting a Handle on your Feelings

- Are you adaptable and flexible when engaging different forms of worship, music, preaching, education?
- Can you manage your discomfort when you are uncertain about what to do?
- When you face resistance or difficulties, is your “self-talk” affirming and realistic?

Intercultural Literacy – Reading Others Accurately

- Do you know about the cultural differences that influence the behavior of your fellow congregants?
- Can you see the benefits in theological/spiritual values that show in ways you don't like?
- Can you put yourself in others' positions and see things from their point of view?

Social Architecting – Enrolling and Engaging Others

- When you see a behavior that challenges your expectations, do you consider multiple explanations?

- Can you adapt your communication style to be effective with a wide array of congregants?
- When you encounter difficulty, can you engage with that person from a standpoint of curiosity as opposed to judgment?
- Are you able to create welcoming and engaging environments in both small and large group interactions within the congregation?¹

3. Co-Facilitating Each Session. In addition, co-facilitators should be explicit in how they work as a team in planning and facilitating the sessions. How will you ensure that both facilitators have equal “face time” before the group? If the team is cross-racial or cross-gender, how will you work to minimize the appearance and experience of racial/gender domination? Who will lead each activity? How will you support each other when conflict arises within the group? How will you step-back or step-forward if a topic pushes an emotional button for one of the facilitators (e.g., if a white person says something offensive about people of color, how would the facilitator of color respond – or not respond)? Figure out how to “give permission” to step-up or step-back when a spontaneous response is appropriate.

4. Internalize the Content. Read the curriculum from start to finish. If something does not make sense, please contact your facilitator and we'll figure it out. Do not—repeat—do not sit and muddle over confusions. We are here to help!

5. Prepare for Your Own Learning. Doing a bit of background reading in preparation for this covenant group would be helpful. Some suggested reading:

Promoting Diversity and Social Justice: Educating People from Privileged Groups by Diane Goodman. This is an excellent resource for UUs, many of whom have been shaped by social and economic privilege. Pay special attention to chapters on understanding and promoting resistance (Chapters 4 & 5) and issues for educators (Chapter 9).

What if all the kids are white? by Louise Derman-Sparks. Louise helps us understand the cost of not preparing children (and adults!) for the social cost of racism. As a pragmatic educator, she offers hands-on steps that help parents and educators prepare for life in a multi-racial, multicultural

¹ Adapted by Mark A. Hicks from Jorge Cherbosque, Lee Gardenswartz, and Anita Rowe's “Emotional Intelligence for Managing Results in a Diverse World.”

world, including specific strategies for developing positive “white identities.”

Understanding and Promoting Transformative Learning: A Guide for Educators of Adults (2nd Ed). By Patricia Cranton. The text provides a framework for understanding the theory behind Beloved Conversations, and more generally, the tenants of “transformative learning” (you’ll love this if you have a need to go deeper with “theory”). Cranton articulates the theories of Jack Mezirow, one of the main voices of the theoretical framework).

Changing on the Job by Jennifer Garvey Berger. Jennifer is the next-generation protégé of Robert Kegan; her research-based text provides the background for the HUGELY transformative “Big Assumptions” exercise that is part of the opening retreat. In very accessible language, Jennifer helps us think about how to “coach” our colleagues when they get stuck in a particular worldview. Professional development workshops are connected to the text.

Welcoming Resistance: A Path to Faithful Ministry by William Chris Hobgood. This useful text helps leaders understand how individuals and congregations go through processes of change. It turns “resistance” on its head, reframing it as a useful indicator of progress that should be welcomed as opposed to avoided.

People of the Dream: Multicultural Congregations in the United States by Dr. Michael Emerson and Rev. Rodney Woo. Written by an award-winning sociologist of religion and a church pastor, Michael and Rodney describe the social, emotional, and political factors embedded in congregations committed to racial and cultural diversity. This text is very useful in understanding when/how “multicultural congregations” thrive as well as some of the interpersonal/inter-group dynamics that inform that work.

The Arc of the Universe by Leslie Takahashi Morris, et al. Leslie, Chip and Leon chronicle our Association’s journey on issues of racism, multiculturalism, and anti-oppression work. It includes many first-hand accounts. This is a terrific resource for Seminars One and Two.

Darkening the Doorway by Mark Morrison Reed. Mark provides a historical account of Unitarians, Universalists, and Unitarian Universalists of color and their experience in UU congregations. This is good information to understand the experience of people of color in our association.

6. Prepare the Congregation for the Experience. Those who study congregational cultures remind us of the interconnected webs of congregational life, that is, what happens in one part of the congregation impacts another. Organizers/Facilitators of the curriculum should be sure that ministers, staff, and lay leaders—at a minimum—are aware that Beloved Conversations is being experienced in the congregation. Professional and lay leaders should be prepared to support and respond to any disruptions that emerge from individuals or the group.

7. Collect Special Materials. Each seminar requires the use of teaching tools and resources. Gather them in advance. PLAN that technology will not work, and have Plan B ready to go (there's nothing worse than waiting for the Technology-Fix-It-Person. Plus, time is already a precious commodity for these sessions). Have extra copies of readings for those who did not bring their own copy (2-3 copies is usually sufficient). Remember to include "large print" copies for those with visual impairments. During Seminar Seven, the topic of discussion will be based on a series of films, all of which are available through on-line vendors (Amazon and other book sellers). You should purchase them in advance, and have copies available to loan participants if they are unable to acquire them.

In addition, 1-2 days before each session begins, literally run through all the details of the session to ensure that the exercises make sense (including the ability to provide personal examples of the questions asked of the group), all the materials are accounted for, technology/media works as planned, etc.

8. Use of the Teaching Notes. Do not stray from the agenda unless there is a specific need to do so. Each unit is outlined with "Teaching Notes" that provide a minute-by-minute script for the workshop. Timeframes, of course, are estimates. There may be occasions when a topic comes "alive." Heed that energy, and adjust as necessary. Also included in the instructions are "facilitation notes" (FN). They are intended to fill in pedagogical assumptions or provide a strategy for moving the group from one exercise to the next.

9. The Check-in. During each session, participants are asked to "check-in" with the group to describe observations from their daily lives. The method is called a "Serial Testimony" [adapted from Peggy McIntosh's work in S.E.E.D.]. As noted earlier, issues of race/ethnicity are often hidden below the crust of our consciousness. The check-in question remains largely the same in order to encourage learners to keep exploring everyday life. The check-in is a way to notice the patterns of learning that unfold. Each person gets one minute to respond to the "check-in question of the day." Two, one-minute timers are provided to keep each speaker within bounds. Arguably, this is a very short

opportunity to share. The design is intentional. As one of the tools in the AR/AO toolkit, this format tethers the tendencies of those who tend to power-over others (e.g., gender, race, age, etc.). It is suggested that speakers sit in a circle of chairs, giving persons who are unprepared to talk the option of “passing” until they are ready to speak. This format can provide disciplinary skills for both the extravert and the introvert in terms of encouraging both to “get clear” on what they really want to share publicly.

10. Using The Arts for Promoting Growth and Development. More and more evidence is emerging that use of the arts can be a powerful and successful strategy for supporting learners as they open their heads and hearts to a new reality. Does it make for more complications in teaching? Absolutely yes! Is it worth the effort? Emphatically so! During the Civil Rights Movement, for example, you’ll notice that as the marchers were confronted by water hoses or dogs, or mourned the loss of murdered children, or celebrated a moment of success, music held the participants in community. The arts cut across race, class, and other forms of “difference.” Music, poetry, film, visual arts, and movement can become “third spaces” that hold and normalize the ambiguity that comes along with shifting paradigms. Each unit includes these strategies. Feel free to change the music, should you so choose, but by all means, don’t exclude it!

11. Prepare to Provide Pastoral Care for Facilitators and Participants. As already noted, this curriculum is not designed to “convince” the learner that one way of thinking/being is more correct than another. Rather, it engages the learner to uncover, pull out, tease apart, evoke and sometimes even provoke the learner into taking a second look at an assumption or cultural myth. Thus, the role of the facilitator is to attend to the intellectual, emotional and physical dissonance that comes with taking off an old skin and trying on a new one. Remember, this curriculum—nested in the ideas of “transformative learning” — will often suggest that “old ways” of thinking/feeling/acting are insufficient. When that occurs, learners tend to feel embarrassed, ashamed, guilty, and angry, even as they try on new ways of being. Facilitators should be comfortable with this framework, normalizing the difficulty that comes with growth, even to the degree of providing support (i.e., ministering or counseling) for the learner outside the formal setting of the seminar.

12. Personal learning. Be ready for your own growth and development over the course of the experience. Expect to learn and grow alongside the participants. While facilitators should be ready to provide support for learners, they should also have pastoral/counseling support ready to help them discern lessons learned as a result of the discussions. Don’t underestimate the importance, too, of modeling that kind of openness to “question self knowledge”

in front of participants. The more open you are with your own struggles the more likely it is that learners will feel authorized to do the same.

13. Create a Welcoming Environment. Facilitators should take extra steps to ensure that every participant feels welcomed and affirmed. A radical welcome, especially in a multicultural environment, often includes serving food and beverages. Consider playing upbeat music softly in the background as participants enter or during breaks. Introduce yourself/say hello, one-on-one to every person in the room, at both the outset of each session and as they depart. It is especially important to “check-in” with participants who experience an intellectual or emotional hurdle during a seminar.

14. Feelings of inadequacy. Prepare yourself to be frustrated by a lack of time for these rich conversations. Two hours is often not enough time, especially when conversations of discovery take off. Use the lack of time as a way to build excitement for the next session. If you get pulled off track, don't be afraid to modify the following session. And, if necessary, with the permission of the WHOLE group, you might consider adding an additional session if warranted.

15. Watch your time. When you break out in small groups, appoint timekeepers who will do their job effectively, and with a loving touch! Have a watch or timekeeper, perhaps one with a sweet bell or signal. Sand egg timers (often from board games) work well, and become a gentle, visual cut-off cue for the entire group. Many discussions and check-ins are fashioned for 1 or 2 minutes of discussion. Warn participants ahead of time. People from oppressed groups often comment that “people in power talk too much!” Creating a space for everyone to share equally is a good way to create a healthy multicultural community. Encourage people who process their thoughts internally (introverts, for example) to pass, and then speak once they've had a chance to gather their thoughts.

16. Mobility issues; special learning needs. Attend to the physical dimensions of the environment. Make sure people know where restrooms are. Is there plenty of room in the circle for all participants (e.g., people in motor scooters or with canes)? As facilitators, remind participants to leave a clear and open passageway into and out of the group circle and the room. Take into account identity issues resulting from participants' theological or religious tradition, race/ethnicity, gender identification, sexual orientation, age, income, and so forth. Have large print copies of handouts for people with visual impairments. At the outset, ask the group if anyone needs sound amplification;

people with hearing difficulties don't often alert facilitators of their difficulty with hearing; be ready to place such people close to the facilitators. Consider using a microphone if necessary.

17. After each Seminar. It is also wise to schedule time to process each session after its conclusion. What are people learning? What surprised you? Where is there resistance? Are there patterns of understanding coming from particular people/groups (i.e., people of color, social justice activists, older members, etc.)? What kind of follow-up/ministry needs to happen with participants? Did something occur that deserves attention during the next session? and so forth.

18. After the Last Session. The first eleven congregations to complete Beloved Conversations found themselves highly energized and wanted to "go further." Many options exist. One might be to run another group. Another is to schedule regular seminars – open to the congregation and community – that speak to local issues, national incidents. Facilitators have the option of joining a "private," "secret" FaceBook page created for members of the Beloved Conversations Network. For example, "how would a congregation start a conversation about the Trayvon Martin trial and verdict" using a Beloved Conversations pedagogy? Resources, questions, and exercises and opinions will be found there. Work with your Retreat Leader to talk about what options make the most sense for your community, and for the larger project of changing the congregation's culture around issues of race/ethnicity.

19. This curriculum is a work-in-progress. You are now part of a "collaborative laboratory" that is testing new strategies for tearing down the socially constructed walls that divide the human family. Our assumption is that you join this work in the spirit of learning, searching and modeling how to be life-long learners on a topic that is extraordinarily complex. It will most helpful if you see this as an opportunity to play with ideas, evoke new insights, explore who and what we can become. Let us know how it's working so we can pass your observations along to others on this journey.

Suggestions to Aid Facilitation

There are many ways a group leader can facilitate discussions. Beloved Conversations is designed to be evocative, that is, to push unexplored experiences of race (both interpersonal and structural) up to the surface so as to make meaning of them and, when possible, to be accountable for the implications they raise. Thus, facilitators are guides and coaches, meaning, your job is to facilitate learning, not lecture, preach, or manipulate. Coaches guide

and encourage participants as they explore their assumptions, support them when they offend or are disappointed, and remind them how their individual lives are connected to larger systems of marginalization, discrimination, and oppression. Just as a sports coach stands on the sidelines and watches players try out their moves and skills on the field themselves, so too should the coaches for these discussions set up conditions for the “players” to fine-tune their thoughts, insights, and skills.

