



# WE WHO DEFY HATE

AN INTERFAITH PREPARATION  
FOR SOCIAL JUSTICE ACTION

By Jenice L. View with Mark A. Hicks



**MEADVILLE LOMBARD**  
THEOLOGICAL SCHOOL  
[www.meadville.edu/fahs](http://www.meadville.edu/fahs)

# THANK YOU FOR USING THE **WE WHO DEFY HATE** CURRICULUM.

This curriculum that you are about to experience is created in the context of the film, *Defying the Nazis: The Sharp's War*, to inspire and prepare interfaith collaboration for social justice action.

The Film Discussion Guide is located on pages 33 and 34.

The need for Interfaith dialogue and action is urgent. We hope this curriculum brings people from different faith traditions together so that we can all work side by side to create a better future.

YOUR FEEDBACK IS VERY IMPORTANT.

If you have questions, suggestions, or any other feedback, please let us know so we can keep updating this resource. At the end of this packet is a **quick survey**. Please take a moment to fill it out, or contact us at:

[defyhate@meadville.edu](mailto:defyhate@meadville.edu)

With appreciation and hope for a better world,



Mark A. Hicks  
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# WE WHO DEFY HATE

## PREPARATION FOR INTERFAITH SOCIAL JUSTICE ACTION

The Fahs Collaborative Laboratory for Innovation in Faith Formation and the UU College of Social Justice have created preparation materials that support Unitarian Universalists who want to cross cultural boundaries. We have adapted some of those materials here to help your congregation/community prepare to engage with this important work. Following are five questions we encourage you to ask in preparation for healthy inter-faith learning, spiritually-grounded, and justice-driven work.

### QUESTION #1

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Marty Rubin once said, “Behind every mask there is a face, and behind that a story.”

- What story are you – and your community – telling itself about engaging in interfaith social justice work?
- What attracts to this work? What is your motivation?

### QUESTION #2

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Spiritual practices are the habits in our lives that center us, open our attention more fully, and nurture our connections to something larger than ourselves — whether we understand it as God or Spirit, nature, or the interconnected web of existence.

- Are you spiritually prepared with practices that will sustain you as you do this complicated and often frustrating work?
- What does that work look like for individuals? For your group? For youth?

### QUESTION #3

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How have you and your community been shaped by values that, perhaps, are not universally shared? For example:

- How has your institutional identity as Unitarian Universalists impacted your ability to join other religious traditions (think about race, ethnicity, socioeconomic class, beliefs about gender, sexuality, personal/congregational authority, the collective privilege of the congregation, the naming/not naming of God, etc.)?
- What is the role of covenant — the promises we make to one another and to our guests — as we move into learning experiences where we are open to learning from each other?

## QUESTION #4

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How prepared, really, are you for engaging with another religious tradition on the shared work of social justice. Our emotions are often great teachers, especially if we tend to spend a lot of time in intellectual analysis or “fixing things.” We encourage you to gather your leadership together and plan a field-trip, allowing time to sit down together and process your emotions. Experience teaches us that if you are not aware of your thoughts and emotions, one can leap into new relationships and not be your best selves. How can your group learn more about the emotional heritage that will likely surface as you engage another faith tradition? Consider trying out an experience using these steps:

The project: visit another religious community different from your own tradition. Perhaps select a tradition that not only believes differently, but is located in a part of your city that is different from your congregation (rural, urban, suburban, etc.)

As you visit, keep track of:

- Your emotional state during the visit (e.g., anxiety, timidity, or shame)
- How were the reactions of youth different from those of adults?
- How did you act during that event?
- What about the experience was similar to your faith tradition/congregation/community?
- What expectations of the host did you have?
- What happened that made you uncomfortable? What happened that put you at ease?
- What did you learn about yourself and how you respond in new situations?

Talk about your experiences as a cross-generational group, and before you begin your work with another group. There’s nothing more insulting than talking with disdain or suspicion about a cherished tradition another group holds. Work out your issues “before company comes.”

## QUESTION #5

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**“Our vision of the Beloved Community must stand against a vision that would allow the privilege of the few to be accepted as just and even holy. Our religious vision must ask the Gospel question, ‘Who is my neighbor[?]’ and strive always to include more and more of us as we intone the words that gave birth to this nation, ‘We the people’...”**

*The Rev. William G. Sinkford,  
“Faith in the Face of Disaster:  
UU Response to Hurricane  
Katrina,” September 6, 2005*

So what? Why does this gathering matter? What do you expect to do with all that you learn?

We suspect that your foray into a cross-tradition social justice learning experience will help you gain new insight about some of the root causes of injustice, and sustain you in your own longing to respond as a global citizen and as a person of faith.

- How do you expect your lives to be different as a result of this project?
- What values and practices can you call upon to sustain the relationships you create with your new faith partner?
- What resources (human, spiritual, financial) will be necessary to move forward?
- What is the new story you want to tell the world as a result of this encounter?

We hope that as you incorporate the experience you’ve had into your life you will find a new way to walk forward in your justice work.

### COLLECTED WISDOM ABOUT INTERFAITH SOCIAL JUSTICE WORK

#### Three Rules for Interfaith Discussion and Religious Understanding

By Krister Stendahl

1. If you are going to ask the question what do others believe, ask them, not their critics, not their enemies.
2. If you are going to compare, don’t compare your bests with their worsts, but compare bests with bests.
3. Leave room for holy envy (i.e., be willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own religious tradition or faith.

More details at: [http://ancienthebrewpoetry.typepad.com/ancient\\_hebrew\\_poetry/2010/05/kriste-stendahls-three-rules-of-religious-understanding.html](http://ancienthebrewpoetry.typepad.com/ancient_hebrew_poetry/2010/05/kriste-stendahls-three-rules-of-religious-understanding.html)

**Be patient.** It takes time to build trust, even among sub-groups of one faith or among members of any one group. This curriculum allows for time to correct some of the myths and misunderstandings we have about one another, but the development of deep mutual respect and appreciation takes time.

