SACRED CONVERSATIONS TO END RACISM

RESOURCE AND FACILITATOR GUIDE

UNITED CHURCH OF CHRIST

a just world for all
Welcome to Sacred Conversations to End Racism – SC2ER
A Restorative Justice Journey Facilitators Guide!

Welcome and Congratulations SC2ER Facilitators!

Your church has decided to engage with SC2ER as a resource for a life long journey to
learn more about the development of race in order to either begin, or continue anti-
racism work leading to:

- Understanding the divisive nature of race categorizations & the creation of racism
- Teach others what you have learned
- Recognize overt racist behaviors and racial microaggressions towards people of
color
- Recognize internalized racism and oppression as a person of color
- Invite others on the journey
- Invite the leadership of your church to participate in all four phases of SC2ER
- Work toward actively dismantling and eradicating racism within your church,
community, city, state, and nation

The Facilitator Guide has been developed to assist facilitators guide participants through
SC2ER Phase One. SC2ER is a web based interactive curriculum. What does that mean?
Facilitators are available each week to engage participants more deeply in the material
and journey. Facilitators should download and read through the entire document and
audiovisual technology available each week. Facilitators are encouraged to purchase and
review the suggested resources:

a. The People’s Bible
b. The People’s Companion to the Bible
c. The Africana Bible: Reading Israel’s Scriptures From Africa and the
   African Diaspora

Encourage participants to also make an investment in the resources. Introduce the
Additional Resources at the end of the weekly sessions. And refer participants to the
Bibliography and resource list within SC2ER. They are cultural resources that will be
useful for the journey in all of the Phases One-Two-Three-and Four.

Weekly sessions encourage ongoing learning that is interactive with the use of a home
computer. Web based technology allows the group and individuals to feel and experience
the sessions as they unfold through music, artwork, and videos, which are embedded
within the UCC SC2ER website.

Participants will be relying on the facilitator to create a welcoming environment,
understand the material, communicate well, listen intently, and provide structure for a
healthy environment and interactive group dynamics. You do not have to be an expert, or have all the answers to everyone’s questions. Your role is to lead the group, keep the space respectful, open, and encourage people to go deeper.

**Facilitators** lead the weekly sessions and should possess or be willing to grow into the following. The creator, Rev. Velda Love is always available to answer questions.

1. **ALWAYS** begin each week’s session with prayer. Invite participants to open and close with prayer.

2. **BEGIN AND END ON TIME** Value your participants time. Assess the length of time needed each week to get through the session. Plan for 90-minute sessions each week. Group and one-on-one processing is mandatory each week. Make sure after lessons participants have an opportunity to comment on what they are learning. Encourage participants to journal and/or keep a notebook to process after sessions during the week.

3. Choose a location within your church or meeting space that is accessible, near bathrooms, working technology with Internet capabilities.

4. Inquire if your location can accommodate food and beverages. Invite participants to bring snacks and water to share during breaks.

5. Make sure there are cleaning supplies—hand sanitizer, paper towels and boxes of tissues.

6. If you run out of time to complete a lesson, continue lessons into the next week’s session if necessary. Group processing is a priority each week. Leave time and space for this activity.

7. Be knowledgeable and comfortable with technology. Make sure the audiovisual equipment is set up prior to each week’s session.

8. Invite or ask for volunteers to read weekly sections aloud.

9. SC2ER introduces new material that is based on diverse cultural experiences and expressions. Participants need time for one-on-one and group processing. Allow everyone to speak without interruptions. As the facilitator you might feel anxious with leading the group. I encourage you to invite the group into a conversation. It is often helpful to summarize comments after a few people have spoken. Thank participants for their comments.

**GROUP DYNAMICS**

The facilitator is responsible for managing sessions, keeping conversations on track, and ensuring each participant’s voice is listened to and heard.