1. Vacuum of Prior Knowledge. You should expect that participants will have different levels of understanding about issues of race/ethnicity. Prior to the first session, facilitators should distribute the Glossary of Definitions [See Appendix] on race/ethnicity, and invite people to engage with you for clearer understanding. The Appendix includes a couple of exercises designed to fill in some of the “information gaps” should that be necessary. This curriculum is based on the assumption that all participants believe that “racism” is a real dynamic in American life, created by human beings. If you are aware that members of the group doubt this fact, it would be wise to take that conversation off-line so as not to distract the whole group with that discussion.
2. Action v. Discussion. We know Unitarian Universalist communities can be characterized by groups of “those who think” and “those who act.” And, of course, there are those in the middle who prefer a bit of both! In trial runs of Beloved Conversations, “those who act” sometimes found the discussions tiring because “they know the problem and want to do something about it.” It may be wise to counsel persons with an extreme preference for action-making out of this thinking-feeling approach to diversity. Such a person may learn more and better in a “social action” group that is more oriented in “doing things” as opposed to this strategy.
3. Learning Styles. Now, having just stated that this is a “thinking/feeling” curriculum, don’t assume that learning in Beloved Conversations is passive! Not so! Expect participants to use what Howard Gardner calls our “multiple intelligences”: language, space, oral/audio, visual, kinesthetic, scientific, social, etc. Many participants, so far, have remarked that the use of visual arts, music, movement, and techniques from the theater is a strength of the curriculum.
4. Arguments/Judging. Take extraordinary care to avoid debates and arguments about the validity of one point of view over another. One of the few facts we can assert in this work is that multiple “truths” will exist in the room. To paraphrase Audre Lorde, “there is no hierarchy of truth” in this discussion. Likewise, facilitators should take care NOT to voice their own opinions, or to appear in favor of one standpoint above another.

Rather, they should ask participants to explore their assumptions, especially if they seem troubling (e.g., "I just don't see how I could be classified as having white privilege...I grew up in a rural poor community").

5. Tangents. Also take care not to allow radical opinions to steer you off course...you have a limited time to get all your points across. Acknowledge their concern(s) and invite the person(s) to talk more after the session concludes for the evening/day.
6. One-sided discussions. If you sense that there are opposing views that could benefit the discussion but that participants are reluctant to express, welcome them to speak by making a comment that introduces the opposing view. You might begin by saying; "I suspect there's another point of view on that. For example, I could really see (or, I often hear people of color say) how someone might feel that.....(fill in the point of view).
7. Prepare for outbursts. For example, imagine statement such as this. How would you respond:
 - i. "This makes me realize society has not come very far . . . all the work done in the civil rights days was a waste."
 - ii. "I'm so tired of hearing about how bad people of color have it."
 - iii. "This workshop is too focused on white people, it's always the white people who have to change—what about racism from people of color toward whites?"
 - iv. "As a person of color, I'm tired of educating white people. And, I'm tired of hearing about 'how guilty' they feel. Get over it!"
 - v. "I agree that white people should not be held responsible for what their grandparents did—I should not be blamed for the past either."
 - vi. "This brought back painful memories of being taught that I (as a person of color) was not good enough."
 - vii. All you white people talk about race as if it did not happen to REAL people. This is not just an 'interesting conversation'... this is an everyday reality for some people.

- viii. These conversations just make me feel guilty /anxious/ashamed/embarrassed.
 - ix. Is there a positive way to think about having a “white identity?”
 - x. I’m tired of all this “talk.” We need to DO SOMETHING!
 - xi. “I could have heard the point better if he/she hadn’t been so angry—if he/she would just say it differently, then I could hear it.”
 - xii. “As a person of color, I have learned to ‘just get over it.’ I don’t understand why we’re talking about this. That’s all we do: talk, talk, talk.”
 - xiii. “I think we all just need to overlook our differences and just treat each other like human beings.”
 - xiv. “If people of color are so uncomfortable here, then they should just leave. There are plenty of Black churches that would be happy for their money!”
8. “Challenge” and “Support.” This curriculum is designed to raise consciousness about issues that have great potential to disrupt participants’ sense of security and wellbeing. If successful, it will haunt participants, nudging them to think at every turn about HOW they think about their thinking as well as their behavior. In order to shift the mechanics of how we think, the educational experience must both “challenge” the assumptions we have (without introducing something “new” learning cannot happen) while also “supporting” the learner (if the new information is overwhelming, the learner will shut down and resist the new information). In order to shift to a new way of thinking and feeling, a balance of challenge and support much be achieved. Each of the experiences in the seminar is framed in such a manner. We know people learn best when nested inside a “relationship of care.” As you facilitate these sessions, use as many “relational skills” as you possibly can—smile and comfort; don’t intimidate, harass, or try to wear down people with “better logic” or evidence. Minister to the fear, anxiety, and embarrassment that surfaces when people suspect they “got it wrong” or struggle with an exercise or idea. Showing that kind of care will go a long way toward achieving the kind of change the curriculum seeks.
9. Emotions. Expect and welcome emotional expressions. Recognize that when emotions come to the surface, you have hit a deep well of knowing. Be gentle, respectful. Don’t rush to “solve” the realization or make it “go

away.” Yet, be supportive, and find a way to bring the insight into a larger perspective. Useful comments might be, “thank you for your honesty. I suspect there are others who might resonate.” Or, “Thank you for your honesty, name. Let’s hold hands, and in silence, hold “name” in our hearts and mind.” In sum, decide in advance how you’ll deal with strong emotions that spark during the session. How will you minister inside the seminar AND when the seminar is over?

10. Reporting out. This curriculum tries to balance the need for sharing personal insights with the need for covering a LOT of material in a short amount of time. You will likely notice that some exercises have limited time for sharing. On such occasions, tell participants in advance that you will not have time to hear everyone’s thoughts, and encourage participants to jot down thoughts in their journals so they can bring them back to the group later. During the last session, participants are asked to return to their journals in order to place those insights into the larger discussion.
11. Responding to every comment. Toward that end, when asking the group a question, facilitators should NOT participate in answering the questions (unless you are modeling an answer; which you should always be prepared to do if a participant, literally, does not understand a prompt). When time is short, you might say something like, “we’re going to take three comments from the group, and then consider a larger question.”
12. Shared facilitation. Facilitators should share roles in sessions, perhaps alternating responsibilities such as asking questions or handling logistics and experiments.

Have fun! While these topics carry serious implications for our world, you need not make the seminars dreary. When appropriate, laugh and use humor. After all, you want people to take on these new ways of being. Enjoy the journey!

Retreat Agenda Night

Focus

- Create a “learning community” on issues of race/ethnicity within the congregation
- Introduce main concepts of the seminar, including “rules of engagement”
- Model teaching/learning strategies that surface deeply held assumptions about individual and group concepts of “race,” privilege, and cultural dominance
- Begin a conversation about accountability in multicultural congregations
- Outline learning expectations for seminar

Room Set-up

- Prep for accessibility issues within the group (motor chairs, microphones, light sensitivities, etc.)
 - One chair for every participant
 - Small tables that seat 4 people at each table
- Note: participants will be moving back and forth between chairs and tables

Materials:

- LCD projector and screen. Speakers are needed (facilitator can provide if necessary)
- Name tags (provided by congregation)
- Journals (either provided by the congregation or participants)
- Markers & flip-chart paper (congregation)
- One Wooden “treasure box” for each participant.
- Watercolor paints and/or markers, stickers, etc. suitable for decorating wood boxes (congregation)
- Laptop computer & speaker (cords, adapters, PowerPoint clicker) (facilitator)
- 40 sheets, 8x5 color bond paper (20 sheets of each color) (congregation)
- Two timepieces to keep track of 1-minute check-in (facilitator)
- Serial Testimony protocol (facilitator)
- Handouts (facilitator):
 - Minnich’s Errors of the Dominant Tradition
 - Jennifer Berger’s “Big Assumptions” worksheet
 - Cross-Cultural competencies for individual and groups
 - Song lyrics

Friday Agenda

- By 4:00 Retreat Leader should be in the city
- By 5:30 Room, chairs, tables and AV equipment should be set up
- 6:00 Light meal (informal introduction of Retreat Leaders to participants)
- 6:45 Clean up, begin moving toward chairs/tables
- 7:00-7:05 Host does a Chalice Lighting/Opening Words
- Introduces Retreat Leader to group
- 7:05-9:30 Session #1

Saturday

- 8:30 Room, chairs, tables and AV equipment should be set up
- Welcoming food (tea, muffins, etc.?)
- 9:00 Begin morning session
- 12:00 Break for lunch
- 12:45 Begin art project with wooden boxes
- 1:15 Begin afternoon session
- 4:30 Retreat ends.

Seminar One

Focus:

- Deep Check-in: Making Sense of the Retreat
- Storying our Lives: Building bridges to shared experiences
- Update guidelines for conversation, and Covenant with each other
- Overview of learning schedule
 - Journals, films, daily homework

Materials:

- Laptop/speakers to play music
- Handout of assignments over the course of the sessions (at-a-glance document)
- Copy of "Rules of Engagement" from Opening Retreat
- Name tags for each person
- Two, one-minute timers; (see Drew for timers)
- Music: "Salt" by Lizz Wright
- Worksheet: Marginality and Mattering Worksheet
- Flip chart paper and markers, "painters tape" (blue tape used by house painters)

Set-up:

- Begin with chairs in a single circle
- Distribute handout, "Sessions at a Glance" [See Appendix] to participants as they enter
- Hang flip-chart notes from covenant-building conversation

Quote for the Boards

"The capacity to love is tied to being able to be awake, to being able to move out of yourself and be with someone else in a manner that is not about your desire to possess them, but to be with them, to be in union and communion."

- bell hooks (African American teacher, public intellectual)

Chalice Lighting

Opening reflection (FN: light chalice while reading):

Spirit of Life, God whose highest name is always love, help us to appreciate our differences. Help us not be color blind, but to appreciate and learn from the great spectrum of languages, religious traditions and characteristics that each race and ethnic group celebrates in themselves.

Help us to build rather than tear down. Help us to grow in the knowledge of others, for such knowledge can only deepen our bond with You.

Give us the courage and the strength to risk a word, a gesture, a hand in fellowship with all people – in order to build an anti-racist and anti-oppressive church, a church which stands against those who seek to divide it, a church that embodies the Spirit of Life and Love. Blessed Be. Amen.

(Source: 2008 Archdiocese of Chicago, Office of Racial Justice)

0:02 Welcome

Quick round of introductions (name and congregation)

0:02-0:17 One-minute Check-in Question

[FN: use Serial Testimony as a check-in. Each person has no more than one-minute to check in, and can use less time if they prefer. It is important to be strict with time. No need to be rude, however! Allow the speaker to finish a thought. Use humor to say “this will be tough, so speak only when you’re ready. You may opt to allow people to speak as they’re ready, instead of going in a strict order around the circle. This allows people to measure their words.]

1. Process: Invite sharing on the question that follows:
2. [FN: Say something like, “the retreat was designed to help us begin to see how our lives have been shaped by race and ethnicity. What are you noticing about yourself?”

0:17-0:30 Re-visit Covenant.

1. Distribute handout, “Rules of Engagement for Cross-Cultural Dialogue”
2. Ask people to think about their experience during the retreat.
3. Ask, “did your experience during the retreat cause you to re-examine any of these rules?”

4. Are there suggestions you would want to add that would make our community more supportive?
[write down suggestions on flip-chart paper, and re-post the suggestions on the wall during every session]

Consider these points:

- How can the group be vigilant about maintaining their commitment to the Rules of Engagement? How can it be done in the spirit of love and support?
 - a. Suggestions:
 - “Can you rephrase that comment as an I-statement?”
 - “I’m don’t understand your experience. Can you help me understand why ‘x’ is important to you?”
 - Holding a hand over one’s heart to communicate, “I hear you/am holding you”
- How will the group deal with tardiness and/or absences? Who do you notify if late or absent?

[FN: It is probably wise to suggest something like, ‘if you miss more than two sessions – or need to miss more than two sessions – you might want to reconsider being in the group...missing more than two really robs the group of your wisdom and experience”]

- What process needs to be in place to re-visit the covenant in the future?
- Prepare participants for the experience of the “unfinished conversation”... something like, “we won’t get through all your conversations... use your journal to capture your thoughts/feelings.”