**Be considerate of holy days and times.** Muslims pray on Fridays at noon. The Jewish Sabbath begins at sundown on Friday and ends at sundown on Saturday. Some Christian denominations worship on Saturday. Jewish Rosh Hashana initiates a 10-day period of reflection in the fall that ends on

the Highest Jewish Holy Day, Yom Kippur. Earth-based religions worship the ebbs and tides of the natural world, for example the equinoxes. Plan meetings and events that do not conflict with these sacred times.

**Emphasize that wisdom doesn't belong to any single faith.** As people of faith and spirituality, we likely hold a great deal in common. Related to an acknowledgement of areas of commonality is the idea of “holy envy” defined by Krister Stendahl in 1985 as being willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own religious tradition or faith. The work of interfaith social justice action is to explore these areas and then to act on them.

**Remember that an interfaith social justice action group is a mosaic.** We do not seek to reduce each faith to a common denominator or a “melting pot.” Never expect all groups to pray the same way, so create regular spaces for expressions and rituals that are meaningful to each faith group. Similarly, leadership may be expressed in a variety of ways within each faith tradition, and requires a respectful space for each type of leadership to be expressed.

**Meet at different places.** The condensed version of this curriculum is designed for Unitarian Universalist groups to serve as hosts for the interfaith social justice action group. However, in the expanded version, the sessions could just as easily rotate among the faiths, perhaps at a church one time and a synagogue, temple, or mosque the next. The host “site” may select a discussion facilitator from their own membership, as well as prepare refreshments that are a reflection of their faith traditions

**Make the setting symbolic of your intent.** The gatherings might occur in a circular setting, with tables for note-taking. The space may be decorated in a way that reflects faith symbols or holy days. The circular setting assures that no one is “up front” and that the discussion facilitator is on equal plane with everyone else.

**Don't assume consensus.** Within the same faith and between faiths, we should hold no expectation of a common worldview or a similar set of priorities. Within your group, there will be some “articles of faith” that are inviolable that may pose as barriers to interfaith social justice action.

**Save the hot button issues for later.** In this curriculum, we wait until Session 4 to explore the points of contrast or conflict, after the group has begun to build trust and human relationships.

**Identify possible areas of common ground.** The process of determining the areas of common ground will come from three sources: 1) identifying where there might be room for flexibility and redefinitions of orthodoxies within faith commitments; 2) exploring the ways in which faith traditions understand the mandate to “do no harm;” and 3) polling the group to identify the ways and places where interfaith social justice action has potential.

**Decide what you want to accomplish.** It is possible that each of the faith traditions in the group has its own definition of an “upstander,” or a person who will not be a bystander to injustices, but instead will stand up to defend or protect others who are being mistreated (Power, 2002; Hampton, 2010). Through this process of interfaith social justice action, we seek to create a group of interfaith upstanders. The group, depending on the local issues in your community, will determine the outcomes for this group.

**Avoid a “heroes and holidays” approach.** Stendahl (1985) identifies three rules for religious understanding: the idea of cultivating holy envy (discussed above), asking the adherents of each religion—and not its enemies—to explain the practices and beliefs, and avoiding comparing the best examples of one faith with the worst examples of another faith. In adhering to these rules, we might learn from the world of multicultural education. The “heroes and holidays” approach to multicultural education trivializes the various cultures of the United States as additive to the master narrative of dead White European males (Banks, 1993; Chiariello, 2014; Gorski, 2015; McIntosh, 2000). People of color and women sometimes contribute to this kind of reductionism out of a desire to uplift the stories of our heroes and sheroes in places where no one else will do so. Similarly, in an interfaith setting, there could be an impulse to answer with pride about the people from our faith who have made the world a better place, when asked to explain our practices and beliefs, without being willing to examine the “worst” examples from our own faith. A mature faith development—and interfaith social justice action—requires that we celebrate all of our heroes/sheroes and holidays (holy envy), and that we examine the ways that our “worst examples” serve as barriers to interfaith social justice action.

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UU College of Social Justice Study Guide. <http://uucsj.org/study-guide/>





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## AN INTERFAITH PREPARATION FOR SOCIAL JUSTICE ACTION

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Developed for The Fahs  
Collaborative Laboratory for  
Innovation in  
Faith Formation  
In conjunction  
with the film,  
*Defying the Nazis: The  
Sharps' War*<sup>1</sup>

By Jenice L. View Ph.D.  
with Mark A. Hicks Ed.D

Our world urgently needs people of faith and spirituality to conquer the politics of divide and conquer that separate us all from peace and justice. People who practice this way might be defined as having a religion of “critical thinking and justice,” rather than one of orthodoxy. The curriculum, *We Who Defy Hate* (WWDH), seeks to act—and challenge others to act—each day from a place of moral courage.<sup>1</sup> Through this process of interfaith social justice action, we seek to create a group of interfaith upstanders, as opposed to bystanders.

We have identified eleven principles for interfaith social justice action. We neither want to rush thoughtlessly (Principle 1) nor delay unnecessarily the process of developing interfaith social justice action (Principles 9 and 10). Therefore, we offer an approach to developing a shared consciousness, as well as practice acting as bridge people/ ambassadors in a way that does not feel contrived (Principle 3). In this process, we will avoid a “heroes and holidays” approach to our faith traditions that uplifts only our famous and exceptional role models (Principle 11). We will also explore the places and people of resistance in our own faith traditions and communities to discern how to engage them in this “religion of critical thinking and justice.” In short, the principles are to:

1. be patient;
2. be considerate of holy days and times;
3. emphasize that wisdom doesn't belong to any single faith;
4. remember, an interfaith social justice action group is a mosaic, not a melting pot;
5. meet at different places;
6. make the setting symbolic of your intent;
7. don't assume consensus;
8. save the hot button issues only after deep relationships are formed;
9. identify possible areas of common ground;
10. decide what you want to accomplish; and
11. avoid a “heroes and holidays” approach that focuses on exceptional role models and shallow representations of diversity.