1. **BE MINDFUL OF GROUP DYNAMICS** Power and privilege may be present during weekly sessions. How do you navigate the dynamics of power and privilege? Pay attention to how even unintentional acts of oppression operates that often marginalizes women, people of color, queer, trans and gender non-
conforming participants, people with disabilities and those with limited access to the cultural cues and financial resources that come with class privilege.

2. **Pay attention to how participants in the group relate and talk to one another.** Refer to the Community Agreements when you or the participants become distracted with known behaviors. No one is to dominate sacred conversations. Respect must be a priority at all times. Invite everyone to share in the conversation, and remember everyone uses “I” statements at all times.

3. **PAY ATTENTION TO RACIAL MICROAGGRESSIONS**

   - Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional communicating hostile, derogatory, or negative racial slights and insults toward people of color. Perpetrators of microaggressions are often unaware that they engage in such communications when they interact with racial/ethnic persons of color. View the video of Dr. Derald Wing Sue as he explains what Racial Microaggressions in Everyday Life are and how white people use them towards people of color. Pay attention to interactions in mixed race groups and refer to Dr. Wing Sue often. Also, feel free to engage the group with Dr. Wing Sue’s very valuable video and article. [https://www.youtube.com/watch?v=xAlFGBIesbQ](https://www.youtube.com/watch?v=xAlFGBIesbQ)


4. **WHEN CONFLICT and DISAGREEMENTS occur, this is how you navigate.** Remind participants of the Group Agreements. Participants are to use “I” statements. Allow the tension, and navigate people towards discussing why they feel angst, discomfort, and conflicted about what they have seen, heard, or felt. Ask participants to notice what is happening in their bodies and either journal and/or write a reflection about the tension they feel/felt for further processing as the weeks continue.

5. **FACILITATORS, BE OK WITH CONFLICT!** Resolve your internal angst with certain topics. Pray, prepare, and trust the Spirit to guide the sessions. Allow conflict to transform the space. Conversations about race and racism create discomfort. There is no getting around this feeling.

6. **EMOTIONS HAPPEN.** Participants may express their emotions through crying. Tears are good. However, allow the participants to work through what they are feeling as a way to empower them and the group, never to shut the group down.

7. **MAKE SPACE FOR LAMENT, GRIEF, AND ANGER.** Lead the group into navigating and understanding lament, grief, and anger are healthy practices especially for communities of color. The following resources are helpful to identify acts of white fragility. For example, here are a few ways to check if white people are feeling “white fragility”:
1. Am I trying to change the subject?

2. Am I using inappropriate humor to deflect?

3. Am I getting defensive or angry?

4. Am I going out of my way not to focus on “the negative?” These questions are answered in article [b] below.

**Facilitator Read the following resources:**

**a. White Fragility PDF** [https://www.youtube.com/watch?v=ktVaZVglyc](https://www.youtube.com/watch?v=ktVaZVglyc)

b. White fragility Is Real: 4 questions white people should ask themselves during discussions about race. Are you a “fragile” white person? Here’s how to tell—and what to do about it.

[https://www.salon.com/2016/07/18/white_fragility_is_real_4_questions_white_people_should_ask_themselves_during_discussions_about_race/](https://www.salon.com/2016/07/18/white_fragility_is_real_4_questions_white_people_should_ask_themselves_during_discussions_about_race/)

c. White Fragility: Why It’s So Hard to Talk to White People About Racism April 9, 2015 by Dr. Robin DiAngelo


8. **DEALING WITH CHALLENGING BEHAVIOR** Offensive behavior can be intentional as well as unintentional. Difficulties may be the result of an emotionally charged situation, personal agendas, external/work/home pressures, or simply with inattentive members who are engaging in sidebar conversations.

**Please reiterate the Group Agreements.** Participants should excuse themselves from the group if they need to attend to a phone call. Cell phones should be muted during the session. Invite participants to center themselves and focus on the session. Participants can excuse themselves if necessary with as little interruption to the group. You might also be dealing with personal agendas or disrespectful behavior. Progressive intervention will most often assist you in dealing with behavior that does not help the community achieve the sessions’ goals or objectives.

