

Brave Conversations: building bridges across difference

Gracious Dialogue on Race and other issues of our time

Topic: Race and Privilege (Part 1) (February 2018)

Objective: To invite participants into a gracious time and space to experience a constructive dialogue on the subject of race relations focusing on privileges and race.

Type of Group: Adults from diverse backgrounds (race, ethnicity, age, gender, economic status, etc.)

Size of Group: 6-10

Setting: A bright, large room with projection screen or empty, reflective wall space for projecting video. Chairs for participants should be arranged in circle, with a clear view of the chart paper (if used) and video screen.

Material: Name tags, Session Handouts, sturdy writing surface for each person (such as a cardboard or clipboard), pens/pencils. Set up for video presentation with external speakers so everyone can hear the audio. Chart paper and dark markers (water-washable are best).

Time Required: 1 hour depending on the size of the group

Preparation: Before participants arrive,

- a. Set up room, equipment, and supplies/handouts
- b. **Set Up the Video:** “#BlackLivesMatter vs #AllLivesMatter & Checking My White Privileges” from the The Gabbie Show. Contact Congregational Resources and Training Office to get password to the link to the video in our website. You can also get the video on Youtube: <http://youtube.com/watch?v=4zcDYTnJ18E>

Overview of Dialogue Process:

- **Gathering and Welcome, and framing for dialogue**
- **Introduce (or review) Respectful Communication Guidelines**
- **Focus Video: Gabbie Show “Checking My White Privileges”**
- **Dialogue Process: *Privilege Analysis***
- **Reflection: “I notice.... / I wonder....”**
- **Commitment for Future Participation**
- **Closing and Sending**

How to Proceed:

1. As participants arrive, greet the participants, invite them to take a seat in the circle, a complete the first handout – Self-awareness Reflection.
2. Welcome and Opening Reflection:

A facilitator invites participants to sit in the circle of chairs and reads the following:

Welcome to Building Bridges. This program is sponsored by The Episcopal Diocese of Massachusetts and the Kaleidoscope Institute to provide a gracious space to have constructive conversations in our community on race relations and other important issues of our time. The purpose of dialogue is to bring together people with diverse backgrounds, viewpoints and experiences to have meaningful conversation on a common subject.

We invite you to enter into a time of dialogue remembering that:

- **Dialogue does not force anyone to change. It is not a debate in which we try to convince others that we are right. It is about mutual understanding.**
- **Dialogue is NOT about finger pointing, demonizing or punishing individuals or groups. Truth dialogue invites each one of us to commit to sharing his or her truth while being willing to listen deeply to another's truth.**
- **Dialogue does not avoid our history and present differences, pretending that everything is okay. Dialogue acknowledges our history and our present differences. By sharing our different experiences, we can achieve greater understanding of the issue and move toward potential reconciliation fostering constructive change in our community.**

3. Respectful Communication Guidelines

Invite participants to turn in the handouts to the Respectful Communication Guidelines. A facilitator gives the following explanation: (Note: an abbreviated version can be used if there are no new members joining the group since the last gathering.)

We, people from different cultural backgrounds, bring with us different assumptions of communication styles. Sometimes, these different assumptions may cause communication breakdown. Therefore, before we begin our dialogue, I invite you to consider a set of Respectful Communication Guidelines. They are written in the acronym for the word "RESPECT."

Two or more facilitators may take turns reading the following explanations of the Respectful Communication Guidelines. You may invite participants to read each letter from their handout, then the facilitator reads the explanation in bold.

**R = take RESPONSIBILITY for what you say and feel without blaming others
Avoid judgmental language which can cause defensiveness and cut off communication. Instead, use "I" statements. Begin what you want to say with "I" and therefore claiming what is yours. For example, I feel, I know, I believe, I think, I notice, I wonder, etc.**

**E = use EMPATHETIC listening
Put yourself in the other person's shoes and attempt to see and experience the issue from the speaker's perspective. This is a**

commitment that we make to try as hard as we can to understand each other knowing our limits. Therefore, it is okay to ask clarifying questions. It is also okay to give feedback to check if you have understood what the speaker was saying.