0:30-1:30 Storying Our Lives

FN: Say something like, “We make sense of our lives through the stories we tell. The author Tom Spanbauer has great wisdom about stories: “the only thing that keeps us from floating off with the wind is our stories. They give us a name and put us in a place, and allow us to keep on touching what matters in our lives.” Tonight, we are going to explore how stories of race have shaped our lives. We’re going to begin with a bit of music. Center

yourselves, and open your minds and hearts to the words and music.

1. Play music: "Salt" (performed by Lizz Wright; 3 minutes, 24 seconds)
2. Ask each person to reflect individually on the question: "When did you first realize that "race" or ethnicity was a factor that was shaping your life?" (3 minutes to reflect)
3. Arrange participants into pairs. Remind participants to only share information that they are comfortable sharing.
4. Still working individually, pass out the worksheet, "Marginality and Mattering." Explain/define the terms [see worksheet]. (about 2 minutes)
 - a. Prompt: thinking about the story you just wrote down, consider how your story can be thought of using the definitions of "marginality" and "mattering." Complete the worksheet. It is important to think of your story with the categories on the worksheet. Answer each column (allow about 10 minutes).
5. Ask each pair to share their story of "marginality" and "mattering" (15 minutes)

[Take a break at the one-hour mark. After a 5-7 minute break, resume the conversation

6. Whole Group Process:
 - a. What similarities did you notice about your story of
 - i. Marginalization?
 - ii. Mattering?
 - b. What do you notice about how
 - i. How you responded emotionally
 - ii. Your behavior?
7. Prompt: "What does this exercise of thinking about how "race"/ethnicity has shaped our lives say to us about how we think about race?"

1:30-1:45 Return to the same pair-group.
Prompt: "What would you want to change about how you behaved when you experienced "marginalization"? What impulse/feeling/emotion do you think is getting in the way of your being more kind, generous, compassionate... especially when you are feeling disrespected?"
[you will not "report out" on these pair discussions]

- 1:45-1:57 Serial Circle (about 30 seconds for each person)
How can this group support you in this work?
- 1:57-1:59 Pass out homework assignment ("Noticing your World")
- Remind people to keep a personal journal to capture their thoughts, feelings, experiences.
 - Reminder about confidentiality (sharing is ok, but not names)
 - Reminder that we'll check-in on what you observe next session
- 1:59-2:00 Closing reading:
Words from our President, Barack Obama:
"Our goal is to have a country that's not divided by race. And my impression, as I travel around the country, is that that's the kind of country that most people want. We all have prejudice, we all have certain suspicions or stereotypes about people who are different from us, whether it's religious or racial or ethnic. But, what I think I found in the American people is a core decency, where if they take the time, if they get the time to know individuals, then they want to judge those individuals by their character." [3-second pause]. May this work that we've begun this evening, move us ever close to building such a world. May we be blessed by the work we are doing. Amen. Blessed be.

Seminar Two

Focus:

- Historical Timeline of Race-Conscious Advocacy in St. Paul, in our congregations and personal lives.

Materials:

- Meditation on Openness to learning
- Roll of butcher paper for mural
- Bold markers (use dark colors so people can read easily)
- Painter's blue tape (safe for not peeling paint off walls)
- Packets of BLUE, YELLOW and PINK post-it notes (3x3'ish size)
- Upbeat music for entering the room
- Research on history of "race"/ethnicity in Minnesota, St Paul/Minneapolis, in your specific congregation(s).

Set-up:

- Sessions should split up and begin in assigned breakout rooms

Breakout Groups

- Set-up Breakout Groups: chairs in a single circle (sessions always begin in a circle)

Large Group:

- Theater style (think of best way for everyone to see the mural wall)
- Tape butcher paper on a large wall; test that markers don't bleed through paper

Quote for the Board (in large room setting):

- "The miracle is not to walk [sic] on water, but to walk on the earth" - Thich Nhat Hanh

[Facilitation Note: quote should be printed on a flip chart/board as participants enter the room. The "sic" refers to issues of accessibility.]

Teaching Notes

0:00-0:02 In-gathering
[FN: Greet people, one-by-one, as they enter the room. Participants find their way to a chair in the circle.]

0:03-0:04 Reading: A Time to Be Silent (by David O. Rankin)

There must be a time when we cease speaking
to be fully present with ourselves.

There must be a time when we exclude clamor
by listening to nothing whatsoever.

There must be a time when we forgo our plans
as if we had no plans at all.

There must be a time when we abandon conceits
and tap into a deeper wisdom.

There must be a time when we stop striving
and find the peace within.

Amen!

0:04-0:07 Music: "Beau Soir" (Debussy, chose instrumental version, e.g. by Yo-Yo Ma)

0:07-0:22 One-minute Check-in Question
[FN: Remind participants of one-minute time limit. It is important to be strict with time. No need to be rude, however! Allow the speaker to finish a thought. Use humor to say "this will be tough, so speak only when you're ready. You may opt to allow people to speak as they're ready, instead of going in a strict order. This allows people to measure their words.]

3. Process: Invite sharing on the question that follows:
4. [FN: Say something like, "Your homework assignment was to slow down, and pay attention to the daily rhythms of life. Share what you noticed. And, if you can, connect what you think "noticing" life has to do with anti-racism and anti-oppression

work. There are no “correct answers,” just hunches. We invite you to share.”

0:23-0:24 Minute of silence to honor all the language

0:24-0:30 Move to Large Room

[FN: Segue to the Historical Timeline activity. Arrange chairs so that everyone can see the timeline “mural” on the wall, regardless of personal height.]

0:30-1:59 Exercise: The Invisible Footprint of Racial/Ethnic History

Purpose: to educate whole group on the events/context in which the congregation operates.

[FN: Preparation for the Exercise

Tape large pieces of butcher paper to a big wall to create a mural (two pieces should be adequate). The wall you choose should be easily accessible for the group, i.e., people of varying heights. Using a dark marker, draw three horizontal lines across the entire length of the, mural paper, with about 12-16 inches between each horizontal line.

On the top line, write the words “History of [your state] on Race & Ethnicity.” On the second the bottom, third line: “Congregational History on Race & Ethnicity.” Draw a large “dot” on the beginning of each line (left side of the paper). Consider a different Post-it Color for each congregation (purple, green, blue, etc. It should NOT be the color that’s used on “state” or “individual” lines.)

For the third line, begin the timeline on the left side of the mural with the birth year of the oldest person in the room. Title the bottom line - “personal history” – and divide it into ten-year increments, starting from the birth year of the oldest person in the room.]

[FN: Many congregations are not aware of the racial history of the congregation, e.g., why and when the congregation moved to the suburbs, how it responded to civil rights, slavery, integration, etc.) Plan to spend time with your congregational archivist and/or at the public library to gather dates, artifacts, sermons, etc. Consider sharing information (printouts or electronic files) with participants.

Secure two volunteers with good handwriting to record the comments on the mural.]

Process: (0:30-0:50)

1. (20 minutes) Ask the whole group to call out important dates in [your state's] history on race and ethnicity:

[FN: Draw a large dot, on each date, and write the event under the dot. You might begin with the date of "first contact" in New Jersey. Then, the date of statehood, etc. Consider major events such as laws on race, slavery, riots, immigration, segregation, integration, etc. Facilitators should come to the session having researched major events on race/ethnicity in the state & county. Be ready to fill in events/incidents people may not know about, e.g., formation of the Klan, first POC in political office or controversies, etc.]

2. Congregational histories (0:50-1:05)
3. Divide the group into congregations. Write important dates and events in your congregation's history on Race and Ethnicity on Post-its.

FN: Consider drawing a line for EACH congregation, perhaps using different color markers to differentiate each congregation. Have the congregation place its Post-its on the line assigned to them.

Begin with founding date, and move left from there. Consider adding major meetings, lectures, films, demonstrations, etc. Also, how did the congregation respond to national and local events, such as the MLK, Jr. assassination or the LA Riots, or state laws that excluded people of color. Think, too, about the intersections of race and other forms of oppression, for example, how the congregation responded to GLBT people of color during the debate over marriage equality/civil unions, etc.]

[Consider a 5-minutes stretch/bio break around now. Since the group is so large, it might be wise to give people permission to excuse themselves as their personal needs require]

4. Individual History [FN: This can begin while people are stretching!] 1:05-1:25

Prompt: Think about your own, personal history of how your life intersects with the events on this chart. Using the lens of "race/ethnicity," think about, for example:

- When did your family arrive in your state? How did they decide where to live? Send children to school? Attend a specific church?
- How did your parents or grandparents respond to the events on the chart?
- When/how did you/your family decide to step-up and/or step-back when an issue of race/ethnicity came to consciousness?

1:25-1:35 Whole Group Processing

1. Gallery Walk. Invite the group (perhaps in section?) to walk around and view the notes.

1:35-1:55 Processing:

- a. What VERTICAL patterns do you see?
- b. What patterns do you see between your congregation, your region, the USA?
- c. When was your congregation an outspoken advocate for racial justice? When was it silent?
- d. How does your individual (or family) story intersect with your congregation and state?, e.g., when were you an advocate, and when were you silent?
- e. It is said "our bodies remember what our minds forget." Let's check-in with our emotions now. What are you feeling?
- f. What kind of climate does this history suggest for POC in our community and state? For people socialized into a "white identity."
- g. What does our congregation's history say about who we are, in terms of how People of Color see White and how Whites see People of color?

1:55-1:57 Closing Poem: Anything We Love Can Be Saved (Alice Walker)

[FN: Choose a reader from each group]

It has become a common feeling, as we have watched our heroes falling over the years, that our own small stone of activism, which

might not seem to measure up to the rugged boulders of heroism that we have so admired, is a paltry offering toward building the edifice of hope. Many who believe this choose to withhold their offerings out of shame.

This is the tragedy of our world. For we can do nothing substantial toward changing our course on the planet, a destructive one, without rousing ourselves, individual by individual, and bringing our small, imperfect stones to the pile.

Sometimes our stones seem misshapen, odd. Their color seems off. Presenting them, we perceive our own imperfect nakedness. But also, paradoxically, the wholeness, the rightness, of it.

In the collective vulnerability of presence, we learn not to be afraid about the bright moments one can experience at the pile of stones. Of how even the smallest stone glistens with tears, yes, but also from the light of being seen, and loved for simply being there.

1:57-2:00 May the work, that I've done, speak for peace.
[spiritual, listen to audio. You'll need a dynamic song-leader!]

Seminar Three

Focus:

The role of race and socioeconomic class in creating social difference
How to minister to difference

Quote for the Day:

- "The real act of discovery consists not in finding new lands but in seeing with new eyes." - Marcel Proust

Teaching Notes

Format: Break Out Groups
Room location should be large enough for people to complete the exercise [consider merging two Break-Out groups for the exercise]

0:00-0:03 In-Gathering

0:03-0:05 Reading: Meditation – from Sermons in Stone (by Mel Ellis)

Of a young Boy looking out the classroom window, the Teacher asked:

"And what do you see out there?"

Jerked abruptly out of his reverie, all the Boy could think was to say,

"The Horizon."

Instead of scolding the Boy for daydreaming, the Teacher asked:

"Have you ever walked up to the Horizon?"

The Boy thought for a moment, and then said:

"No, I am too young."

"Well, someday you will," the Teacher assured her pupil.

At once the boy was interested, and he asked, "And when I get there, what will I find?"

"When you get there, you will discover another horizon...far beyond."

Then the Boy said, "And if I walk again?"

"If you walk again," the Teacher said, "you will know that the second Horizon is merely a starting place toward the third."

Disappointed and disenchanted, the Boy asked, "Will my life then be one of always losing Horizons?"

"No," said the Teacher, "of always finding them."

0:05-0:20 One-minute Check-ins (chairs set in a circle)
[If you choose to merge groups, divide groups into their smaller segments for the check-in....ts important for people to hear the "trajectory of growth" over time from the same people.]

Question:

[FN: Say something like, "Your homework for today was to notice "the sacred" in everything and everyone you encounter. Use your minute to talk about something you encountered as 'sacred' since our last session."]

0:20-0:22 Merge groups [if appropriate]. Introduce exercise.

0:22- Exercise: The Dance of Privilege
[FN: Move chairs to the wall to create a HUGE open space across the room. You may consider moving to a different room if moving the chairs is too chaotic.]

Set up:

1. Large room with an open space (at least 100 feet). No chairs or tables.

2. Line up participants, shoulder to shoulder, facing the same direction (toward the open space in the room). Begin as close to the wall as possible, so you have enough room for someone to take, say, 35 steps forward.

[FN: Alternative if there are mobility issues within the group. Using M&Ms (no peanuts in case there are food allergies within the group), distribute a handful of M&Ms to each person (make each cup has the same number of peanuts) along with a single empty, clear plastic cups. For each question, the person drops an M&M in the cup, or, conversely, removes an M&M.]