9. **EMBRACE SILENCE.** Much of the material presented in **SC2ER** may be new for many. Allow silence to be the space for people to process what they are feeling.

a. **SC2ER** is about feeling, listening, and seeing each session as an internal reordering of ones beliefs and understanding of humankind and the construction of race and racism. For some participants this may be their first encounter with navigating and understanding that God loves all humanity, every culture and all ethnic people groups equally. God is not a white male. Politics are in the Bible, and no human being is excluded from the love and grace of God.
b. Be mindful that some people are external processors and others are internal processors. Again, make space for verbal communicators, and people who remain silent. Check in and acknowledge them.

c. Remind participants to contribute each week. The space belongs to them. The facilitator guides and leads and does not overpower and control the space.

d. As a facilitator, lead people to talk about what they are feeling and experiencing through the material. Facilitators that are extroverts have a tendency to talk until they find something to say.

e. Be ok with SILENCE!

f. Be conscious and aware of participants who are emotionally triggered, cognitively distant, and need time to process beyond the session.

g. Allow participants to ask questions. You may not have the answer, but write down the questions, pray about a response, and let the participant know they have been heard. Revisit their question when you feel confident your response will lead the participant to either seek other guidance, or allow the group to assist with a response.

h. Again, silence is the Spirit’s way of creating space for deeper introspection and inward transformation

WHY SC2ER?

SC2ER is a journey that is intended to be a lifelong movement and ongoing learning experience. Racism is a disease that inhabits the mind, bodies and hearts of the nation created by individuals who meant to do harm to bodies and souls of color. Racism has divided the nation for over 500 years. The Christian Church and faith communities are integral to dismantling the divide among humanity. We cannot allow racism to create animosity among people due to myths created elevating Western doctrines, white skin privileges, and Euro and Anglo Saxon beliefs deeply rooted in white superiority.

TERMS FOR THE JOURNEY

R-A-C-I-S-M is a system of advantages for white people that:

- Denies equal access to people of color
- Oppresses and traumatizes people of color
- Creates policies and laws that disadvantage people of color
- Intentionally segregates white people from people of color
- Legalizes white people to have unlimited access to police protection over and against people of color
Centralizes institutional and systemic power in the hands of white people

Enacts unfair economic advantages for white people when they choose to purchase material goods such as a home, land, and property

Deprives equal funding and economic resources to people of color

Allows unlimited access to public spaces denying those same privileges to people of color

Publicly favors white skin which sends a message to devalue people of color

Creates suspicion and stereotypes against people of color

Perpetuates a belief system in supremacy of white skin and the institutional and structural power to enforce that belief

**SC2ER** has been developed to reeducate all people about the creation of race in order to dismantle race categories and eradicate racism at every intersection.

**D-I-S-M-A-N-T-L-E** means faith communities and people on the anti-racism journey are willing to begin and stay in solidarity with others to take apart, disassemble, break up, break down and strip away piece by piece the apparatuses that are embedded within our systems, institutions, and individuals that perpetuate through laws, policies, and beliefs in white superiority and supremacy.

**R-E-S-T-O-R-A-T-I-V-E J-U-S-T-I-C-E** is an approach used to address challenges in faith communities when faced with navigating and understanding differences—cultures and ethnicities, religious doctrines, political positions, social preferences, economic inequalities and poverty, gender, identity, sexual orientation, and ableism.

Restorative justice is never punitive, but redemptive

Allows for learning from others, never to appropriate but appreciate and value self and others

Builds capacity to resolve conflict and transform communities into viable livable healthy spaces where everyone thrives

A way of being that honors differences; celebrates diversity, and values all life

Corrects and restores violators within communities; making room for healing, forgiveness, and reconciliation that transforms brokenness into healing and restoration
SC2ER Community Agreements will be unique for each group. Community Agreements assist SC2ER group participants develop collective vision for how your group wants to be in relationship. Decide what each person in the group needs and desires, and in return openly discuss your personal conversation style with members in your group. Be flexible and open to diverse communications styles with respect and grace. When the group has reached consensus, record and post your Community Agreement. Community agreements are meant to ensure members feel respected, safe, supported, open, productive and trusting.