- S = be SENSITIVE to differences in communication styles
When someone behaves differently from you, don't just simply interpret that behavior using your own assumptions of what is good communication. Remind yourself that this person might be communicating in a very different way and there might be opportunities to learn more about how the other communicates.***
- P = PONDER what you hear and feel before you speak
Think before you speak.***
- E = EXAMINE your own assumptions and perceptions
As you ponder, ask yourself what caused you to feel, think or react in a certain way. Where might these ideas come from for you? If you are able to notice your own assumptions, you are more able to take responsibility for your own thinking and feeling.***
- C = keep CONFIDENTIALITY
In order to uphold the wellbeing of each person in this group, I invite you to keep the personal information shared here in confidence.
This way, we can feel safer in talking about real issues that concern our lives and our communities without the fear that they might be shared outside without the full benefit of the trust developed in this group.***
- T = TRUST ambiguity because we are NOT here to debate who is right or wrong.
In order to address these issues constructively, we must be willing and able to listen to each other's different experiences and points of view even though at times, the ambiguity might be uncomfortable for some of us. By listening empathically without judgment and debate, we, as a community, may gain a fuller description of the issues we are trying address. In this way, instead of being divided, we can move forward, working together to find constructive ways to address them.***

After the reading of the explanations, a facilitator asks participants if there are questions and then poses the following question:

Do we have an agreement to uphold these guidelines for the rest of our time together? I need a sign or gesture from all of you to indicate that you agree.

If nobody disagrees, the facilitator can continue with the dialogue process. If there are questions, discuss it until there is an agreement, and then continue with the dialogue process.

Problems to Anticipate in this section:

Be prepared to give concrete behavioral examples if there are questions about the meaning of the guidelines.

Anticipated Learning:

Defining some parameters for respectful communication is crucial in dialogue work. We can find ourselves in destructive situations if we do not take care in helping participants to think through how they would behave at the beginning of our gathering.

In this dialogue session, we will have opportunities to dialogue on how racial difference impacts privilege in society. To help us focus, we'll watch a short video, "#BlackLivesMatter vs #AllLivesMatter & Checking My White Privileges" from The Gabbie Show.

Show the video

Facilitators invite brief reflection on the video.

**What were the things that stood out for you as you watched this video?
What challenged you?
What was affirmed for you?**

You can make some notes for yourself on the worksheet in your handouts.

Give participants a few minutes to jot down some ideas for themselves.

4. Awareness of Privilege:

Facilitators distribute the worksheet, "Privilege Analysis". A facilitator gives the following instruction:

The origins of the term "privilege" can be traced back to the 1930s, when W. E. B. Du Bois wrote about the "psychological wage" that allowed whites to feel superior to black people. In 1988, Peggy McIntosh fleshed out the idea of privilege in a paper called "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies."

We can define privilege as a set of unearned benefits given to people who fit into a specific social group.

Society grants privilege to people because of certain aspects of their identity. Aspects of a person's identity can include race, class, gender, sexual orientation, language, geographical location, ability, and religion, to name a few.

I call your attention to the worksheet called Privilege Analysis. I will guide you through this exercise and then invite you to share your insights.

The column on the left lists 13 cultural components. In the second column with the heading “Powerful in Society”, I invite you to go down the list and for each component, and write down which group in our society is perceived as powerful.

Power is defined as the ability to manipulate the environment and to influence others.

For example, “age” – for me I think people between the age of 50 and 60 are perceived as powerful in society; so I write down between 50 and 60. For “gender” I think men are perceived as more powerful in our society, so I put down “men,” and so on. This is just according to me. You might have a different perception. This is not scientific, there is no right or wrong answer, just what you think. Do that for the rest of the cultural components.

Give participants time to complete the column. Answer any clarifying questions that they might have.

Now go to the 3rd column with the heading: Me. If there is a match between you and the “powerful in society,” put a check there. If not, just leave it blank. For example, I am ____ of age, and my age falls into (or outside) of what I perceive as powerful in society, so I put a check there (or leave it blank.) Go down the column and do the same for all 13 cultural components.

Give participants time to complete the column.

When you get to the end, add up how many checks you have in the “Me” column and put that number on the bottom of the page.

When participants have finished writing, invite them to sit in a way that they can see everyone in the room.

Now, I will call out a number starting with 13, if that is your number on the bottom of your page, please raise your hand to indicate that you have that number for yourselves. Hold your hand up for a few seconds so we all may observe, then lower your hand.

A facilitator calls out the number starting with 13 and continues all way down to 0. Invite participants to observe.

At the end of the exercise, invite participants to complete the sentences and answer the last question:

I noticed . . .