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<sup>1</sup> For purposes of this curriculum, we are defining “moral courage” as behaving as an “upstander” rather than as a bystander to injustices. See Power (2002), and Hampton (2010).

## THE AUDIENCE

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While this curriculum is designed within the framework of Unitarian Universalist (UU) principles of justice, inclusion and theological diversity, the exercises and conversations are easily adaptable to other faith traditions, secular communities and generational groups. Our colleagues-in-faith are encouraged to use these materials in a way that feels authentic to their tradition. In addition, the more human diversity present in the group, the richer the dialogue and learning will be. For example, the conversations are designed to be cross-generational for persons 12-years old and up. Invite your professional religious educators and youth directors to join your planning team. Also think about various forms of diversity when building an audience. For example:

- Participants should be from the local community members as defined by the boundaries of neighborhood, town/city, county, or unincorporated area
- At least two people from each of the “same” faith traditions (for example, there can be one Conservative and one Reform Jewish person; one Shi-ite and one Sufi Muslim; one atheist and one humanist; etc.) to provide varied perspectives on the same faith tradition
- At least two Jewish participants to acknowledge the Holocaust experience of World War II refugees as mitigated by Waitstill and Martha Sharp
- At least two or three faith traditions, including Unitarian Universalists (who may bring their own theological diversity to the conversation)
- At least one-half people of color from various faith traditions
- At least one-fourth of the participants should be youth

## TERMINOLOGY

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*Please note that gender inclusive language is used throughout this curriculum. The word “they/their” replaces commonly used descriptors, he/she or him/her.*

- **Faith**—A belief system that is organized around shared ideas about the relationships among humans, between humans and the natural and physical world, and between humans and the supernatural. Atheists, humanists, and agnostics have beliefs that are welcome in this space.
- **Upstanders**—People who stand up against social injustices, rather than act as bystanders
- **Inter-faith**—an adjective describing expressions of multiple religious, spiritual, and ethical traditions
- **Co-faithful**—a person with whom you share elements of the same faith tradition, allowing for variation within the tradition (for example, how Jesus can be understood differently among Baptists, Catholics and Mormons—all of whom could define themselves as Christian)
- **Holy Envy**—being willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own religious tradition or faith.
- **Interfaith social action**—acting collectively as upstanders with people of other faith traditions on a social injustice issue.

## PREPARING FOR THE SESSIONS

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1. Read the handout, “*Preparation for Interfaith Social Justice Work.*” Are you ready to engage with this work?
2. Read through the entire curriculum and decide how you can use the materials based on your congregation’s readiness for this dialogue.
3. The curriculum is designed to be used in both a “retreat” format and also in individual “Parts.” Each Part can be used as a learning exercise in and of itself, or as a chain of exercises that can be linked between sessions.
4. Facilitators should read each part and determine how to divide the parts into days or segments. Is a retreat format best for your circumstances? Evening meetings? Several weekend retreats?
5. Plan time for reflection. Breaks in learning can be used for sharing a meal, journaling, talking, walk around the building or neighborhood, listening to music, or to adjourn until the next day/week.
6. As you plan, anticipate that everyone may not be able to attend every session. At a minimum, ask participants to commit to attending at least 5 of the 7 “Parts,” especially Parts 1, 3, and 4.
7. Determine the Sabbath days and rituals of the religious groups that are

part of your gathering. Remember, too, that many traditions pause during the day for prayers and other religious rites. Be respectful!

8. Secure a neutral, physically accessible, and comfortable space for meeting, including space for youth to meet separately, as needed. Be sure to provide accommodations for those who are hearing impaired.
9. Participants are strongly encouraged to bring a journal to capture thoughts, ideas and notes.

## USING THE FILM

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You have the option to show the entire film *“Defying the Nazis: The Sharps’ War”* as a separate event to launch the *We Who Defy Hate* curriculum. There is a viewer’s guide in the WWDH Appendix and a toolkit from the Unitarian Universalist Association [www.uua.org/sharpstory](http://www.uua.org/sharpstory) that may offer suggestions for sharing the film and the local issues that it may spark or parallel.

You can also check your local listing to determine the viewing schedule for *“Defying the Nazis: The Sharps’ War”*<sup>2</sup> (the PBS online store will make CDs available for purchase).

While it is not essential for participants to see the entire film for the curriculum to work, it is useful. If a full viewing of the film is not possible, we have provided a 90-minute format that includes a 20-minute clip from the film, a “fishbowl exercise” that features people from multiple faith traditions, and a set of initial questions for small interfaith groups to consider.<sup>3</sup>

## CURRICULAR THEMES

The interfaith gatherings are broken up into seven components as follows

**Part 1:** Introduction to Interfaith Social Justice Action

**Part 2:** Storytelling – Then and Now, A

**Part 3:** Storytelling – Then and Now, B

**Part 4:** Reflecting on and preparing for action

**Part 5:** What it means to move your co-faithful “an inch”

**Part 6:** Report back: Moving your co-faithful an inch

**Part 7:** Interfaith (on page 17) social justice action now!

Woven into several Parts are opportunities for participants to express their faith authentically through ritual or blessing (more information on rituals

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<sup>2</sup> A film-viewing protocol is included in Appendix 1.

<sup>3</sup> A teaching plan for the 90-minute baseline interfaith effort is included in Appendix 2

below). Part 1 is the introductory session and is the longest because it is intended to help create a sense of community. As such, Part 1 is a place for creating a covenant and provoking a sense of “holy envy,” defined by Krister Stendahl in 1985 as being willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own religious tradition or faith.