The group facilitator will hold the group accountable to adhering to the Community Agreements. Accountability to one another is one of the core Community Agreements to engaging in sacred conversations from week to week. Below are suggested community agreements you may consider adopting. Present the suggestions. Post during sessions and refer back to them each week. Encourage the group to review them briefly each week.

1. We agree to tell our truth without blame or judgment.
2. We agree that every member of the group is equal and valuable.
3. We agree there are no superior or dominant people groups in the world or in the Christian Church. Western religion is not superior to other cultural religious beliefs.
4. We agree there are no inferior races inside or outside the group. We agree that all human beings are equal.
5. We agree there is gender equality within and outside the group. Women and men are equal.
6. We agree people of diverse sexual orientation and identities are welcome. We agree to pay attention to personal pronouns (LGBTQIA).
7. We agree to use “I” statements because ‘I-statement’ contribute to effective communication and effective conflict resolution
8. We agree to take responsibility for our personal experience rather than projecting and imposing our beliefs onto fellow participants
9. We agree to personalize stories we share regarding our personal experiences (this agreement means group members will not generalize or make assumptions that one person is speaking for an entire group of people)
10. We agree that we will not speak for people groups not represented within the immediate group (being mindful to reach out and include as many diverse groups into SC2ER as possible)
11. We agree that when one person speaks, everyone else listens
12. We agree that Confidentiality within the community is a priority. Each person in
the group needs to feel that he/she can trust that what is shared with the group will not be shared outside of the group. Though participants are encouraged to discuss what they have learned and share reflections on conversations, it is important to keep names and individual experiences private.

13. We agree to allow the Spirit into our sessions and that silence is not an absence of words, but an invitation to reflect and process what the group is feeling

14. We agree we all are broken by the disease of racism and healing is needed

15. We agree to openly discuss White Fragility and the impact it has on people of color and group processing.
   a. White Fragility = Hoarding of Emotional Attention
   b. White Defensiveness = Refusing to Believe People of Color
   c. White Guilt = Stalling Until I Feel Better
   d. White Silence = I Don’t Care Enough to Say Something
   e. White Tears = Please Feel Sorry for Me Too

16. We agree that God is Creator, Jesus is our Savior, and the Holy Spirit is always with us. We agree God is not a man or a woman. Exclusive male language for God is prohibited.
SC2ER FACILITATOR GUIDE WEEKLY SESSIONS – A WAY FORWARD

SC2ER WEEK 1 THE ORIGINS OF HUMAN BEINGS BEFORE RACE & RACISM

Self-assessment in week one of Phase One asks people to identify the continent and country of their ancestors. Identifying one’s country or continent of origin asks, “Where are your ancestors from prior to immigrating to North America? For people of African descent whose ancestors may have been enslaved and dispersed globally will have a more difficult time naming an exact location of their ancestral roots and geographical location. First Nations indigenous people prior to the arrival of European settlers inhabited North America for over 10,000 years. Therefore claiming to be exclusively American does not tell the entire story of one’s human ancestry. Nor does it honor First Nations people and the land that was forcibly taken from them. The reality of this history needs to be acknowledged, and discussed.

Secondly, self-assessment allows for honest group processing, lament, prayers of forgiveness, and healing before moving towards acts of reconciliation.

And lastly, self-assessment and group processing allows participants to navigate and understand what it means to be a member of an ancient ancestral cultural and ethnic community. Each week sacred conversations reveal one’s personal journey establishing community trust and relationship building. Each week is designed to invite members of the group to feel as though their stories and lived experiences are being heard and not judged, dismissed, or discounted.