Process: Give directions to the group.

1. This exercise is designed to provide a sense of how "societal expectations" shape our lives.

2. We'll get the most out of this exercise if everyone is as honest as they can be. However, as always, decide for yourself how willing you are to reveal personal experiences.
3. I will read a list of life experiences. If the experience is true for you, then take the appropriate number of steps forward or backward.
4. We'll discuss the exercise when finished with all the questions.
5. Please take note of your own position, as well as the position of others in the group.

[FN: The following exercise is intended to explore "privilege" in its many representations. The assumption is that while some people have more than others, everyone, in some aspect of his/her life gets unearned perks (age, height, gender, sexual orientation, nationality, etc.) The idea is that "privilege" is equivalent to confidence in one's ability to rely upon cultural, spiritual or economic resources. When that confidence is unquestioned, one tends to act in empowered ways (or one is treated by "society" in a particular way). Each category is intended to evoke the question: what is behind that idea and/or experience? Feel free to add categories to the list that you find to be interesting for your group, such as "born into [your congregation]," or "had the experience of being told, you're not welcome here," etc. Add appropriate weight – e.g., number of steps back or forward – for each factor.]

The Exercise

1. After the group is lined up horizontally, begin calling out statements. The group should begin moving forward and backward, depending on their lived experience.

If you...

- If you are able-bodied (1 step forward)
- If you have a strong sense of confidence in yourself (2 steps forward)
- If you are over 6' tall (1 step forward)
- If you have a visible or invisible disability (1 step back)

- If you have lived most of your life within 50 miles from where you were born (1 step back)
- If you have traveled abroad (2 steps forward)
- If your mother attended college (3 steps forward)
- If your skin is white (take 3 steps forward)
- If you are considered "medically overweight/obese" (2 steps back)
- If you are biracial (1 step back)
- If you are (or appear) male (2 steps forward)
- If you are eligible/able to donate blood (1 step forward)
- If your parents ever paid your credit card bill (1 step forward)
- If you felt loved by your parents (2 steps forward)
- If you have a severe "learning disability" (2 steps back)
- If you grew up in public housing or received welfare (1 step back)
- If you are told by strangers that "you're handsome/beautiful" (2 steps forward)
- If you have the victim of violence or abuse (2 steps back)
- If you are gay, lesbian, or bisexual (1 step back)
- If you live as a transgender person (2 steps back)
- If you have, or have had, and addiction (1 step back)
- If you attended a college-prep high school (1 step forward)
- If you speak with a non-English/ "American" accent (1 step back)
- If you have a phobia or phobias that regularly change your behavior (take 1 step back)
- If you won a scholarship to college (1 step forward)
- If you are 1-2 paychecks from poverty (1 step back)
- If your family owned a summer home or 2nd house (1 step forward)
- If you were raised by single parent (1 step back)
- If you are white and LBGT (take 1 step forward)
- If you are a person of color and LBGT (1 step back)
- If your parents paid your car insurance at some point (1 step forward)
- If you worked while you went to high school/college (1 step back)
- If you took regular vacations as a child (1 step forward)
- If were white and "poor" before you were 21 (1 step back)
- If your family "lost" its ethnic identity over generations (2 steps forward)

- If you are a person of color (take 2 steps back)
- If you are a person of color with “light skin” (1 step forward)
- If you had a bank account in your own name before the age of 21 (1 step forward)
- If you had trust funds or stock in your own name before you were 21 (2 steps forward)
- If your parents contributed to your college fees (1 step forward)
- If your family owned (did not rent) a house before you were 21 (1 step forward)
- If you do/have shopped with food stamps (1 step backward)
- If you were given a car to drive to high school (1 step forward)
- If you were told “money doesn’t grow on trees” (1 step forward)
 - [Note: always end with a question where EVERYONE can step forward: e.g., “want more weeks of vacation, or have big plans when you win the Lottery”, etc.]

2. Whole Group Discussion [FN: Ask people to stand in their final place for the first couple of questions, then you can move the group to chairs for the last portion of the discussion.

Note, too, that this discussion is about the intersection of “Race” and class. The assumption being that every person has a “racial/ethnic” identification, even if they don’t like having one. In addition, each person has a class-identification, even if they don’t like having one. The point being, that the confluence of “class and race” can be experienced as a “single factor” in and of itself ... e.g., a Black person who has amassed wealth has a different experience than a Black person without wealth, yet, there can also be distinctions between a Black person with wealth and a White person with wealth.]:

Processing Questions:

- What emotions are sparked for you as you look at how the group is distributed?
- Ask people to remain in their position. “Look at the positions of people in the group. Who is where?”

- Where are you?
- What happened in your life, generally speaking, that led you to be in your position?
- What are the emotional costs for “living” in your position (in the front, middle or back of the room)?
- What are the spiritual costs for “living” in your position?
- What do we learn about “wealth” [socioeconomic class] and where people are standing?

[FN: Good time to move to chairs]

- What does this list suggest about the notion of “privilege,” meaning, you received real advantages in life without having “earned” the benefit? [e.g., the person who takes an escalator to get to the next floor, and the other person who is forced to take the stairs to the same location)
- Privilege can also be thought of as “confidence in one’s social power” or ability to assume that resources will be available. How does that shift your thinking/feeling?
- Everyone is “privileged” in some places in their lives and marginalized in other places. How does/did that occur for you (e.g., a black male has privilege on a dark street at night, and a black woman does not. Or, a Latina with a college degree has privilege over a Latina with a HS diploma, etc.).

1:57-2:00 Closing Music: Fellowship (by Lizz Wright)

[FN: If you get data that suggests that your group does not have a solid understanding of “institutional racism,” you might consider the Prior Knowledge exercise, “The Myth of Accidental Racism.” This exercise helps learners understand that “we are taught to see the world through a lens of race, whether it is our intention or not.”]

Homework:

JOURNAL REFLECTION:

- How were your life experiences “organized” to ensure that you see/love/feel/act in race-based ways?

- How do these ideas play out in your workplace? In your family dynamic, etc.
- Remember to “notice the world around you.” Come ready to check-in on your observations, puzzlements, insights from today’s session.

READ: Short outline on “Microaggressions in Everyday Life” by Derald Wing Sue. [See Appendix for PDFs]

Seminar Four

Focus:

- Exploring the broader context of multi-racial community
- Being a resource for the learning of Other (Call me by my names)

Materials:

- Theater of Voices script ADD MORE stories about RACE (not UUism)
- Laptop/speakers for music
- Printed lyrics for the song, "Salt"
- Music: "Something Inside So Strong"
- Chime/bell for Theater of Voices

Set-up

- Tables that seat small groups of four people

Quote for the Day:

- "Some day, men and women will rise, they will reach the mountain peak, they will meet, big and strong and free, ready to receive, to partake, and to bask in the golden rays of love. What fancy, what imagination, what poetic genius can foresee the potentialities of such a force in the life of men and women." - Emma Goldman

Teaching Notes

0:00-0:02 In-gathering

0:02-0:25 Check-in:
Prompt: What are you noticing about "race" in your life?

0:25-0:40 Exercise: Theater of Voices: The Need to Matter

[FN: A "theater of voices" is a collection of voices, sounds and images that asks the audience to bracket their own experience and try to understand the thoughts and feelings of a different person. The mood of the exercise is meditative. Begin by asking the group

to center itself. I often use the metaphor of going to a theatrical production, sitting down in a chair, and how my imagination shifts/awakens when the lights go down, which is the universal signal to “pay attention” to the world you’re about to encounter. Invite participants to “hear the voices, and try to understand what matters to the author.”]

Process:

1. Ask the group to “center” themselves
2. Begin with the first song, “Salt” (by Lizz Wright on the album “Salt”)
3. Pause for at least 5 seconds between the reading of each “voice” to allow the message sink in.
4. After the last voice is read, keep the room quiet, and ask people to consider:
 - a. Which voice did you identify with (e.g., “that’s me, exactly!”)?
 - b. Which voice resonated with them (e.g., “that’s not me, but I know that experience”)
 - c. Which voice was strange to them (e.g., “I don’t know that experience personally”)

[FN: write the three categories on chart-paper so the group can refer to them during the reading of voices]

Exercise: Theater of Voices

PULL QUOTES from Multicultural RE TEXT....

Set-up:

The group should be sitting in one, large circle. Co-facilitators should be sitting together in the circle. Hand out a slip of paper with the scripted voice, in numerical order, so people know when it’s their turn to read. [FN: Again, you want participants to focus on “the voice;” giving the entire script can deaden their ability to think imaginatively about the voice being spoken.]

Opening Narration: Facilitator #1

Read: Unitarian Universalism is a faith that openly welcomes multiple voices and multiple realities. James Luther Adams, a liberal religious theologian,

famously said that our faith is one wherein we actually practice what it means to be human.

Each of you has been given a strip of paper that contains direct quotes from members of UU congregations and others who are reflecting about their experience of "race" and "ethnicity" in the North American context.

We ask that after you hear the chime, you read the quote that's on your slip of paper. There will be an intentional pause between each voice in order to honor the wisdom and challenge that the voices provides.

Again, ONLY AFTER you hear the chime should you read your voice. [FN: Print out the script below, and cut into strips with scissors. Hand out strips after people are sitting in circle.]

MUSIC: Salt (by Lizz Wright) [FN: Distribute printed lyrics before song begins. See Appendix for lyrics.]

- Wait for chime to ring before reading -

Reader # 1 We face a major turning point in Unitarian Universalism, and our decision whether to stand or move will shape the identity and set the course of our religious movement for the twenty-first century.

- Wait for chime to ring before reading -

Reader #2 It has been my experience that Unitarian Universalists have a genuine interest in other faiths; we are welcoming, open-minded; we want to have conversations about differences.

- Wait for chime to ring before reading -

Reader # 3 (Facilitator # 1)
Bi-lingual, bi-cultural,
able to slip from "How's life?"
to "Me'stan volviendo loca,"

able to sit in a paneled office
drafting memos in smooth English,
able to order in fluent Spanish
at a Mexican restaurant,
American but hyphenated,
viewed by Anglos as perhaps exotic,
perhaps inferior, definitely different,
viewed by Mexicans as alien,
(their eyes say, "You may speak
Spanish but you're not like me")
an American to Mexicans
a Mexican to Americans
a handy token
sliding back and forth
between the fringes of both worlds
by smiling
by masking the discomfort
of being pre-judged
Bi-laterally [Pat Mora]

- Wait for chime to ring before reading -

Reader # 4 If a person feels marginalized, they are likely to feel defensive and less likely to find common ground with the individuals marginalizing them. Whereas if a person feels accepted, they are more likely to accept others.

- Wait for chime to ring before reading -

Reader # 5

I have seen mothers cradling dead babies in their arms.
Afraid to let go, afraid not to.
I have seen children with bloated bellies cry,
With no strength left to make sounds.
I have seen open wounds so large
A man's fist could fit inside.
I have seen people eat dead dogs on the highway.
I have run with my family to flee these pictures of death,
But at night
The nightmares remind me I have not run far enough.
In this new country my body grows.
But at school, I look into the faces around me,
Wide-eyed, well-fed, unblinking.
How could they know?

How could they not know?
America, Land of the Free.
And home of the Ignorant [Sue Tong]

- Wait for chime to ring before reading -

Reader # 6 UUs in this congregation seem to be okay with people of color if they come from the same socioeconomic and intellectual class. We just don't know what to do with those who "aren't like us."

- Wait for chime to ring before reading -

Reader # 7 It's hard to take the risk and address where difficulties exist but important to respect each other's differences, as opposed to simply trying to find where we're the same.

- Wait for chime to ring before reading -

Reader # 8 The context of our challenge [as Unitarian Universalists] is familiar but worth saying. American society is now undergoing the most radical demographic shift in its history. These changes are forcing us to reexamine everything we thought we knew about ourselves, both as a society and as a religious movement.

- Wait for chime to ring before reading -

Reader # 9 When I hear the voices of disenfranchised people of color in UU congregations talk about their experience in our movement, it makes me want to cry.

- Wait for chime to ring before reading -

Reader # 10 When I hear these voices of people of color talking about what they give up to feel comfortable here, I think we shouldn't get "weighed down by white guilt." I don't feel sad about this. It's about making choices.

- Wait for chime to ring before reading -

Reader # 11 If people of color want to come to our church, they can assimilate to the way we do things; we don't need to do that much to reach out to people of color.

- Wait for chime to ring before reading -

Reader # 12 I'm simply astonished. I was not aware that I was that naive. Hearing voices like the ones I've just heard helped me to take the blinders off.

- Wait for chime to ring before reading -

Reader # 13 My life is a story of micro-diversity.