Parts 2–5 are intended to be places of shared learning to ignite curiosity and to help nurture growth and development within and among the various faith traditions in attendance. Part 6 follows a period of time (determined by the group) during which participants perform a task within their own faith community. Part 7 is a capstone experience—the end of the preparation for interfaith social justice action and the beginning of your local journey of engagement.

## ORGANIZATION OF SESSIONS (I.E., PARTS)

Given the busy nature of life today – and the logistical realities of gathering a multi-faith group, e.g., different Sabbath days—the curriculum is designed in a retreat format. Such a format encourages the development of deeper friendships within the group and, from a learning standpoint, helps the group “bracket off” the noise of everyday life in order to focus together on this important conversation. This retreat-style version of the curriculum is intended for an intensive session comprised of a ten-hour gathering, a break after Part 5, and a reconvening for Parts 6 and 7.

Should your community want to offer these discussions on a weekly or bi-weekly timeline, you will find natural stopping points in each “Part.” Should you go that route, you might find the following framework useful:

### Sample Workshops in 1.5-2 hour blocks

0:00-0:010	In-gathering, welcome	Choose music, words, prayer from the Appendix
	Content (pull from content as described in the curriculum)	
1:50-2:00	Evaluation	Include time for a one-minute written evaluation, an “Exit Ticket,” that each person hands in as they leave the space. The questions should be, “What did you learn?” and “What are you still curious about?”
1:50-2:00	Closing ritual	Options: Sing, pray, readings, dance, etc. to bring closure to the conversation and send people out.

The retreat format suggests you hold a three-hour introduction on an evening (Part 1), followed by an all-day session (Parts 2-5). Your homework from Part 5 is to find five people from within your own local faith communities and move them “an inch” (in accordance with a checklist that guides the process). Following an interval of time that your group agrees makes sense, the group reconvenes in Part 6 to report back the results. You will schedule Part 7 at a time when your group is prepared to engage in a specific interfaith social justice action campaign. If, however, you choose to accommodate the various Sabbath days, you may prefer to conduct the Parts 1-5 as two-hour sessions spread over the course of several days or weeks.

## FACILITATORS

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There should be at least two facilitators, one Unitarian Universalist and one from another faith tradition. Ideally, the two facilitators would also be diverse in terms of gender and race. Facilitators should take care to form a strong, supportive relationship before you begin working with the group. As a way to prepare for co-facilitation, we suggest using the worksheet, “Inventory for Emotional Intelligence in Religious Life” (See Appendix) as a framework for getting to know each other. Sit down for a coffee/tea or a meal and talk about your experiences with each question.

## FACILITATOR PREPARATION

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**The Facilitator plays an important role in guiding this curriculum and should take care to prepare in advance. Following are a few suggestions to support rich teaching and learning:**

### **CREATE PARALLEL SPACE FOR YOUTH**

The needs of youth (12-18) can differ from those of adults, which may require occasions for separate interfaith small groups. The curriculum will suggest times for these parallel spaces, but the expectation is that youth are an integral part of the whole curriculum and discussions. Again, call upon the religious educators/youth directors in your community(ies) to help you adjust the curriculum properly.

### **PREPARE TO PROVIDE PASTORAL CARE FOR FACILITATORS AND PARTICIPANTS**

Doing any kind of cross-cultural work requires 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. 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. Who in your community can be a resource if you need that kind of support?

## **PERSONAL LEARNING**

Be ready for your own growth and development over the course of the exercises. Expect to learn and grow alongside the participants. While facilitators provide support for learners, you should also have emotional support ready to help 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.



## **CREATE A WELCOMING ENVIRONMENT**

Facilitators should take extra steps to ensure that every participant feels welcomed and affirmed. A radical welcome, especially in an interfaith, multicultural, cross-generational environment, often includes serving food and beverages. Consider playing upbeat music (from around the world and various faith traditions) softly in the background as participants enter or during breaks. Examples of this music are included in the Appendix. 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.

## **INTERFAITH COMPETENCY**

Be prepared that other faith traditions do things differently. As you plan your session, work with your interfaith host to be sure guests are treated with respect. When is it appropriate to shake hands or not? Are there expectations about touching or not touching other bodies? How do gender roles shape interactions? Is the traditional UU chalice OK to use in your session? What are the practices around celebrating Sabbath? And, of course, be attentive to dietary restrictions. You get the idea: don't assume!

## **FEELINGS OF INADEQUACY**

Prepare yourself to be frustrated by a lack of time for these rich conversations. Use the lack of time as a way to build excitement for the next session. Encourage participants to jot down insights and wisdom in their journals if you run out of time.

## **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. 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.

## **MOBILITY ISSUES/GENDER IDENTITY**

Attend to the physical dimensions of the environment. Make sure people know where restrooms are (including gender neutral restrooms). Is there plenty of room in the circle for all participants (e.g., people in motor scooters or with canes or hearing devices)? 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 (Great Idea: have everyone write their preferred pronouns on their name badges), 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.



## **AFTER EACH EXERCISE**

It is also wise to schedule time for facilitators 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, youth 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.

## **USE OF THE TEACHING NOTES**

The teaching notes are intended to guide the Facilitators through each step of the curriculum with specific instructions for space preparation, creating feedback, observing potential outcomes from small and large groups, and prompts to move along the process. Your professional religious educators are a great source of wisdom if you find it necessary to tweak the exercises.