Critical self-reflection moves the narratives from focusing on one group of people, while withholding and locking out other groups of people with skin complexions and cultural perspectives that reside outside Euro-Anglo Saxon experiences. All historical and contemporary cultures and ethnic groups matter and are to be respected as equal partners on the SC2ER journey. The goals of SC2ER are to transform oneself through this journey, develop lifelong journey partners, teach others what has been learned, and facilitate broader structural, systemic, and individual transformation in order to dismantle and eradicate white skin privilege beliefs, eliminate internalized oppression among people of color, reclaim the Bible as a cultural book, and liberate the Christian Church in America from viewing religion as:

1. Exclusively Western.
2. Exclusively meant for white male leadership.
3. Exclusively white only worship styles.
4. That only white and Western biblical, and theological scholarly perspectives are valid.
SC2ER WEEK 2 – WHAT DOES IT MEAN TO BE A HUMAN BEING?

The Sacred Bible lessons and texts used in this week’s session comes from the People’s Bible (NRSV), and The Africana Bible: Reading Israel’s Scriptures from Africa and the African Diaspora. Read through this week’s lesson with the People’s Bible. Guide the group through the reading. Invite members to read and reflect on the texts. Incorporate the reading into group processing. Return and review any part of the reading that raises questions. Answers may not be provided. You are encouraged to use the sacred lesson as an opportunity to reread and look at your Bibles again.

Week 2 is meant to enlarge your scope of vision with A New Encounter with the Bible that is culturally and ethnically different from what you may be used to. Read texts as a community. Think about people you include and feel comfortable with in your church. Think about how you hear and respond to Scripture. Then, think about people who are excluded, invisible, or not welcomed into the texts. Review and introduce the group to The People’s Companion Bible Survey.

Follow the prompts for group processing. Record your personal thoughts and questions to the discussion and encourage transparency and truth telling as you lead the group through this week’s session.

Review the Bible Self-Inventory Questions 1-10.
SC2ER WEEK 3 THE MYTH OF RACE: WHAT’S SCRIPTURE GOT TO DO WITH IT?

The Book of Genesis: A Culture-Critical Lesson

This week the group will explore the challenges found in misinterpreting biblical texts. Genesis 9 presents a challenge for readers without adequate scholarship. The challenges are compounded when European and Western biblical scholars are racists. Their racism towards people of African descent is used to misinterpret and incorrectly identify Noah’s son Ham as the reason African descended people are inferior and cursed without redemption into an endless condition of enslavement and servitude to white people.

The good news is there are trained scholars of color and some white scholars that have taken their study of the Hebrew Bible seriously as a means to dispel myths perpetuated for centuries. Their work and scholarship corrects the narratives and broadens the lens from which Christians can learn more accurate depictions of the African Continent as the Cradle of Civilization. The Bible is inclusive of cultures that are ancient contributors to world civilization, as well as Judaism and Christianity.

This week’s sacred Bible lesson reveals those lessons and encourages a closer look at the role of reading the Bible with reliable resources to aid in ones study and interpretation. Lead the group to participate in the Sacred Acts section and Sacred Lessons for the Week. Refer to the Self-Inventory for Bible Readers. The group should respond to questions 11-20 and be prepared to process some of their answers in Week 4. Encourage the group to journal throughout the week and record all of their questions for group processing.

The group should view the DVD RACE: The Power of An Illusion Episode II. Review week 3 thoroughly and be prepared to anticipate challenging questions from the Bible lesson and the DVD. Refer to the RACE: Resource Guide to assist with the group’s questions.

If you need further assistance with preparing Week’s 1 through 8, or have questions in order to prepare to facilitate any of the week’s sessions, contact me directly, Rev. Dr. Velda Love email Lovev@ucc.org
SC2ER WEEK 4 WHAT DOES IT MEAN TO BE WHITE?

This week’s Sacred Lesson begins to explore how whiteness and myths of superiority became a socio-political and economic construct. The group will be lead to understanding:

- Who, how, and when the Christian Church and Western European colonialism created, sanctioned, and supported the creation of race categories, and instituted racism while simultaneously enslaving African peoples.

