Day One Facilitation

I. Morning (after welcomes and housekeeping, break)

Hour and a half for both community building and introspection (after break)

Community Building (Facilitated by Mary)

- Ground Rules
  - Comfort Zone
  - Participant and Facilitator Assumptions

- Ice Breakers
  - What's In A Name?
  - Personal and Social Identity Wheels

II. Afternoon (after lunch)

Introspection (Facilitated by Alena)

Tape on the Forehead (30 mins)

Goals:
- Support the group in looking into mainstream/ margin dynamics
- To uncover a deeper level of understanding of how mainstream/ margin operates within the group

Materials & Preparation:
The tape exercise has to be set up in advance with enough pieces of masking tape to give one per person. I make various colored shapes, one per piece of tape. The multi-colored pack of Sharpies work best. Some markers smear, but Sharpies keep their mark clearly. I make 5-8 of each shape (red triangles, blue rectangles, green parallel lines, etc.). Then I make 2 or 3 unique shapes (circle with two arrows coming out each side). You'll need to have the tape on a surface that it will come off easy--a clipboard, hymn book, leather or plastic notebook. Depending on the size of the group you will want at least 3 large groups and 2 unique individuals. With larger groups you can run more. If you get more than 50 people the logistics become more difficult.

How to Lead this Tool:
Introduce the activity as a game, but don't say too much. Have people close their eyes. Tell them you will put something on their forehead, but to keep their eyes closed until you tell them to open them. You get a volunteer or co-facilitator to help put the tape on people if you have a larger group. If you want at the end you can put tape on the one helping you (with their eyes closed, of course).
Then tell people to open their eyes and "without talking in any language, form groups." Nothing more or less. Then you just observe and be patient. Let things develop. Sometimes people will go one way, then shift around to something else. Give it all time. Watch the dynamics around the unique individuals especially. What is their experience?

After things seem to reach a point of balance or conclusion, call an end. Then begin the debrief with people still standing.

First question always: "What happened?" Let people talk about it, any who want to start. Then steer the debrief first to the larger groups: "How did you come together? What did it feel like? How do you feel now?" Ignore as much as possible the unique ones early in the debrief to establish the mainstream experience and feeling. Then turn to the unique ones: "What about you? What was it like for you?" As they talk, feel free to prompt with questions about particular things you observed that they did or didn't experience. Whatever happens can be a learning. You can ask questions like: "Have you experienced or witnessed these dynamics in other settings? What was it like?"

Mainstream/ Margin Concept Intro:
Then you can introduce the idea of Mainstream and Margin, using some of the definitions in the handout. Maybe you can ask the group about ways people might be different in the group: male and female, with glasses and without, teens and adults, etc. List these all on the flip chart paper. (Alternatively, you could ask the group to describe the mainstream characteristics of their group.) Be sure to make clear that mainstream does NOT mean majority, though it may. The mainstream sets the culture, the understood rules about how things are done in the group, whether that mainstream is as small subgroup or a majority within the group. The margin are those who have to adapt to what the mainstream sets up.

Also, highlight that a person can be mainstream one way and margin another at the very same time, depending on what characteristics you are looking at. And if you are mainstream in this group, there are other groups in which you are the margin. We all have experiences in being in the mainstream and in being in the margin.

Optional: Closed Eye Exercise
After that brief content piece you can ask people to close their eyes again (not going to do anything to you). Have them get good and relaxed. Then ask them to remember a time when they felt they were in the margin, where they knew they were on the edges of the group, that they didn't really belong. Have them think of a specific experience where they keenly felt their 'marginness'. Guide them in thinking about what things looked like, sounded like, felt like. What was said? What was done? What did you do? How did you feel? What was it like for you to be in the margin? Then ask what the mainstream was like? How would you describe that mainstream person or group? What was their attitude? How did they act? How did they come across to you?

Then ask what they wish they could say to the mainstream person or group so that they would be better. If you could safely say what you wanted to say, what would it be? Give plenty of time for people to use their imagination and reconnect.

Then you ask them to share in small groups. They don't have to tell what happened, just what it was like to be in the margin, what the mainstream seemed like to them as margins, and what they as margins would say to the mainstream. Let that discussion go for 5-10 minutes. Try to get a sense of
the energy of the groups and that people are focused. As they start to wind down call them back together, but staying in their groupings.

Harvest:
Harvest by asking each group to give one characteristic at a time on each of the three questions:

● "What was it like to be in the margin?"
● "What did the mainstream seem like to the margin?"
● "What would you like to say as margin to the mainstream?"

You can put those questions on flip chart paper and note down their responses. Go from group to group till all the paper is filled. I like to use different colors that alternate on the lists because then people can see each item listed much more clearly.

After you are all done tell them there is good news and bad news. The bad news is that we are all like this (point to the mainstream description and read off all the awful stuff). The good news is that we can learn from our margin experience so we can act better when we are in the mainstream. We can teach ourselves to (go through the list of things they wanted to say as margins to the mainstream).

You have to be pretty relaxed about working with a group and going with what they offer.