## **INTERFAITH RITUALS**

Each “Part” has space for opening and closing rituals. Rituals, by design, are intended to be both manifestations of an idea, and also a signal that is open enough to allow each person to “fill in” what matters in their own lives/traditions. Each Part of the curriculum contains place holders to remind participants of their commitment to this sacred work. There are various ways one can include ritualistic moments in this curriculum, but decisions must be made in advance. Prepare! Is the ritual you’re suggesting culturally appropriate (offensive, inclusive, etc.)? Be prepared to explain the rationale behind each ritual you use (“e.g., we light this candle in recognition of the shared hopes of everyone in this room—in the world—who love peace and justice”). You should note that some rituals have been suggested in specific places, and others are left up to your choosing. We have included a sampling of prayers and wisdom quotes in the Appendix. As you plan, consider asking a member of the group to bring a ritual from their faith tradition; the ritual should speak directly to the “big idea” of the session. Plan ahead by asking participants to bring relevant materials from their faith traditions that speak to a particular spiritual framework.

## **SUGGESTIONS TO AID FACILITATION**

There are many ways a group leader can facilitate discussions. *We Who Defy Hate* is designed to be evocative, that is, to offer an open space for people to surface how their faith tradition speaks to them and, also, to be open to how other traditions do the same. The ultimate aim is to find shared spaces

to work for human flourishing, in spite of cultural differences. Thus, facilitators are guides and coaches. Your job is to facilitate learning, not lecture, preach, correct, 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.

You should expect that participants will bring the fullness of their faith tradition to bear, including any biases embedded in their faith traditions. Take extra care to note Krister Stendahl’s “Three Rules for Interfaith Discussion and Religious Understanding”:

- If you are going to ask the question what do others believe, ask them, not their critics, not their enemies.
- If you are going to compare, don’t compare your bests with their worsts, but compare bests with bests.
- Leave room for holy envy (by this Stendahl meant that you should be willing to recognize elements in the other religious tradition or faith that you admire and wish could, in some way, be reflected in your own religious tradition or faith.)

Expect that participants may have basic understanding of their faith tradition, but will not likely have the background of a person who has done major study of their tradition (such as a theologian, pastor, rabbi, Iman or so forth). Expect, too, that participants will feel a need to discuss their “story” in full detail, offering examples from their own lived experience. The curriculum is written with this assumption in mind, but facilitators may well find it necessary to gently suggest sharing only what is essential to the exercise.

## **POLITICS OF RELIGION**

**Arguments/Judging.** Take extraordinary care to avoid debates and arguments about the validity of one point of view over another (again, Stendahl above). 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.

**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 perspec-

tive. 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?

**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.

**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.”

**Shared facilitation.** Facilitators should share roles in sessions, perhaps alternating responsibilities such as asking questions or handling logistics and experiments.

**Remember to honor the joy of this work!** While your conversations are likely to weigh heavily on the hearts and minds of participants, there is also great joy embedded in forming deep connections with other people of faith. Honor that work as often as you can.



# AN INTERFAITH PREPARATION FOR SOCIAL JUSTICE ACTION

## ASSUMPTIONS WITHIN PART 1

- Participants have a genuine interest in deepening their own faith development
- Participants have a genuine interest in learning about the faith of others
- Participants have an interest in acting on local social justice issues through the lens of faith
- Participants seek to enhance their own faith by doing action with people of other faiths

Part 1: Creating Holy Envy		
<p><b>Purpose:</b> To draw connections between historical and contemporary efforts to put faith in action</p> <p><b>Goals:</b> To begin to identify areas of local interfaith social justice action</p> <p><b>Materials</b></p> <ul style="list-style-type: none"> <li>• Name tags</li> <li>• Opening reading</li> <li>• The Cloud of Witnesses from Part 1 (posted around the room)</li> <li>• Clip from film “Defying the Nazis: The Sharps’ War”</li> <li>• Flip chart &amp; markers/ whiteboard/ overhead screen</li> <li>• Chime/bell to signal time</li> <li>• Tables, chairs and markers for World Café (five); can also be used for dining</li> <li>• Table for foodstuffs from a variety of faith traditions</li> <li>• Cards/table tents with names, pronunciation, and ingredients of each food item</li> <li>• Index cards with the name of each faith tradition written at the top; a set of cards for each participant</li> <li>• One receptacle (box/basket/etc.) to collect the index cards with questions</li> <li>• Closing reading/song</li> <li>• Whatever Group X needs to set up for closing ritual</li> </ul> <p><b>Allotted time: 2 hours</b></p>		
Time	Activity	Notes
0:00 – 00:10	Introduction and Warm up Opening reading/ritual: Collective reading of the Open Hearts for Interfaith Social Justice Dialogue Introductions of participants	See appendix for reading. Each person needs a copy of the reading.
00:10-00:15	Break up into small faith affinity groups (co-faithful)	

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00:15 – 00:35	<p>Small group activity</p> <p>Introduce yourself to one another With members of your own faith community, discuss the following:</p> <ul style="list-style-type: none"> <li>• What is the most minimal expectation for demonstrating your faith?</li> <li>• What is the highest sacrifice an individual can make in your faith tradition?</li> </ul>	Facilitator circulates among groups, taking note of areas of disagreement
00:35 – 00:55	<p>Preparing presentation for large group</p> <p>Based on the earlier discussion, how would you summarize for others the definitions your faith has for the following concepts:</p> <ol style="list-style-type: none"> <li>1. Sacrifice</li> <li>2. Moral courage/upstander behavior</li> </ol>	<p>Facilitator posts 2 sheets with the headings, “Sacrifice” “Upstander Behavior”</p> <p>Facilitator defines an upstander as a person who will not be a bystander to injustices, but instead will stand up to defend or protect others who are being mistreated</p>
00:55 – 1:05	Brief report out from small groups	Can be popcorn style rather than formal reports from groups
1:05 – 1:50	<p>In your affinity groups, on the worksheet, Sacrifice/ Moral Courage each person writes/draws a person from your faith tradition who exemplifies “sacrifice” and “upstander” behavior. Discuss with your co-faithful the person(s) you drew and why you believe the person(s) reflects the best of your faith tradition.</p> <p>As a group, decide which of these persons would you most want to share with participants from the other faith traditions; this is your opportunity to uplift the people you regard as heroic. These persons can be local, regional, or national, living or dead. You will have an opportunity to say more about these people in Part 3 - Storytelling</p>	<p>The preference would be for local people to ground the subsequent work around interfaith social justice action.</p> <p>This activity may reveal tensions if the hero/heroine has been controversial with other groups</p>
1:50 – 2:00	<p>As you are able, each person posts their worksheet up to create a Cloud of Witnesses</p> <p>This is also an opportunity to take a brief break</p>	
2:00 – 2:15	All participants do a Gallery Walk of the worksheets	
2:15 – 2:40	<p>Create a shared definition across faith traditions based on the patterns seen among the upstanders in the Gallery Walk:</p> <p>Questions for the group:</p> <ul style="list-style-type: none"> <li>• How do we define upstander behavior?</li> <li>• What might be our covenant for interfaith social justice action? (If there is agreement, this might become a reference point for Part 2 following the World Café activity)</li> </ul>	<p>Facilitator should not force the issue if there is insufficient agreement</p> <p>Note where the group has sticking points</p>