Lead the group through Galatians 3:28-29 and process the text together. View the map and examine the location of Galatia and the surrounding territories with distinct languages, cultural and ethnic ancestry, diverse religious beliefs, and their proximity to Syria. Introduce the history below. Study ancient lands and people with additional resources. We never want to impose contemporary Western cultural ideas onto ancient people groups and the lands they occupied.

Galatians 3:28 provides an egalitarian entry point for Christians to have more courageous and sacred conversations across ethnic, cultural, gender, socioeconomic, sexual orientation, and prescribed racial categories.

Syria is a country located in the Middle East on the shore of Mediterranean Sea and bordered, from the north down to the west, by Turkey, Iraq, Jordan, Israel, and Lebanon. It is one of the oldest inhabited regions in the world with archaeological finds dating the first human habitation at c. 700,000 years ago. The Dederiyeh Cave near Aleppo has produced a number of significant finds, such as bones, placing Neanderthals in the region at that time and shows continual occupation of the site over a substantial period.

It is most likely that the modern name ‘Syria’ derives from ‘Assyria’ (which comes from the Akkadian ‘Ashur’ and designated the Assyrian’s chief deity) and not from the Hebrew, Siddonian, or Sumerian words.

In its early written history, the region was known as Eber Nari (‘across the river’) by the Mesopotamians and included modern-day Syria, Lebanon, and Israel (collectively known as The Levant). Eber Nari is referenced in the biblical books of Ezra and Nehemiah, as well as in reports by the scribes of Assyrian and Persian kings. Cite: https://www.ancient.eu/syria/

Ancient Galatia is located in the central regions of modern-day Turkey, a poor land traditionally inhabited by the Phrygians. Later this land was controlled and inhabited by Celtic tribes some time in the 270’s BCE Celtic tribes in Thrace and elsewhere were invited by Nicomedes I of Bithynia to come over into Anatolia to serve as warriors and mercenaries. The term ‘Galatae’ was used by the Greeks to denote these Celtic tribes. Once the Galatian tribes crossed over in Anatolia, they were soon the preeminent power in the region. Raids upon nearby regions were soon commonplace.

Though little is known of the Galatians through discoveries in archaeology, the
government of Galatia is known. Each tribe was split into four clans, each ruled by a tetrarch (from the Greek word tetra- meaning ‘four’ and arkos meaning ‘chief’). These rulers were in turn supported by a chief judge, a leading general, and two deputy generals. This system held for a long time in Galatia, yet later the tetrarchs seem to have become petty kings. 300 senators held a national assembly, that is thought to have been held at Drunemeton (‘sacred oak sanctuary’). Despite all this the Galatians often fought among themselves and established no unified kingdom, although Ortagion, by forging alliances in the region, certainly came close to doing so. There is no mention of major problems living among the local Phrygians or mentions of uprisings while the Galatians were away on campaign. In fact classical writers allude to their intermarrying with them.

The Galatians also adopted many aspects of Greek culture. These Celts were later known as Gallogracians, those who had Phrygian, Greek, or other local influences in their blood and or lifestyle. Livy, quoting Manlius Vulso who defeated the Galatians in two battles in 189 BCE mentioned, “that some of these Gauls (Galatians) are a mixed race, truly described by their name Gallogracians.” This evidence is further backed up by the inscriptions at Delphi mentioning that among the Galatians were freed slaves of areas that they had swept through. Despite this, the Galatians were known to deal in slaves.