Telling my life's story is a story about never fitting neatly into any category. You see, I was born in the United States and am of Jewish and West Indian descent. As a child, my mother escaped Nazi Austria, where Jews were a racial category. My father – a man of Cuban, Scottish and Chinese descent – immigrated to the United States from the West Indies. My 1952 birth certificate classifies my father as "Negro" and my mother as "White", thus making me a Negro by law. My Israeli identity card registers me as Jewish. So, you see I am Black, Jewish and Interracial. Where does that fit on the census form? [Gloria ...]

- Wait for chime to ring before reading -

Reader # 14 It's been my experience that our social action here tends to be things we do TO people or FOR people, not WITH people. Our Immigration Reform Movement is closest thing we have to doing something WITH people - maybe we should look at that example as we do our Social Justice work.

- Wait for chime to ring before reading -

Reader # 15 I am as white as white gets in this country. I am of northern European heritage and I was raised in North Dakota, one of the whitest states in the country. I grew up in a virtually all-white world surrounded by racism, both personal and institutional. Because I didn't live near a reservation, I didn't even have exposure to the state's only

numerically significant nonwhite population, American Indians.

I have struggled to resist that racist training and the racism of my culture. I like to think I have changed, even though I routinely trip over the lingering effects of that internalized racism and the institutional racism around me. But no matter how much I "fix" myself, one thing never changes – I walk through the world with white privilege.

- Wait for chime to ring before reading -

Reader # 16 We need to become a genuinely multiracial and multicultural faith, theologically and demographically. We need to do this not because it is the politically correct thing to do, or because our congregations need yet another exercise in antiracism and cultural sensitivity training, though they might, or because we think this will attract new members, though it may. Instead, we need to make this collective journey for spiritual and theological reasons.

- Wait for chime to ring before reading -

Reader # 17 Increasing numbers of black lesbians and gay men seem to be comfortably negotiating their way through the various communities to which they belong. They relate to the black community, the white gay community, and the black gay community somewhat differently, but in ways they feel are genuine to their full identities. Of all the generations of black lesbians and gay men that preceded us, ours is the first group to live our lives so openly and proudly, asserting a new identity that challenges the narrow confines of the traditionally white gay community and the stereotypically straight black community. Borrowing here and there from parts of our many different identities, we are creating a unique black lesbian and gay identity, remarkable not for its uniformity but, rather, for its diversity. Each of us, in a different way, is learning to live not simply as a man or woman, black or white, gay or straight, but with all the parts of our being as one.

- Wait for chime to ring before reading -

Reader # 18 I think our church feels "safe" now and might

not feel that way if we are more open to "outsiders." Some people are comfortable with the people they know.

- Wait for chime to ring before reading -

Reader # 19

For a long time, people have been telling Native Americans we're finished. Used up. Devoured by a world anxious to make us into copies of themselves.

Our education was supposed to wipe memory from our minds. A new language was supposed to make us forget old songs, old stories.

Automobiles and television were meant to carry us to new horizons where we would find the answer to our fears.

People laughed at our old ways. They tried to learn our secrets. They traded whiskey for wisdom. They promised us our land and rivers forever. If only we would listen.

Finally they said: why are you not dead?

We said: on the outside we may be just like you. But, deep inside where our spirit dwells, we carry the thread of our ancestors.

We shall live again. We shall live. We shall.

- Wait for chime to ring before reading -

Reader # 20 Maybe we hold too tight to our own UU origins which are very European and white. Many members are very comfortable with the way things are – we need to be willing to get out of our comfort zone.

- Ring chime to ring before reading -

Reader # 21 Liberal theology starts with the premise that religion should be oriented toward the present, taking fully into account modern knowledge and experience. As a result, Unitarian Universalists and other liberals are not likely to feel their faith threatened by new scientific discoveries, for example. Rather than resist new developments, liberals tend

to embrace them and incorporate them into their religious worldviews. This is how religious liberals have sought to keep their religious commitments culturally relevant and intellectually credible.

- Wait for chime to ring before reading -

Closing Reading: Facilitator #2

Multiculturalism is not simply about numbers. The objective of finding a few more dark faces to make our white members feel better about themselves is not spiritually grounded.

[Nor can we] reason our way into multiculturalism. The reality of lived multiracial and multicultural communities cannot be grasped through analysis, statistical or otherwise. We will have to embrace it bodily, not just intellectually. We will have to wade into the new cultural waters up to our necks, and even risk getting in over our heads, without first being able to measure the currents or predict the storm cycles. In theological terms, our challenge is to embrace a new understanding of our cultural orientation.

Closing MUSIC: "Never Let Me Go" (Instrumental version, by Wynton Marsalis on the album, "Standard Time 3: Resolution of Romance")

- Ring chime to close Theater -

0:40-0:55 Exercise: Process Theater

[Print framework on Flip-chart paper] In pairs, discuss:

1. Which voice did you identify with (e.g., that's me, exactly!)?
2. Which voice resonated with them (e.g., "that's not me, but I know that experience")
3. Which voice was strange to them (e.g., "I don't know that experience personally, but I'm curious about it")?

0:55-1:00 Stretch break

[FN: It might serve you well to watch the 5-minute podcast of Professor Sue talk about his research before the seminar. The URL is:

<http://www.youtube.com/watch?v=xAIFGBIEsbQ>. There is

also a longer, one-hour presentation on the Teachers College website by Dr. Sue.]

1:00-1:10 Discussion of articles: "Microaggressions"

[FN: As this is a concept people may have difficulty understanding, it is useful to create your own list of examples to help others understand the idea. Microaggressions. Experienced on their own, microaggressions are annoying, but can be easily dismissed (e.g., "oh, he's a nice person; it was an innocent mistake"). Still, microaggressions represent the activation of a stereotype that can, at best, signal an unwelcoming climate, or at worst, a signal that something is systematically wrong. So, for example, if a Spanish-speaking person is asked constantly: "so, where are you from? No, really, where are you from?" the supposedly innocent question transforms into an outright insult. The question is, at the same time, "innocent" and "loaded" with dehumanizing stereotypes. Over time, the mere utterance of the stereotype signals an affront.]

1:10-1:30 Exercise: Theater Scene:
The Power of Negative Messages.

1. Choose five people (or if the group is small, select three). You might select folks prior to break and, during the break, do a quick rehearsal of how you want them to "speak and move." One person is the "target" of the microaggression and the others are the micro-aggressors. [FN: Choose the target carefully. It should be a participant who has emotional intelligence and, likely, would not be harmed by the aggressive comments that will be launched by the actors. If possible, do NOT choose a person of color for this role as it overly complicates the discussion that follows.]

2. Narrator starts by reading:
 - a. [Target's name here] comes from a math and science family. Her mother majored in math at Princeton and her father got a PhD in engineering from Stanford. They met while working at Boeing. They had five children, four of whom entered careers framed by math and science: One brother teaches physics. A sister works as a CPA. Another brother is an economist. And another brother is

the lead chemist on a team working to create an AIDS vaccine. [Target], by some strange twist of fate, failed to get the memo about science and math. [Target] is Ms. Humanities 2011. She loves art and music. As a child, she often felt like an outsider at the dinner table. "What are they talking about," she'd think to herself. She just didn't get it. And, it showed. Her grades in school were always stronger in Humanities, and, frankly, s/he sucked at math and science. Both her parents and siblings tried to explain homework, but the sessions were always wrapped up in anxiety. The scene, repeated almost every night, was dramatic. Someone would try to help with homework. [Target], unable to grasp the concept, would end up running to her bedroom, slamming the door and crying herself to sleep. Her siblings teased her by saying she was adopted. They called her stupid. Teachers in school innocently said, "I'm surprised you're having difficulty with this course, your siblings breezed through." These scenes unfolded again and again, and [Target], came to see herself as a failure.

3. Play song, "Something Inside So Strong" (on the album, "United We Stand" by the Dallas Turtle Creek Chorale. [FN: While the song is being played, invite the "target" to move into place. She should be stand, facing the group, chin up, posed with a feeling of "conviction," "grit," "confidence." At the end of the song, place the remaining actors in a circle around the target.]
4. The five actors stand in a circle with the target in the middle. As each person says his/her line, they rotate clockwise, speaking directly into the Target's face. After each person speaks, they move clockwise so the next person can speak their line to her face. The "feeling" here is that of a constant "assault" on the target's ability to "do math." The target should look above the heads of the actors (in the spirit of "Something Inside So Strong") while they are launching their verbal aggressions at her, with a stoic look on her face.

Provide each person with a scripted sheet of paper with his/her line:

Person #1: I can't believe you're not good at math.

Person #2: I'm surprised that you struggle with this; your brother Tom is a wiz!

Person #3: I bet you're proud your sister won the Science Bowl!

Person #4: Can I ask you a question? I've heard that you were adopted?

[FN: Each actor should state his/her line five time (five rotations) five. Note that this experience is designed to be uncomfortable for both the target and the audience. Your instinct may be to protect the target, but resist. Allow the circle to go around 5-6 times so everyone can get a visceral sense of what it means to be oppressed/stereotyped over time.

After the 5th or 6th rotation around the circle, the facilitator should say the word "Bable" which is a signal to the actors to repeat their lines at the same time at least 5-6 times each [i.e., "Tower of Babel" effect.]

Narrator: You have just witnessed a dramatization of "microaggressions."

[pause].

Thank you, [Target], for putting up with this! Let's give [Target] a group-hug? [hug the Target]. [FN: This is important, because there will be people in the group who have experienced this form of aggression. This is especially true for people of color. You want to underscore this was a dramatization meant to open up a discussion. Be VERY pastoral.]

[FN: As with all such exercises similar to this, you do not want to "re-visit harm" on the person in the center of the circle. For example, if the person in the "center" had bad experiences around "gender and mathematics", you should choose another person for the illustration. Consider mobility alternatives, as well. For example, the person with mobility issues might sit in the center, or, that person could rotate his/her chair as each person speaks, and the those standing stay in place, talking down at the target. Also, be prepared for someone in the audience to be so moved as to yell "STOP". If that happens, stop the exercise, and move to the processing segment. You'll

want to invite direct process of the “stop” comment (why was that important to you? etc.)

1:30-1:55 Process Skit

Questions:

1. Structural: What have you learned about how microaggressions work?
2. Emotional: what did it feel like to watch that skit unfold? (for audience? For actors? For the target?)
3. Relational: how did you connect/disconnect with any other characters?
4. What is the role of “innocence” or “good intentions” in a microaggression?
5. What is different about a once-uttered microaggression and one that is constantly evoked?
6. How did the song “Something Inside So Strong” impact your experience of the skit?
7. How can microaggressions be captured congregational settings:
 - a. Coffee-Hour
 - b. Greeters at the door
 - c. Membership Classes
 - d. Worship/education programs/social justice work?

1:55-2:00

Closing. Anticipate that many people will feel guilty and will not know what to do with their feelings. Affirm that making assumptions is what human beings do. The challenge, however, is to be aware of context of other people’s lives. This is a good time to underscore the importance of “being in personal cross-cultural relationships.” People who are in right-relationship with those from other cultural groups “cut slack” to those who ask culturally-narrow questions [be ready to provide a personal example here].

Homework: Journal about you’re a time when your heart was “open to change” and you were “able-to-respond,” (i.e., responsible) to the learning that was placed in front of you.

Closing Reading: A Litany of Unity (Meg A. Riley)
[FN: Print out copies for each person in the group.]

Out beyond ideas of wrongdoing and rightdoing there is a field. I will meet you there.

We are young and old, married and single. We are grandparents, parents, and child-free by choice and with broken hearts, we are gay and asexual, bisexual and straight.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are Buddhists and humanists, theists and agnostics. We are Christians and Sikhs, Jews and Muslims, pagans and fifth-generation Universalists. We find all of these labels confining.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are Republicans and Democrats, non-voters and third party activists.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are pacifists and just-war proponents, conscientious objectors and enlisted personnel.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are angry and grievous, fearful and grateful to be alive.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We have confidence in our government; we have lived in democracy's shadow; our ancestors landed at Plymouth Rock; our ancestors' bones testify to our suffering.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We pray to God for comfort, we are discomfited by the idea of God. We turn to God for solace, we turn away from God in anger.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are street activists and meditators, headline-scanners and media junkies.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are sure of what must be done, nothing makes sense to us as a clear path of action, we are vigilantly watching what comes next and we have lowered our eyes from the horizon.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are risk-takers and conflict avoiders, group processors and lone rangers.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

The American flag gives us strength; the American flag makes us afraid; the American flag excludes us; the American flag makes us feel united as a people; we only fly earth flags.

Out beyond ideas of wrongdoing and rightdoing, there is a field. I will meet you there.

We are Unitarian Universalist communities. Our love for each other is our strength; living our own truth and yet honoring each others' makes that love real.

Out beyond ideas of wrongdoing and rightdoing there is a field. I will meet you there.