2:40- 2:55	<p>Interfaith closing ritual – A potential covenant for our group. In unison state:</p> <ul style="list-style-type: none"> <li>• I commit to give this project priority in my life</li> <li>• I promise to stay at the table, even when discussions get messy</li> <li>• I seek to build a community for interfaith social justice action</li> <li>• I seek to be an upstander</li> </ul>	<p>If there are other issues or commitments that surface during the discussion, include them in this list, which - in addition to the “Open Hearts” document can serve as your covenant.</p>
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## ASSUMPTIONS WITHIN PARTS 2 & 3

- Participants have a sense of U.S. domestic and local social justice issues
- Participants are ready to work more deeply in affinity groups

*NOTE:* Two parts (#2 and #3) are combined to create a flow of storytelling. There will need to be at least six tables—five for the World Café activity with sufficient chairs and space for participants; and one table large enough for the display of food from each faith tradition. There will be a 15-minute break between the parts for participants to retrieve food that has been placed in hot/cold storage.

<b>Part 2: Storytelling – Then and Now, A</b>		
<b>Purpose:</b> To draw connections between historical and contemporary efforts to put faith in action		
<b>Goals:</b> To begin to identify areas of local interfaith social justice action		
<b>Materials</b>		
<ul style="list-style-type: none"> <li>• Name tags</li> <li>• Opening reading</li> <li>• The Cloud of Witnesses from Part 1 (posted around the room)</li> <li>• Clip from film “Defying the Nazis: The Sharps’ War”</li> <li>• Flip chart &amp; markers/ whiteboard/ overhead screen</li> <li>• Chime/bell to signal time</li> <li>• Tables, chairs and markers for World Café (five); can also be used for dining</li> <li>• Table for foodstuffs from a variety of faith traditions</li> <li>• Cards/table tents with names, pronunciation, and ingredients of each food item</li> <li>• Index cards with the name of each faith tradition written at the top; a set of cards for each participant</li> <li>• One receptacle (box/basket/etc.) to collect the index cards with questions</li> <li>• Closing reading/song</li> <li>• Whatever Group X needs to set up for closing ritual</li> </ul>		
<b>Allotted time: 2 hours</b>		
<b>Time</b>	<b>Activity</b>	<b>Notes</b>
0:00 – 00:15	Introduction and Warm up Opening ritual	Collectively read “Open Hearts for Interfaith Dialogue”
00:10-00:15	Break up into small faith affinity groups (co-faithful)	

<p>00:15 – 00:35</p>	<p>Introduce film clip.</p> <p>Say something like, “The film features an American Unitarian minister and his wife, Waitstill and Martha Sharp, who saved scores of lives across Europe during World War II. When most Americans were turning a blind eye to the growing social injustice and totalitarian threat in Europe, the Sharps were committed to saving as many people as possible. This is a 20-minute clip from the PBS documentary.</p> <p>Show film: <i>“Defying the Nazis: The Sharps’ War”</i></p>	<p>You are strongly advised to download the clip to your laptop computer in order to ensure smooth viewing.  <a href="https://vimeo.com/174716579">https://vimeo.com/174716579</a></p>
<p>00:35 – 00:50</p>	<p>Small group activity – in small mixed groups of W, X, Y, and Z faith traditions, discuss examples from current events, in your local community, of each of the following:</p> <ul style="list-style-type: none"> <li>• Anti-immigrant sentiment,</li> <li>• Aggressive opposition to a religious community,</li> <li>• Racism, and</li> <li>• Inequitable gender dynamics</li> </ul>	<p>Facilitator should encourage groups to avoid talking about people in other countries and to focus on U.S. domestic and local examples. It might help to focus on questions that evoke emotional sensibilities such as, “What reasons do people offer to support their bias?” “How do these events make members of this group feel less human?”</p>
<p>00:50 – 01:00</p>	<p>Break</p>	<p>Can also be used for writing in personal journals. Facilitators should use this time to set up materials for the World Café exercise.</p>
<p>01:00 – 01:35</p>	<p><b>Exercise: World Café</b></p> <p>In co-faithful affinity groups, spend five minutes at each table to brainstorm whether and/or how each of the issues seems the most compelling for your own faith tradition to try to tackle today in your local community. Specifically include, “Why this is an example of your faith in action?”</p> <p>Each affinity group should select a single color and write or draw its comments in the same color marker at each table</p> <p>At the sound of the chime, move to the next table</p>	<p>World Café is a teaching tool where participants move physically from table to table, discussing a specific topic at each stop. Each table addresses a single topic. Each table has a large sheet of paper in the center of the table, with one heading, in this case: anti-immigrant; religious opposition; racism; and gender. There may emerge additional issues that are more compelling to the affinity groups and these would go on the sheet labeled New/Other on Table 5.</p> <p>Be sure to have a set of markers at each table for each group to write in its designated color.</p> <p>Facilitator should circulate, taking note of areas of disagreement within affinity groups, and areas of commonality between affinity groups</p>