Cite: https://www.ancient.eu/galatia/#ci_author_and_copyright

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Power Point Presentation: What Does it Mean to Be White: Dismantling White Skin Privilege in a Diverse World

The Power Point presentation is based on a collection of resources highlighting rich cultures and the origins of human existence. Review the slides and highlight each, giving context for the group to process with the questions in the Sacred Conversation Group Processing section:

- Move through each slide and read the captions as displayed
- Invite the group to hold questions for group processing time. Encourage them to write down what they see, hear, read, and feel

Facilitator:

1. Review the material prior to the session
2. Contact Rev. Dr. Velda Love with questions and presentation tips Lovev@ucc.org
3. Refer to the Additional Resources for the Journey to View and Read
Citations:


IStock Photo images of diverse cultures and people

The Real Face of Jesus
https://www.popularmechanics.com/science/health/a234/1282186/

Present Reality Slides: Dismantling Racism: A Resource Book for Social Change Groups Western States Center 2003, PO Box 40305, Portland, OR 97240 (503) 228-8866

Racism Definition

“Race Was Created” Slides:

RACE: The Power of an Illusion Resource Guide
SC2ER Week 5 Who Are My Neighbors?

This week lead the group through the biblical and contemporary meaning of “Who Are My Neighbors?” The focus is meant to enlarge the group’s scope of vision of who may be culturally and ethnically different from themselves and others in their communities. Invite them to think about people they include and feel comfortable with. Then think about people who are excluded, invisible, or not welcomed because their humanity is different and unfamiliar.

Sacred Scripture: Leviticus 19:16-18

Invite members of the group to read aloud:

- The NRSV Interpretation
- The Message A Contemporary Interpretation

Listen to the Sacred Songs

Center the group with two songs as opening prayer. Have them listen to the lyrics and have them process the meaning of listening to cultural music with intentional messages.

Universal Love: Soul II Soul https://www.youtube.com/watch?v=WuQm2lyKJuM

Sean Felices/Happiness https://www.youtube.com/watch?v=WvB6JmF776Y

The Original Inhabitants of North America: Native American First Nations Peoples

Use audiovisual enlargement of the Maps

1. Invite the group to view the maps and identify where they currently live or were raised within the United States
2. Invite them to process what they know about First Nations people
3. Invite the group to take turns reading The Original Inhabitants of North America: First Nations People
4. Refer to Additional Resources for the Journey
5. Close with Psalm 51 (People’s Bible NRSV) and Sacred Song

Navajo Healing Song By The Navajo & The Sioux: https://www.youtube.com/watch?v=x1ujidwo77s
SC2ER Week 6 #MYSTORYMATTERS

AUDIOVISUAL IS NECESSARY FOR THIS WEEK’S SESSION

Today you will lead the group to look and listen to the lived experiences and stories that make race and racism real in American life. Sit with your group and feel the music, listen to the words, and see the images.

The group will process together after viewing the following videos. After each video have the group process and discuss: What did you hear, learn, and feel?

James Baldwin America’s Racial Problem
https://www.youtube.com/watch?v=hnjXmfTSYg

“I AM NOT INVISIBLE” Music Video by Black Violin
https://www.youtube.com/watch?v=3vIfIjM4WSA

“STEREOTYPES” Music Violin by Black Violin
https://www.youtube.com/watch?v=WYerKidQGcc

I DON’T SEE COLOR”
The Origins of Lynching Culture in the United States
https://www.youtube.com/watch?v=hPdh46k7b38

“I AM NOT A RACIST AND WE LIVE IN AN ANTI-RACIST SOCIETY”
https://www.youtube.com/watch?v=IXwqVxY7R1g

What Being Hispanic and Latinx Means in the United States | Fernanda Ponce | TEDxDeerfield
https://www.youtube.com/watch?v=Q1A4Vsh5Qas

End the session with Sacred Bodies in Motion and encourage them to enjoy themselves.

Close with Dance as Prayer: Be creative and move your Sacred Body HAVE FUN!

YouTube Video: https://www.youtube.com/watch?v=r58GQYFZeLE
SC2ER Week 7 MOVEMENT FORWARD

This week the group will explore the terms and definitions necessary for the journey, as well as structural racism, unequal access, and Structural Power Dynamics: Institutional and Economic. Institutional power is a direct link to who benefits economically in society.