Power Shuffle (20-30 mins)

Goals
● To build awareness of the variety of rank and privilege that are present in a group or workshop
● To assist individuals to take their next step in coming to terms with their own rank and privilege or lack of it
● To invite participants to learn to be allies and motivate them to do so.

How to Lead

Line everyone across middle of the room, at about the "40 yard line." OK to have double/triple line. Read a list (see below) which instructs individuals to take a step forward/back according to criteria. Important to emphasize this exercise is done in silence, to allow reflection and awareness of their inner experience.

Important to allow a substantial pause after reading each one, because participants are doing their valuable inner work in response to the question.

When list is completed, ask participants to talk with those nearest to them in the room about their experience -- to share how it felt and insights they gained. After 4-6 minutes, ask for a sample of these for the whole group to hear. Be sure to get a representative sample.

Make appropriate comments that underline important, movement building insights that were shared. Emphasize that whether we feel we've earned our position in life or not, the reality is that we are now wherever we are. The question is: how to use that position to be a better ally?
"I'm going to read a series of characteristics and ask you to take a step forward or backward as each applies to you. When something I read is ambiguous in your case, you get to decide how it applies to you. There are no "right and wrong" answers; this is to support your own awareness.

"Remember, this exercise is to be done in silence so you can experience your own feelings and reactions."

**Characteristics to Read**  
(adapt this list based on the group you are working with)  
(Pause between each one.)

- If you are a U.S. citizen, take a step forward.
- If you were brought up working class, take a step backward.
- If you graduated from college, take a step forward.
- If you are female, take a step backward.
- If you are European American, take a step forward.
- If the breadwinner in your family was ever unemployed while you were a child, take a step backward.
- If you went to sleep-away camp as a child, take a step forward.
- If you are under 21 years old or over 60, take a step backward.
- If you are able-bodied, take a step forward.
- If you are gay or are sometimes believed to be gay, take a step backward.
- If you have travelled outside the U.S., take a step forward.
- If you are Jewish, take a step backward.
- If you attended a private liberal arts college or Ivy League university, take a step forward.
- If you or members of your family have been on welfare, take a step backward.

Mary facilitates discussion on different versions of this exercise
Circles of my Multicultural Self  (20-30 mins)

Purpose:

The Circles activity engages participants in a process of identifying what they consider to be the most important dimensions of their own identities. Stereotypes are examined as participants share stories about when they were proud to be part of a particular group and when it was especially hurtful to be associated with a particular group.

Preparation:

Distribute copies of the Circles handout.

Instructions:

Ask participants to pair up with somebody they do not know very well. Invite them to introduce themselves to each other, then follow these steps:

1. Ask participants to write their names in the center circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, athlete, Jewish, brother, educator, Asian American, middle class, and so on.
2. In their pairs, have participants share two stories with each other. First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected. Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose.
3. The third step will be for participants to share a stereotype they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: "I am (a/an) ____________ but I am NOT (a/an) ____________." Provide your own example, such as "I am a Christian, but I am NOT a radical right Republican." Instructions for steps 1, 2, and 3 should be given at once. Allow 8-10 minutes for participants to complete all three steps, but remind them with 2 minutes remaining that they must fill in the stereotype sentence.
4. Probe the group for reactions to each other's stories. Ask whether anyone heard a story she or he would like to share with the group. (Make sure the person who originally told the story has granted permission to share it with the entire group.)
5. Advise participants that the next step will involve individuals standing up and reading their stereotype statements. You can simply go around the room or have people randomly stand up and read their statements. Make sure that participants are respectful and listening actively for this step, as individuals are making themselves vulnerable by participating. Start by reading your own statement. This part of the activity can be extremely powerful if you introduce it energetically. It may take a few moments to start the flow of sharing, so allow for silent moments.
6. Several questions can be used to process this activity:
   1. How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you?
   2. Did anybody hear somebody challenge a stereotype that you once bought into? If so, what?
   3. How did it feel to be able to stand up and challenge your stereotype?
   4. (There is usually some laughter when somebody shares common stereotype such as "I may be Arab, but I am not a terrorist" or "I may be a teacher, but I do have a social life.") I heard several moments of laughter. What was that about?
5. Where do stereotypes come from? How are they connected to the kinds of socialization that make us complicit with oppressive conditions?

**Circles of My Multicultural Self**

This activity highlights the multiple dimensions of our identities. It addresses the relationships between our desires to self-define our identities and the social constructions that label us regardless of how we define ourselves.

Place your name in the center circle of the structure below. Write an important aspect of your identity in each of the satellite circles -- an identifier or descriptor that you feel is important in defining you. This can include anything: Asian American, female, mother, athlete, educator, Taoist, scientist, or any descriptor with which you identify.

1. Share a story about a time you were especially proud to identify with one of the descriptors you used above.

2. Share a story about a time it was especially painful to be identified with one of your identifiers or descriptors.

3. Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence:

I am (a/an) ____________________ but I am NOT (a/an) ____________________.

(So if one of my identifiers was "Christian," and I thought a stereotype was that all Christians are radical right Republicans, my sentence would be:

I am a Christian, but I am NOT a radical rightwing Republican.)