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01:35 – 01:45	<p>Report out from small groups. Looking at the sheets from the World Café (and, if applicable, the covenant from Part 1):</p> <ul style="list-style-type: none"> <li>• What are the points of agreement?</li> <li>• What are the points of disagreement?</li> <li>• Which issues that might be ripe for interfaith social justice action?</li> <li>• Which issues might undermine interfaith social justice action?</li> </ul>	<p>If applicable, Facilitator posts covenant from Part 1</p> <p>Facilitator posts 5 sheets from World Café visible to all</p> <p>Circle in green the issues that might be ripe for action</p> <p>Circle in red the issues that might undermine action</p>
01:45 – 02:00	Break	Parting ritual (music, song, reading) if you are closing for the day.
<b>Part 3: Storytelling – Then and Now, B</b>		
0:2:00-02:03	Introduction and Warm up Opening ritual	Insert an interfaith ritual/reading of your choosing
02:03-02:30	<p>Facilitator briefly describes the Jigsaw process of teaching information where “expert” groups agree on a specific content, and then break into mixed groups where each person teaches the content to others</p> <p>In co-faithful groups, place your food on a shared table; be sure to include a card with the name and pronunciation of the food, and a list of ingredients to protect people with food allergies. Also confirm the information that you want to share about the Upstanders you included in the Cloud of Witnesses, including what makes them a flawed human being and why they symbolize the best of the faith tradition.</p>	<p>As participants prepare for the breaking of bread, the Facilitator is circulating to remind participants that the information for the interfaith jigsaw should be consistent across small groups:</p> <ul style="list-style-type: none"> <li>• Name of person(s);</li> <li>• What makes them a flawed human;</li> <li>• Why they symbolize the best of the faith tradition</li> </ul>
02:30-02:45	<p>Participants select food items and sit at their assigned table in mixed-faith groups.</p> <p>Each faith tradition briefly describes the food on display and its significance to the faith.</p> <p>Each participant should have a pen and a packet of index cards, each card headed with the name of one of the faith traditions.</p>	Facilitator makes sure that each table has a good (if not even) mix of W, X, Y, & Z faith traditions
02:45-0:3:30	<p>In mixed small groups with members from W, X, Y, &amp; Z traditions, and in round robin fashion, share the story about the Upstander that your group most wanted to share with the members of the other faith traditions.</p> <p>This might be a time for a parallel interfaith group of youth who share the Upstander stories from their faith traditions.</p> <p>As others speak, write down your questions about their story on the relevant index card.</p>	Participants will be eating, talking and writing at the same time, both for the sake of efficiency and to take attention off (decrease self-consciousness about) the eating of food by people outside of one’s faith



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03:30-03:35	Reform into a large group	Facilitator gathers the index cards and groups them by faith tradition  Facilitator posts 2 sheets with heading: <ul style="list-style-type: none"><li>• Similarities</li><li>• Differences</li></ul>
03:35 – 03:50	Summarizing of Parts 2 & 3  Referring to the notes on the Flip Chart Paper, what might you say to others from your faith tradition, which are not in this session, about the stories of moral courage from other faith traditions?	Facilitator: The group is preparing for Part 4 where they will be confronting barriers to organizing an interfaith social justice group. It might be good to solicit strong statements here that will be references for later.
03:50 – 4:00	Break	Consider a closing ritual to wrap up the session if you are parting company.

# REFLECTIONS ON AND PREPARING FOR ACTION

## ASSUMPTIONS WITHIN PART 4

- The group has already begun to surface some of the barriers that prevent us from doing interfaith social justice action
- The group acknowledges it cannot move forward on interfaith social justice action work without addressing the barriers
- The group is willing to address the barriers

Part 4: Reflections on and preparing for action		
<p><b>Purpose:</b> To move beyond a heroes and holidays approach to interfaith social justice action</p> <p><b>Goals:</b> To name and reflect on the barriers to interfaith social justice action, starting with yourself</p> <p><b>Materials</b></p> <ul style="list-style-type: none"> <li>• Name tags</li> <li>• Litany of atonement</li> <li>• A bell or chime</li> <li>• Handout: “In accordance with my faith, I have resisted”</li> <li>• A box/bowl for collecting balls of paper</li> <li>• A receptacle for burning/dissolving the paper</li> <li>• Flip chart &amp; markers/ whiteboard/ overhead screen</li> </ul> <p><b>Allotted time: 1 hour, 20 minutes</b></p>		
Time	Activity	Notes
04:00 – 04:03	Introduction and Warm up, Opening ritual	Insert an interfaith ritual/reading of your choosing. See Appendix for sample material.
04:00 – 04:20	Small group activity – in affinity groups of W, X, Y, & Z, share a story of how you have acted to be good to people outside of your particular faith.	
04:20 – 04:35	<p>In your personal journal, write about the ways that you have been resistant to people outside of your particular faith.</p> <ul style="list-style-type: none"> <li>• What did you do?</li> <li>• Why did you do it?</li> <li>• How were your actions consistent with your faith tradition?</li> <li>• How were your actions in conflict with your faith tradition?</li> </ul>	To explore how these patterns and commitments may create barriers to working for social justice action
04:35 – 04:40	<p>Write on the handout “In accordance with my faith, I have resisted [the name of a different faith tradition] by doing [the act you did].”</p> <p>Ball up the sheet of paper and give it to the Facilitator</p>	This writing is intended to be confessional, private, and an acknowledgement of how you might contribute to tensions between faith traditions