When the soul lies down in that grass the world is too full to talk about.

-- Refrain/ Poem by Rumi; Litany by Meg Riley

Reminder: Don't forget that we'll be discussing the movies during Seminar Six. [FN: Be ready to facilitate problems people have with finding or viewing the movies.]

Journal Reflection:

Log your response to this exercise. Look for microaggressions in your everyday life. Be ready to check-in next session.

[Note: People often feel as if a "can of worms" has been opened by this exercise. "What do I do the next time this happens? Consider offering a skills-based workshop on Microaggressions soon after the close of the last session.]

Seminar Four (Caucus)

Focus:

- How have deeply held ideologies, commitments and socializations shaped our views, behaviors, even our hopes and dreams?

Materials:

- “Congregational Audit Questions” handout

Set-up:

- Chairs in a circle for check-in
- Consider issues of mobility for the group

Quote for the Day:

- “Being ignorant is not so much a shame, as being unwilling to learn.” – Ben Franklin

Teaching Notes

0:00-0:02 In-Gathering

0:02-0:25 Check-in

What are you noticing about how the “system” of institutional racism is working in your life?

0:25-0:45 Exercise: Fear, Change, Control

Process:

1. Divide the group into thirds.
2. Read the Razor quote below.
3. At the conclusion of the reading, ask the group to consider the questions on the bottom of the handout.

Build: MYTH OF A SINGLE STORY: TED TALK

[Handout: excerpt from Paul Razor's article that appeared in the UU World magazine.]

[FN: stay in the 1/3 groups]

The Reading:

Paul Razor, a UU theologian and minister, raises the prospect of how our deepest and often silent motivations can be problematic.

"In adapting to modern culture, Unitarian Universalism has for the most part adopted the core values of modernity, including its emphasis on human reason, the autonomous authority of the individual, and the critical evaluation of all religious truth claims. We want our religious beliefs and commitments to make sense, so we examine them and reexamine them, taking nothing for granted, and especially taking nothing on someone else's say-so. These are important values, and we rightfully treasure them. Yet this legacy encourages us to keep our religious commitments largely in our heads, where we can hold them at a comfortable arm's length. This gives us a sense of control; it allows us to feel spiritually safe.

Multiculturalism threatens this sense of safety. I have come to think that for many Unitarian Universalists, multiculturalism represents a form of danger. I do not think the perception of danger lies in the shifting demographics. Most of us welcome this as far as it goes. Instead, the sense of danger points to a deeper fear. At one level it is the fear of change, and the fear of difference that change always represents. At a deeper level, it is a fear of losing control. I am not talking here about political or social control, the fear perhaps that entrenched power groups in our congregations might lose their influence, though that might happen. Instead, the real fear is the loss of intellectual control. Our move toward becoming a multiracial and multicultural faith challenges our safe and tidy way of being religious. In this sense, multiculturalism might represent for some a threat not simply to our illusion of control, but to our very identity."

[Source: Can Unitarian Universalism Change? By Rev. Dr Paul Rasor. UU World. Spring 2010]

Questions for Reflection:

- What does it mean to “lose intellectual control”
- What emotions come to the surface when phrases like, “loss of control,” “loss of influence” are used?
- The use of the word “threat” suggests that a unwelcomed force is “taking over.” How accurate is that assumption?

0:45-1:55 Whole group check-in [note: this is not a “reporting out” function, but an opportunity to get a Process:

1. Ask for 3-4 persons (perhaps one from each group) to share with the whole group an insight from the discussion (not a summation of the conversation, but an “insight).
2. After 3-4 people have spoken, invite the group to take a stretch break, and inform the group that “another layer” will be added to the conversation after the break.

0:55-1:00 Stretch Break

FN: This is data collected from UUs of Color who have been both life-long UUs and also converts to the faith tradition. The data asks the group to think of Rasor’s ideas from the point of view of People of Color, as if to ask, “how are people of color, today, experiencing the fear and loss of intellectual/cultural control on the part of the dominant congregational culture? I suspect there will be those in the group – even people of color or cradle UUs – who will question the “broad brush” approach to this kind of analysis. Putting that critique aside (not invalidating it!), is there something to be gleaned from the data? “What does the data suggest about how people of color can experience the norm’s “loss of intellectual control” in the congregation?

1:15-1:50 **Exercise: What I Left at Home: TWEAK. Cost of living in cross-cultural communities for POC**

In 2010, Mark Hicks, the author of this curriculum, conducted a national survey of UU people of color. Hicks asked people of color the question, “What do you have to give up theologically in order to

participate in your UU congregation?" Following is a sample of the responses:

- ...bringing my spiritual past into worship without having to explain my beliefs to White congregants in my midst
- ...a long-held dream to minister to an African American congregation, because an authentic, cultural representation of a "Black minister" would not be accepted outright in a UU congregation
- ...the dream that I could find an all-Black spiritual community that could meet my intellectual needs
- ...Spanish, the language of my parents and grandparents
- ...being able to have a spiritual home that accepts me for who I am regardless of how I look. This is our first principle, and every time it is violated, it breaks my heart just a little
- ...ironically, not wanting to be exoticized
- ...the joy of singing, because our choir wants everyone to fit a certain mold, which is restrictive to someone raised to be expressive with music
- ...I give up expecting ministers and fellow congregants to feel obliged to consider and address my pastoral care needs
- ...a joyous, intergenerational space
- ...growing in my own spiritual life, since I spend most of my time struggling to do AR/AO/MC work in church
- ...sharing my spiritual joys and struggles with older people of color
- ...the rituals of my childhood, much as I have had to give up the country of my birth
- ...the joys of seeing older Black women wear their hats
- ...any notion that fear does not exist in race relations
- ...a community of well-disciplined children
- ...the comfort you get from not needing to explain your church to others
- ...that my own children of color will have a sense of community because they attend church with other children from their school/neighborhood
- ...hope that glass ceilings do not exist
- ...the inspiration I get from a Black-church experience, including regular, good gospel music, people "getting happy" in the aisle, "Black funerals," call and response during the sermon, fabulous fellowship meals, and people getting all in your business (in a good way, of course)
- ...worshipping with my friends
- ...a privileged position of being unconscious about all of the

things mentioned above.

[FN: After having read them, distribute the quotes above on a sheet of paper so people can respond thoughtfully to the questions that follow.]

Whole Group Discussion (as many questions as time allows):

1. What emotions surfaced for you as you heard these voices?
2. How does Razor's critique interact with the data from POC?
3. It's likely that people with white identities have also had the experience of having to "let go" as aspect of their tradition in order to be in a UU congregation. How do you think of that? How is it similar/different?
4. Think of the phrase, "the straw that broke the camel's back" – microaggressions. How does a "collection" of these experiences make for a different qualitative experience than simply "having these experiences every once in a while?"
5. How does [your congregation] validate these experiences in the way it worships, celebrates relationships, conducts business, makes decisions, does social justice work, teaches its children and youth, and so forth?

1:55-2:00 Closing Reading:

Jazz Salad

By Lynnda White (Meadville Lombard, Class of 2013)

I may not be able to hear it always,
But I know everyone else is keeping the beat,
Improvising a life and finding different ways
To play the tune we are living
 I have learned to listen for the life rhythm
 And to add my own flavor to the melody

Sometimes I am part of the harmony
 Sometimes I am the dissonance

Sometimes I am one of the band
And I love the coaming together thing we do
Playing that jazzy chord called unity
 Sometimes I want to fly solo,
 Lifting my voice in a lilting counterpoint

I keep thinking: today not someday,

I am going to take a big bit out of life
And smack my lips on its salty promise
 I keep thinking: today, not someday,
 I am going to be the spice in someone's life and
 The life of my own party

I want to taste, to feel, to give, to take
 I want to sing, to dance, to love, to fight

For everything life has to offer,
For whatever turn we musicians cook up
 For whatever life tosses my way

Because my life is like jazz salad
 From a few bits and pieces, odds and ends,
 I have become an amazing dish –
 Good alone or a great compliment with others

Jazz salad

Homework:

Invited guests will be coming to the next session. This will be an opportunity to practice AR/AO skills of listening, bracketing judgment, and building relationships of care, and being an "ally".

Seminar Five

Focus:

- Part II of Congregational Audit, with this session focusing on story-telling by targeted groups in the congregation and/or the county

Materials:

- Guest speakers

Set-up

- Be sure to consider mobility issues, especially of guest speakers
- Begin in large circle of chairs

Quote for the Day:

- "Much of the insensibility and hardness of the world is due to lack of imagination." - Jane Addams

Teaching Notes

0:00-0:02 In-Gathering

0:02-0:05 Welcome

Identify guest speakers – all POC – who represent a cross-section of age, working-class, and sexual orientation. In other words, a POC who can talk about "the experience of race through the lens of 'race'", another who can talk about "the experience of race through the lens of class," and another who can talk about "the experience of race through the lens of sexual orientation."

0:05-0:07 Opening Reading and Chalice Lighting:

We Are Called to Create (An excerpt by Rita Nakashima Brock, from "A Greening of the Soul: New Feminist Theological Paradigms")

“We are called to receive the offering of creation with open hearts and minds and to approach life not in fear of bigotry, but in generosity, in truthfulness, and in respectfulness. Through such openness, radiance is uncovered, and our greening lives illumine the meaning of our faith by our refusal to be hidden, closed, and bounded. For, if we think about how love works in our lives, we know the transformative power of presence, of the life-renewing joy that comes when another is fully open and present to us. Through such openness we can be transformed by the many ways human beings find to love each other and the physical environment on which we depend for survival.

In being open and affirming, we exemplify our belief that we are valued for who we are, not what we can do.

Because we are loved, ...we are empowered to expect openness and affirmation from others and to withstand disrespect and hate from those who wish us harm. When we live in such openness, affirmation, and self-respect, we are truly free, born on the wings of love and hope as the morning stars sing together and the angels shout for joy.”

Each speaker gets up to 10 minutes to share a story from their standpoint. The prompt:

Tell a story about how race shapes your life experiences through the lens of ‘race’, class, and sexual orientation. [remind speakers to stay focused on their particular angle, even though they can likely speak through other lens as well

[FN: Often, when speakers are asked to tell stories such as this, they can ramble. Before each person speaks, repeat the “framing question” which can serve to remind him or her how to frame his or her presentation. It might also be wise to inform them, again, that they have 10 minutes for their talk. You might also have a sign with “3 minutes remain” so they can wrap up in timely fashion.]

Whole group questions: panel format of small group discussions and then the creation of a single question for each person.

After each person has spoken, you might ask follow-up questions such as:

How do you think a church like [congregation's name] might support (group)?

1:10-1:20 End session. Guests leave. Break.

1:20 Check-in (Serial Testimony)

Prompt:

Register both the challenges and opportunities that arise from the voices and experiences just brought into the room.

Closing Reading: Instructions for the Journey (by Pat Schneider)

The self you leave behind
is only a skin you have outgrown.
Don't grieve for it.
Look to the wet, raw, unfinished
self, the one you are becoming.
The world, too, sheds its skin:
politicians, cataclysm, ordinary days.
It is easy to lose this tenderly
unfolding moment. Look for it
as if it were the first green blade
after a long winter. Listen for it
as if it were the first clear tone
in a place where dawn is heralded by bells.

And if all that fails,
Wash your own dishes. Rinse them.
Stand in your kitchen at your sink.
Let cold water run between your fingers.
Feel.

Homework: Log onto the Allies for Racial Equality and browse through the site at <https://sites.google.com/site/uualliesre/>. Click on "Mission," "History," "Accountability" and "Resources."

Seminar Six

Focus:

- The legacy of racism in the intersection of personal and congregational experience

Materials:

- Internet
- Computer, LCD projector, screen, speakers
- URL Podcasts (download as a backup)
- Song lyrics: "Step into your skin" (David Wilcox)

Set-Up

- Breakout room for race-based groups

Quote for the Day:

- The important thing is not to stop questioning. Curiosity has its own reason for existing - Albert Einstein

Teaching Notes

FN: The shape of this seminar depends of the racial make-up of your group. If persons of color are not members (or if there is only one person of color), the group should remain as a single group for the entire session. If there are at least two persons of color, the group will divide into race-based caucuses to engage with content and discussion.

Teaching Notes for European/White Caucus

0:00-0:02 In-gathering

0:02-0:05 Music: "Step into your Skin" (by David Wilcox, on the album "What You Whispered")

0:05-0:25 Check-in: What are you noticing about “race” in your life and in our congregation?