Today’s Session

1. Have a member of the group lead opening prayer
2. Review the Terms and Definitions with the group [pages 33-36 Dismantling Racism Resource Book]
3. Watch *The Unequal Opportunity* video
4. Watch Episode 3 *RACE: The Power of An Illusion The House We Live In*
6. Invite the group to look more closely at Power Dynamics: Structural, Institutional, and Individual. Attached are quotes and an article written by Ta-Nehisi Coates, *The Case for Reparations* from the Atlantic Magazine, 2014. The article highlights the complicit relationship between federal, state, and local abuses by the housing and banking industry providing examples of structural and individual acts of discrimination, racism, and economic injustice
7. Invite the group to read Sacred Lesson for the Week as a Sacred Practice
8. Invite the group to explore Biblical texts over the week addressing power dynamics and oppression
9. Have a member of the group close with prayer
10. Additional Resources for the Journey invites the group to take a closer look at structural and institutional racism. One of many organizations doing good work to fight injustices across a spectrum of social justice issues
SC2ER WEEK 8 SELF-ASSESSMENT AND GROUP EVALUATIONS OF PHASE ONE

The journey into Phase One has come to an end, but the journey towards dismantling and eradicating racism is really just beginning.

This week the group will process their experience individually and as a group

➢ Assign a recorder and capture everyone’s comments from the prompts/questions
➢ Collect the evaluations and email Lovev@ucc.org or send U.S.P.S. to
   o Rev. Dr. Velda Love, Minister for Racial Justice, UCC 700 Prospect Avenue, Cleveland, OH 44115-1100

Celebrate the close of Phase One

➢ Audiovisual technology is necessary to capture the full essence of the music
➢ Invite the community to participate reading scripture passages after each song
➢ Encourage the group to journey together through Phase Two
➢ Invite them to begin thinking about others to invite on the journey
   o Community organizations
   o Faith-based organizations
   o Churches outside their denomination
   o Friends and neighbors

Enjoy the evening and bless each other before you depart with a circle prayer of encouragement.
FACILITATOR SELF-ASSESSMENT AND EVALUATION

Facilitators are encouraged to provide feedback and comments regarding the facilitation experience, group dynamics, and suggestions for the next Phase One group. Recommend group members you noticed would make good facilitators. The process is a lot of work, but dismantling racism is work long overdue.

Facilitator Self-Assessment

1. How helpful was the facilitator guide?
2. Were you able to access the PDF documents easily?
3. How easy was the use of the web-based interactive model?
4. Did technology work as planned each week?
5. Did you purchase the cultural resources?
   a. The People’s Bible
   b. The People’s Companion Bible
   c. The Africana Bible: Reading Israel’s Scriptures from Africa to the African Diaspora
6. What worked well in your group?
7. What adjustments did you make?
   a. What didn’t work well?
   b. What were your observations about the group dynamics?
8. How much time did you spend preparing for weekly sessions?
9. What did you learn about yourself during the preparation?
10. Did you understand the material?
11. Were you effective navigating the material?
12. What emotions did you observe in participants as you led the group?
13. How did you manage the following issues?
   a. Conflict
   b. Anger
   c. Guilt
   d. Shame
   e. Silence
14. When/or if you had questions did you consult the creator/author of SC2ER?
   a. Did you utilize additional resources?
15. Describe your experiences with group processing.
   a. Evaluate your effectiveness engaging participants?
   b. Compare the large group processing to the small group processing?
16. What surprised you most about Phase One?
17. What were your personal take-away moments?
18. Would you consider facilitating SC2ER Phase One again?
19. Are you interested in facilitating SC2ER Phase Two?

Please provide suggestions from your experience to the creator SC2ER

1. 90-minute sessions
2. SC2ER material
3. Web based interaction

I hope you enjoyed your 8-weeks learning, leading, praying, singing, and listening. Again, if you need further assistance with preparing Weeks 1 through 8, or have questions in order to prepare, contact Rev. Dr. Velda Love email Lovev@ucc.org (216) 736-3719.

May God bless you always,

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