I wonder . . .

How does this experience inform me about privileges?

(If appropriate and if time allows, the facilitator may engage participants in a discussion on how they determine who is perceived to be powerful or powerful in some of the cultural components.)

5. Dialogue Process:

A facilitator gives the following instructions to introduce the process. (Note: if there are not new members joining the group, simply remind participants that we will be using Mutual Invitation again for the next process and skip the detail instructions. If the group is bigger than 10, you will need to divide the group into smaller groups of no more than 10 with a facilitator for each group giving the following instructions.)

In order to ensure that everyone who wants to share HAS the opportunity to speak, we will use a process called Mutual Invitation:

The leader or a designated person shares first. After that person has spoken, he or she then invites another to share. Try not to invite the person next to you so that we won't move into the habit of going around in a circle. After the next person has spoken, that person is given the privilege to invite another to share.

If you are not ready to share, say "I pass for now" and we will invite you to share later on. If you don't want to say anything at all, simply say "pass" and proceed to invite another to share. We will do this until everyone has been invited.

We invite you to listen and not to respond to someone's sharing immediately. There will be time to respond and to ask clarifying questions after everyone has shared.

Any questions?

We've set aside 20 minutes to share our reflections from this worksheet. We'll use Mutual Invitation for this. Please share only what you are comfortable sharing with the group. Each person will have about 2 minutes to share. I will ask you to respect other people's time as you share. Are there any questions?

Facilitator then begins the process by sharing her/his reflections, modeling brief sharing in 2 minutes or less.

6. Reflection on the Experience

Invite participants to recall what they learned from the last several hours and to consider the question:

Recalling the video and your reflections, and your self-awareness about your race and ethnicity and the advantages and/or disadvantages your experience, and the privilege analysis exercise,

What are you called to do about race relations as result of the dialogue?

Invite participants to share using Mutual Invitation.

7. Sending Forth:

Thank the participants for sharing their time and for their participation. If your plan is to continue with additional dialogue topics, let them know to stay in touch. Then a facilitator reads the following to send participants out to the world:

**Nourished by understanding
 Warmed by friends
 Fed by loved ones
 Matured by wisdom
 Tempered by tears
 Made holy by caring and sharing
 Blessed by God
 Go forth in peace!**

Adapted from Leonard Nimoy

8. Donation Request:

If you appreciated this dialogue process, please make a donation to the Kaleidoscope Institute (find them on the web at kscopeinstitute.org) so that they can continue to develop more dialogue sessions and offer the Building Bridges resources to more people including those who have little financial resource.

Optional introduction process if you have 20-30 minutes more time:

Before participants arrive, post pieces of chart paper on the wall (Conocimientos Chart) with the following categories across the top and numbers 1-10 down the left side:

Name

I identify myself racially as . . .

I identify myself culturally as . . .

As a person of my racial background, one advantage I have . . .

As a person of my racial background, one disadvantage I have . . .

As participants arrive, invite each one to take a marker and complete the Conocimientos charts.

Participants pick one number and respond to the categories on each chart paper.

After the Welcome, and introduction of Respectful Communication Guidelines as above, a facilitator says,

In order to help us get to know each other better, I invite you to introduce yourselves using the categories on the wall chart, which you filled out when you arrived.

A facilitator introduces Mutual invitation with the scripted instructions above, then says

We have set aside about 20 minutes for this process. That means each person will have ____ minutes to share. I will ask you to respect other people's time as you share. Are there any questions?

Facilitator then begins the process by introducing him/herself.

When everyone has introduced themselves, facilitator debriefs the group by asking participants to complete the sentences:

I noticed. . .

I wonder. . .

Self-awareness reflection

Name

I identify myself racially as . . .

I identify myself culturally as . . .

As a person of my racial background, one advantage I have . . .

As a person of my racial background, one disadvantage I have . . .

Reflection on the Video

What were the things that stood out for you as you watched this video?

What challenged you?

What was affirmed for you?

Privilege Analysis

Cultural Components	Powerful in Society	Me
Gender		
Age		
Race		
Cultural Background/Ethnicity		
Ability		
Sexual Orientation		
Marital Status		
Economic Status		
Education		
Geographic Location		
Profession		
Language		
Citizenship		

Having done this exercise,
I noticed . . .

I wonder . . .

How does this experience inform me about privileges?