0:25-1:45 FN: Framing Comments. Say something like, “Since our beginnings as elites in Boston, Unitarian Universalism came of age rooted in a very particular racial/ethnic culture...and as insiders to and shapers of American culture, we received many benefits. For example, when our headquarters moved from one location to another on Beacon Street, we petitioned the Massachusetts legislature to keep our address because even though we were moving to a new building (25 Beacon is presently “out of geographical/logical order” in terms of where it’s located numerically on Beacon Street). Now that’s power! In similar ways, the values, customs and traditions of that culture – e.g. the role of gender, age, wealth, kinship, etc. – were integrated and normalized into the way we thought about our theology, the way we worship, who could preach and teach on our behalf, and so forth. And, as Mark Morrison Reed points out in his historical accounting of African Americans in Unitarian Universalism, “Darkening the Doorways,” it was clear that the cultural assumptions connected with “race” were threatening to some our white ancestors [see the essay on Ethelred Brown, p. 50-58], arguing that “it was an ‘impertinence’ to spread Unitarianism among [African Americans], p. 51).

As we work toward building a congregational culture that is TRULY welcoming to cultural groups OTHER than our tradition nested in a single, white-Bostonian culture, we must consider the lingering thoughts, feelings and behaviors that are hidden in the DNA of our congregational culture.

[10 minutes] Podcast: Tim Wise, “The History of White Privilege”
URL: <http://www.youtube.com/watch?v=J3Xe1kX7Wsc>

FN: Assumptions of the upcoming exercise. Viewing the video is intended to introduce the notion that social rules are constructed by those who have an interest in maintaining a particular point of view. It is not a “white thing” or a “Latino thing” but an exercise in power-over. It is human social behavior. Institutions, as a manifestation of group values and beliefs, shape a culture that ensures its own survival. For example, we teach our children about UU values because we want them to be UUs for their entire lives. We ask people to share their financial resources because we use

our money to advance congregational values, and so forth. The conversation that follows aims to explore how “hidden values” nested inside Unitarian Universalism’s historic value-set can undermine its ability to be welcoming to a diversity cultural expressions.

After the Tim Wise podcast, do not entertain discussion. If there is an impulse to “debate” the podcast, politely ask the person/group to hold their thoughts in order to have a more focused conversation.

Exercise: Exploring the Dominance of a Singular Cultural Lens in Congregational life. [30 minutes]

Introduce conversation (you might consider a provocative tone. Your aim is to put a different point of view into the room]:

1. Phrase, “Golden Rule: He/She who makes the gold, also makes the rule”
2. We will engage in a conversation about how we – as rule makers are heirs to the kind of UUism we practice locally. We want you to consider if, or how, we might use a singular, dominating cultural lens in our religious life.
3. We invite you to listen to a bit of research conducted by Dr. Michael O. Emerson,² a sociologist of religion, who specializes in understanding the dynamics of multi-racial and multicultural congregations. Here’s what he says:

“After a summer of traveling to multiracial congregations, spending a few weeks in each of them, I sat down to summarize my observations. Having just witnessed a particularly misuse of power in a congregation, I wrote out all the ways I had observed misuse of power. ... All of these misuses were observed in at least some of the congregations. Dominant people (regardless of their race/ethnicity) used power to:

- declare what styles of music will and will not be used
- determine what historical religious leaders looked like racially

² Source: Michael O. Emerson’s, People of The Dream: Multiracial Congregations in the United States. (2006). Princeton University Press: Princeton.

- decide which teachings to emphasize, and which to downplay
- determine what religious education literature to use
- decide which pictures or other art goes on the walls
- declare who the spiritual heroes are and why
- decide which aspects of history to remember and how to interpret the past
- decide who is mature in their faith, and who is not
- determine how much race and ethnicity will be talked about
- declare that race is not important and will not be discussed
- look at and treat the non-majority groups with paternalism
- force others to assimilate or leave the congregation
- determine the culture through which the faith will be interpreted
- determine the culture through which faith will be practiced
- make others feel powerless
- remain ignorant about other culture
- determine if change will happen and the pace of change (almost always slowly)
- make people feel small, unimportant, like outsiders
- deny having power.”

[FN: consider having a copy of this list for each person in the group. This will be helpful for those who need to refer to the list, and also for those with a learning style that prefers visuals.]

Reflection Groups

1. Divide participants into even groups (no larger than five people per group)
2. Discussion prompt:
 - a. Make connections between the story of how “white privilege” (or “mono-cultural dominance” if people get stuck on the term “white privilege”) manifested itself into every aspect of our culture, and, our current practices in this congregation.

Said another way, are we allowing for only a singular cultural expression of how our faith can be experienced?

3. Return to a single, large group.
 - a. Create a “laundry list” of how Emerson’s ideas are being experienced in your congregation.
 - b. [If time allows]: How does the idea of “whiteness” – a single, dominating cultural view – get transmitted, intentionally or unintentionally, to the children, youth, and young adults in the congregation?

[FN: Hold on to these lists for the final session.]

1:45-2:00 Whole Group Discussion

Serial Check-in Prompt:

- “check-in with a single word or phrase that expresses your thoughts or feelings right now.”

[FN: this may be a good time to use the Serial Check-in format, especially if the group seems emotional, overwhelmed, etc.]

Closing words: Say something, like, “We are going to resist the very Unitarian-thing of over-processing this discussion. We have had a very rich discussion tonight, and we’re sure your hearts and heads are feeling quite full. This work is for the long haul. Remember our heritage: we are a religion that was formed in the womb of racism, yet a great many of us were abolitionists. We each contribute to this dynamic, and each of us have the ability to change it. We recognize that we have a long way to go to reach the dream of a Beloved Community, were all are welcome, all are free from oppression, and all are loved. Remember, we’re in this room today because we know we can’t do it alone. We must remain in relationship. We must remain capable of standing on the side of love.”]

Closing Ritual (whole group)

Please form a circle.

Hold the hands of the person standing to your left and right.

Feel the humanity in those hands. Their temperature. The rough and smooth places. The pulse. Think of what these hands have done over a lifetime. From the simple things like picking up a child. Wiping away tears. Making a birthday cake. Learning how to swim. Taking a math test. Washing the face of an elder in the process of dying. Planting a tree. Touching the face of your Beloved for the first time. Learning how to dance. And catching yourself as you tripped and fell. These are the hands you now touch. These are the hands that have supported you thus far on your journey. And, these are the hands that will continue to guide and hold you as we move forward. Take confidence in these hands. Take confidence in your heart. Blessed be. Amen. Ashe."]

Music: (to be played as people are leaving the room): "Stand by Me" on the album, "Singing for Change."

Journal Reflections:

Where and how did this conversation challenge you? If not, why?
What do you want to know more about?

Homework:

- Visit the website for "Allies for Racial Equality." Pay special attention to the sections: History, Accountability and Resources.
- Don't forget to have watched all the films by the next session.

Teaching Notes for the People of Color Group

[This session is qualitatively different for a People of Color group. This group is deeply aware of "how racism works," so they don't need a tutorial on that matter. What is extraordinarily helpful is the creation of a space wherein POC can engage in the faith formation work of healing from the wounds of racism/oppression.

After the whole group sees the Tim Wise video, divide the group into race-based caucus groups.

0:00-0:35 Break into two groups HERE. Say something to the whole group, like, “we know that the work of Building Beloved community is different for people who are socialized into a white identity as opposed to those who are socialized in an environment wherein they are “target for oppression.” As you know from your own experience, the process of “learning” begins when you find yourself stuck and can’t figure something out. Well, on the topic of racism, white people get stuck in different places than people of color. We’re going to divide into two different groups to create a space for a conversation that relevant to the work that needs to be done.

Small Group Process for People of Color³ (TWEAK for non-academic discussion)

FN: If both facilitators are white, prepare a handout with these questions, and give to the people of color. They can self-monitor their discussion. If one of the facilitators is a person of color, that person should lead this group.

0:25-1:55 FN: You will need to provide a laptop with the following podcast - loaded and ready to view.

Podcast: Faith Development Challenges of People of Color. 8 minutes. [See Vimeo URL: <http://vimeo.com/64319262>. [Password: Beloved]

Group Whole Group Discussion.

1. Distribute the handout, “Beyond the Critique of Racism” and ask participants to read the handout. [FN: say something like, “please read the handout. We’re going to use this as a foundation for an open and free-flowing conversation.]
2. As discussed in the podcast, the tendency of people of color in predominately white institutions is to play the role of “educating whites on the need to stop acting as if there’s only one cultural

³ The term, “People of Color” was created during the Civil Rights era as a way to describe the shared experiences of people targeted for oppression because of their “race” and/or ethnicity. It is used here to represent: People of African Descent, Caribbean, Native/American Indian, Asian and Pacific Islander, Latina/o and Hispanic, Middle Eastern/Arab, Multiracial and Multiethnic peoples.

lens in the room.” Has that been your experience in this congregation? If so, how?

3. Talk about your significant challenges with working to heal from the emotional and psychological wounds of mono-culturalism? How has it impacted your ability to trust? Be hopeful? Explore your own spiritual growth?
4. How has the theology of Unitarian Universalism (principles, practices, religious education, social groups, etc.) sustained you as you work through your own experience of being a person of color?
5. How does your faith support your professional work? Community involvement?
6. What kind of institutional support do you need in order to feel supported (by the Board, professional and lay leadership, etc.)? How could institutional resources be used to create faith development opportunities especially for POC?
7. Journal Reflections. Open your journal and capture your thoughts, insights and personal aspirations.

1:45-2:00 Both groups merge into a single group for the closing meditation.

Individual Check-ins

FN: This session may have the most obvious potential to raise the level of anxiety in the group. Be attentive, and check-in with participants who you suspect might be troubled by the conversation, or, who took big risks. Be ready to make pastoral-care phone calls or meetings. Also, check-in with each other as co-facilitators. What was your experience. What are you holding for yourself? For the group?

Seminar Seven

Focus:

- Developing a deeper analysis of undoing institutional racism
- Dynamics of being an “ally”
- Developing practices of self-care

Materials:

- Handouts for small group discussions
- Music lyrics: “I remember, I believe” (as covered by Lizz Wright on the album, “Fellowship”)

Set-up

- Consider issues of mobility

Quote for the Day:

- “One must still have chaos in oneself to be able to give birth to a dancing star.” -Friedrich Nietzsche

Teaching Notes

0:00-0:02 In-gathering

0:02-0:25 Check-in prompt (one-minute for each person):

UU theologian Paul Rasor wrote, “We must recognize the dimensions of the struggle we are engaged in. We have been shaped by the very powers and structures we now want to dismantle.”

What are you noticing about your complicity with institutional racism?

0:25-1:00

Lessons from Film:

[FN: Each film portrays the struggle of creating justice in the midst of imperfect relationships. Watch as many of these films as possible over the course of the eight seminars. Watch them alone – or better yet, as a “film club” with other members of the class. As you watch, ask these questions [FN: distribute these questions when the group begins to watch the films]

- What injustice does the film seek to unpack?
- Cite examples of how “racial/ethnic supremacy” is operating?
- How would you define “progress” in these stories? Where is hope?
- Cite examples of “personal change” and “institutional change” in the film.
- What strategies do the characters use to interrupt institutional racism? To what degree do the strategies work?
- What is the film’s director point of view? What’s the explicit and implicit message about how racism works? What’s the director’s moral message? What’s the “hidden curriculum” in the film?

1. YouthBuild (USA). Founded in Harlem (NYC) by Dorothy Stoneman (who received a MacArthur Genius Grant in 1996) and her UU husband, John Bell, YouthBuild works to structurally dismantle cycles of poverty and racism through work-study programs (10 minute podcast):
<http://www.youtube.com/watch?v=U8JDdmqYObQ>
2. The RedHouse Furniture Store Commercial (not sure if this is a “real” commercial or not. Still, its cultural message is quite clear). 4 minutes.
<http://www.youtube.com/watch?v=vnOyMSEWNTs>
3. Gran Torino (2009). Walt Kowalski (Clint Eastwood), a retired Polish American Ford automobile assembly line worker and Korean War veteran, haunted by memories of that conflict, lives with his labrador retriever Daisy in a changing Highland Park, Michigan neighborhood that is dominated by Hmong immigrants. The film portrays the struggle of all the characters to understand each other’s human story in a stark climate of cultural and social change.
4. Freedom Writers (2007). Fresh-faced, idealistic twenty-three-year-old Erin Gruwell (Hilary Swank) is ready to take on the

world as she steps inside Wilson High School for her first day of teaching. Her class, a diverse group of racially charged teenagers from different walks of life - African Americans, Latinos, Asians, juvenile delinquents, gang members, and underprivileged students from poor neighborhoods - hope for nothing more than to make it through the day. Knowing that every one of her students has a story to tell, Erin encourages them to keep a daily journal of their thoughts and experiences. As the students' diaries transform from schoolwork into life preservers, Gruwell's commitment to them grows and affects her in ways she did not imagine.

5. *The Long Walk Home* (1991). Odessa Cotter (Whoopi Goldberg), a quietly dignified woman, works as a housekeeper for Miriam Thompson (Sissy Spacek). When Odessa honors the 1955 Montgomery bus boycott by walking the nine miles to and from work, Miriam offers her a ride, defying both Miriam's racist husband and the powerful town council. Miriam and Odessa put their lives in danger for civil rights.
6. *Half Nelson* (2006). Young, white Dan Dunne (Ryan Gosling) teaches history and coaches the girl's basketball team at a Brooklyn high school populated primarily by black and Hispanic students. To the chagrin of his superiors, Dan bucks the outlined curriculum of historical facts in favor of the philosophy of historical events, generally discussing the concept of dialectics. As such, he captures the imagination of his students, at least in the classroom. Outside of the classroom, Dan's life is in shambles. He has a distant but cordial relationship with his family. He uses illicit drugs rampantly. He forms a complicated relationship with one of his thirteen year-old students, Drey (Shareeka Epps) who has her own problems. Their resulting friendship, which is seen as inappropriate by the few who know, is based on each being unable to deal with their own life, but feeling like they can be at least a minor salvation in the other's life.
7. *Guess Who's Coming to Dinner?* (1967). Joey Drayton (Katherine Houghton) brings her fiancé, Dr. John Prentice (Sydney Poitier) home to sunny San Francisco to meet her affluent parents (Spencer Tracy and Katherine Hepburn). Their liberal persuasions are now put to the test, for although the young man is an ideal choice (he's highly and internationally respected in the medical field, and he's impeccably mannered,

handsome, well dressed and of a respectable California family), he's black. The film, which covers one busy day in the Drayton home, is essentially a drawing-room comedy, a series of cross-conversations between the young doctor and the girl's parents, and finally between all sets of parents and offspring. A simple dinner is extended to include the doctor's parents (Beah Richards and Ray Glenn) who fly up from Los Angeles for the evening, and the crusty but benevolent old Irish priest (Cecil Kellaway), a friend of the family.

Exercise:

Discussion during Seminar [FN: You may want to chart both of these answers on opposing flip-charts or writing boards.]:

Cite examples from the film about how:

1. The structures of racism are interrupted
2. The structures of racism are reinforced

1:00-1:05 Stretch Break

1:05-1:40 Exercise: Creating Wisdom for AR/AO Work
Case Studies: The Hard Work of Shifting Institutional Culture

[FN: Divide the group into halves. Use a method that ensures that you have an even mix of demographics in both groups – age, race/ethnicity, theology, etc.]

Process: Each group selects a reader. Read the narrative, and answer the questions that follow:

Group #1

From a White Ally working on Transforming the Chilly Climate on Race:

"I went to the Worship Committee's November meeting with the support of our Anti-Racism Task Force to propose a worship service in celebration of our journey toward becoming a more multicultural congregation. There was no support on the part of the Worship Committee, and in fact some hostility. 'Too soon' and 'we don't want to revisit what's happened in the past' and 'I don't trust your group' were some of the comments. I had tried very hard to frame it NOT as a revisit or debrief but a celebration of moving forward but they would not accept it. To say it was a bad experience for me would be an understatement!

It was acknowledged that we had had some good worship services and some good conversations over the last year. A couple of people said they would support a celebration of diversity – at a later date. (When more healing has taken place, is my translation.) Needless to say, I've been processing this and trying to work with it as best I can. It brought up all the concerns I have had from the beginning, so I'm still dealing with that as well.

The good news is that our interim minister said that he plans to acknowledge the journey from the pulpit this year, as it is an important part of our congregational experience. I trust him to see this as positive, and he said he did. He is not available to attend our task force meetings.

I keep reminding myself that it's important to "meet the congregation where they are." Well, I guess we got another perspective on where 'they,' or at least some of 'they' are."

Group # 2

From a Person of Color working to Transform the Chilly Climate on Race:

"Dear UU Board of Trustees, I have been an assimilated member of this congregation for almost 18 years, attending Fall retreats, participating in auction dinners, playing poker, and inviting newcomers to my home to get to know them. Three years ago, I consciously chose to become an agent of change because I could see how uncomfortable and unwelcome we made people feel who tried to join our community. I believed the leaders of this church who told me that they really do want transformation and to become a church where people of color of a liberal faith may find a spiritual home. I participated in Jubilee trainings, listening to the resistance of fellow congregants and their denial of institutional racism. I spent a year in Building the World we Dream About offering the voice of someone with a different perspective than that of the dominant white culture, often feeling alone and isolated for being different. I spoke to individuals about the people of color vision. I endured degradation and venom from those who fear change or simply giving up a bit of their privilege. I was aware that it would be difficult and at times painful. I was willing to make the journey because I believed in the sincerity of those in leadership positions who proclaimed that they were willing to walk the path with me. I no longer believe that change is really desired here. I

am not someone who takes her commitments lightly. I make decisions not based on rash emotion, but on observation, analysis, and deep thinking. I rarely give up too soon and usually hang on longer than is healthy for me. I believe I have done so again. I volunteered for the position of trustee as part of a continued effort to try to make this congregation more welcoming to people of other races and ethnicities who are attracted to our liberal faith - people who resonate with Unitarian Universalist messages of acceptance and respect. I thought I could help bring about change, but I find that the resistance is much more than I imagined and I am not willing to continue to be hurt in the hope that maybe, someday, something might change. So it is, that I tender my resignation to the Board of Trustees and wish you all success in your pursuits. The choir can keep its rule of no foot tapping and the board of trustees can keep its rule of having to raise a hand to the chair before speaking, and members can keep wondering why more people of color don't want to play in their sandbox. I'm moving on. I know many will not agree with me and it is perhaps unreasonable to expect others to respect and honor my inner voice and mindful decisions, but I must respect them. My spiritual path is to find ways to live my values, my UU values, each and every day; that means choices, sometimes hard choices. It is the way I choose to live and love - with uncompromising honesty and integrity. Peace. (name)"

Within Group #1 and Group #2: [Distribute handout. See Appendix]

[FN: Say something like, "Over the years, Paul Kivel has collected a list that POC say represents the kinds of support they need from white allies. In your small group, talk about:

1. How is individual and institutional racism operating in your case study?
2. Look at the list below. Where do you see these ideas functioning?"]

Kivel's List:

1. Respect us
2. Find out about us
3. Don't take over
4. Provide information
5. Take risks
6. Don't take it personally
7. Teach your children about institutional racism

8. Speak up
9. Put your body on the line
10. Listen to us
11. Don't make assumptions
12. Stand by my side
13. Don't assume you know what's best for me
14. Use your money to sustain AR/AO projects
15. Make mistakes
16. Talk to other white people
17. Interrupt jokes and comments
18. Don't ask me to speak for my people
19. Persevere daily
20. Be a resource

1:40-1:55 Whole Group Discussion

[FN: Place on board/flip chart paper.]

1. What wisdom can we take from these case studies?
2. People of color often complain that whites doing AR/AO work tend to "come and go," depending on how tough the work gets. What is necessary in order to stay committed to justice-work over the long haul?

1:55-2:00 Closing Music: I Remember, I Believe (Lizz Wright)

Homework: Return to your journal and notes over the last seven seminars. Collect your learning, insights, and lingering questions. Bring the wooden boxes you made during the Opening Retreat.

Seminar Eight

Focus:

- Next steps
- Affirming accountability for self and your congregation
- Celebrating the Learning Community

Materials:

- Materials to make a “scared table” for elements
- Flip chart papers/notes taken over the course of the seminar
- Students should bring their personal journals and/or notes
- Miniature starfish
- Consider question: Would it be appropriate to invite appropriate staff/congregational president to hear this conversation?

Set-Up

- Prep room for multiple exercises in multiple formations. See notations in Teaching Notes

Quote for the Day:

- “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.” - Margaret Mead

Teaching Notes

- 0:00-0:02 In-gathering
- As people come in, place Wooden Boxes on a table, decorated in a sacred fashion.
 - Welcome guests. Explain their roles as a witness to the conversation and the gathering.

Chalice lighting: Chrysalis

I find myself
in the time between selves
Transition

I am pregnant with myself.
Do you realize what this means?
It means that every part of me must die,
all my cells and organs open and dissolve,
for I need their juicy substances
to nurture my new blood:
let teeth become eyes,
gullet become brain,
grey become bright red,
and hair turn into wings.
This is the truth of me –
I was, am, and shall be
my Self. Forever new,
forever changed by changing,
creature blessed by consciousness,
alive.

And this is not
a voiceless act, but a process
resounding inside death
with lusty shouts and whoops,
irregular and visible below
the carcass veil.
And death grows thinner,
giving way to God-knows-what—
diminishing like gauze
of spun sugar melting in the sun.

Soon, I will be full-ripe
with my Self,
able to nurse on sweet nectar,
free and light as living rain.
Soon, I will fly.

0:02-0:15 Exercise: Gallery Walk [FN: Explain goals of the Walk, that is, for people to reconnect with the major thoughts and insights from the seminars. Invite people to continue to make notes and connections to call upon later in the session.]

1. Play soft music in the background
2. Hang on the wall the flip-chart papers created during the seminars

3. Participants should walk around the room, revisiting the flip-chart notes [FN: Consider alternative plan for those with limited mobility.]
4. At the same time, they should sit down and read-through their own notes and journals

0:15-0:40 Exercise: Final Check-in

Prompt: Having revisited the notes and lessons learned from the collective seminars, each person checks in a final time:

1. What is the most powerful lesson I've learned during this seminar?
2. How are you thinking now about issues of accountability? To whom are you accountable and why?

0:40-1:10 Whole group discussion

Implications of Lessons Learned for the Congregation

[FN: Write down responses on chart-paper.] Taking all the voices and issues raised, create a list of suggestions for how these ideas challenge "business-as-usual" in congregational life:

1. Worship
2. Social justice ministries
3. Religious education for children, youth, and adults
4. Membership
5. Outreach/Communication within city/state/world
6. Policies and Procedures
7. Accountability for socially/economically oppressed groups?
8. Spiritual development
9. Reconciliation with people of color in the congregation, in city/region
10. Other...

1:10-1:40 Next Steps: What do we do with all this information?

Discussion:

What is the impact and what are the implications for what we've explored? In other words, what should we do differently based on what we've learned?

[FN: At the close of this discussion, if you invite guests to attend, now is the time to ask them to leave, offering your gratitude as

they depart, and asking them to consider how the voices of the group inform their work.]

1:40-2:00 Closing Ritual: You Made a Difference [FN: Sit in a circle of chairs.]

Centering Story [FN: Read by facilitator.]:

Adapted from The Star Thrower by Loren Eiseley (1907-1977)

Once upon a time, there was a wise man who used to go to the ocean to do his writing. He had a habit of walking on the beach before he began his work.

One day, as he was walking along the shore, he looked down the beach and saw a human figure moving like a dancer. He smiled to himself at the thought of someone who would dance to the day, and so, he walked faster to catch up.

As he got closer, he noticed that the figure was that of a young man, and that what he was doing was not dancing at all. The young man was reaching down to the shore, picking up small objects, and throwing them into the ocean.

He came closer still and called out "Good morning! May I ask what it is that you are doing?"

The young man paused, looked up, and replied "Throwing starfish into the ocean."

"I must ask, then, why are you throwing starfish into the ocean?" asked the somewhat startled wise man.

To this, the young man replied, "The sun is up and the tide is going out. If I don't throw them in, they'll die."

Upon hearing this, the wise man commented, "But, young man, do you not realize that there are miles and miles of beach and there are starfish all along every mile? You can't possibly make a difference!"

At this, the young man bent down, picked up yet another starfish, and threw it into the ocean. As it met the water, he said, "It made a difference for that one."

[FN: Ask people to pick up their hand-painted wooded boxes from the Welcome Table. Pick up a large bowl filled with miniature starfish, and say something like this, "over the past eight sessions, we have formed a learning community. Each one of us, in ways large and small, has made a difference. You have risked telling your story. You have been courageous in confronting your worst angels in search of your better angels. And, here we are today. Still in the room. Still working intentionally to build a Beloved Community that is big enough to hold us all. In the spirit of the young man throwing starfish into ocean, we invite you to share individually with people in this room, ways in which they have lightened your load, if only for a moment. Let us engage in the spiritual practice of gratitude. Place a star in each box, as you share a word of gratitude." Each person, as they did during the Opening Retreat, shares a starfish and a personal story about a gift the other person provided.]

After people begin sharing, begin playing up-beat music.

Closing:

- Facilitators offer gratitude.
- Senior Minister makes comments about the importance of the conversation. And, as the person charged with figuring out "next steps," blesses the work done so far, invites participants to stay in a state of consciousness – to keep this work active as a spiritual practice - and be ready for the next phase of reflection and action.