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04:40 – 04:45	Break (Can also be used for writing in personal journals)	Facilitator takes the balled up paper and places them in a box/bowl
04:45 – 05:10	<p>Form a circle of participants</p> <p>Each participant pulls a ball of paper from the container</p> <p>Each person reads aloud the statement on the paper</p>	<p>Facilitator should be mindful of any mobility/ accessibility issues &amp; create accommodations</p> <p>Following each statement as it is read aloud, the Facilitator rings a bell or chime, and the whole group states:</p> <p>“We seek to defy hate. My resistance prevents us from doing so.”</p>
05:10 – 05:45	<p>Large group discussion</p> <ul style="list-style-type: none"> <li>• What do you notice?</li> <li>• Is there a pattern to the actions that the writers perceive to be consistent with their faith traditions?</li> <li>• Where might there be room for flexibility and redefinitions of faith commitments?</li> <li>• Is “do no harm” part of all faith traditions represented in this room</li> </ul>	
05:45 – 06:00	<p>Interfaith litany of atonement</p> <p>As each participant places the confessional statements in the fire/water, the group states,</p> <p>“I commit to defying hate, and join the effort to remove walls of intolerance.”</p>	
06:00 – 06:20	Break	Consider a closing ritual to wrap up the session if you are parting company.

# WHAT IT MEANS TO MOVE YOUR CO-FAITHFUL “AN INCH”

## ASSUMPTIONS WITHIN PART 5

- Participants see value in sharing their insights about interfaith social justice action with people of their own faith
- Participants are willing to begin the discussion with the co-faithful people in the workshop setting before taking it to co-faithful persons outside of the workshop

Part 5: What it means to move your co-faithful “an inch”		
<p><b>Purpose:</b> To begin to understand the challenges of recruiting our co-faithful into the work of interfaith social justice action</p> <p><b>Goals:</b> To co-create a rubric for evaluating the process of shifting beliefs and behaviors</p> <p><b>Materials:</b></p> <ul style="list-style-type: none"> <li>• Handout Moving Five Co-Faithful Colleagues – Making a Plan</li> <li>• Handout: Moving Your Co-Faithful Colleagues – a Checklist</li> <li>• Flip chart &amp; markers/ whiteboard/ overhead screen</li> <li>• Series of closing readings/songs that reflects all of the faith traditions represented in the setting</li> </ul> <p><b>Allotted time: 2 hours</b></p>		
Time	Activity	Notes
06:00 – 06:03	Introduction and Warm up, Opening ritual	Insert an interfaith ritual/reading of your choosing
06:00 – 07:00	<p>Small group activity in faith affinity groups Purpose: engage in a collaborative design experience, with the push-pull concerning what looks/seems/feels meaningful from a variety of perspectives.</p> <p>Discussion prompt: How do we hold one another accountable to speak truth to power and to stand in solidarity with efforts to make right/good?</p> <p>Your task is to create a plan for gently persuading your co-faithful colleagues about the merits of engaging in interfaith social justice action.</p> <p>Use the handout Moving Five Co-Faithful Colleagues an Inch: Making a Plan to develop the plan.</p> <p>Test the questions and ideas out on one another in your faith affinity groups.</p> <p>How will know when you have moved someone an “inch”?</p>	<p>People are free to take breaks at any point during this period</p> <p>This might be an opportunity to create a parallel space for youth to consider how to share with their co-faithful the merits of engaging in interfaith social justice action</p>

07:00 – 07:20	Brief report out from small groups on the plans created by each group, including their definitions of moving someone an “inch”  Set a deadline and location for reconvening for Part #6	This is an informal reporting out that does not require faith affinity groups to confess the details of their struggles. That kind of truth-telling will come in Part 6. Remind people to bring completed check list to Part 6.
07:20 – 08:00	Closing readings/rituals	Choose a ritual(s) that shows the power of resilience, humility, empathy, and compassion as each person is charged with modeling to members of their faith community the value of interfaith social justice action

## ASSUMPTIONS WITHIN PART 6

- Participants are prepared to share their challenges and victories with recruiting more allies from within their own faith tradition to join in the interfaith social justice action work
- Participants are committed to sharing these reflections with people from other faith traditions in the spirit of honest reflection and holy envy

<b>Part 6: Report back: Moving your co-faithful an inch</b>		
<b>Purpose:</b> To engage in storytelling about the change process		
<b>Goals:</b> To refine strategies for engaging our co-faithful in interfaith social justice action		
<b>Materials</b>		
<ul style="list-style-type: none"> <li>• Name tags</li> <li>• Chalice</li> <li>• Opening reading</li> <li>• Flip chart &amp; markers/ whiteboard/ overhead screen</li> <li>• Checklist on Moving Our Co-Faithful Colleagues</li> <li>• Handout: When times get tough</li> <li>• Packet of resources on community organizing</li> <li>• Closing reading/song</li> </ul>		
<b>Time</b>	<b>Activity</b>	<b>Notes</b>
0:00 – 00:10	Introduction and Warm up	Choose an interfaith reading/ritual that connects with the theme of this session.
00:10 – 00:50	In small mixed groups: Report on your experiences with moving five people in your faith community “an inch”  This is an opportunity for a small group of interfaith youth to work together	
00:40 – 00:45	Break	Can also be used for writing in personal journals

<p>1:00 – 1:30</p>	<p>Report out from small groups</p> <p>Focus on the “Different” sheets and notice if a particular faith community consistently had the same challenges or successes across small groups.</p> <p>If so, have the members of that community share their thoughts about why their faith may be an outlier and what that may mean for building an interfaith social justice action group</p>	<p>Facilitator: 4 sheets with the heading: Similar Challenges, Similar Successes, Different Challenges, Different Successes</p>
<p>1:30 – 1:45</p>	<p>Summarizing of session</p> <p>Determine the group’s commitment to accommodating the differences expressed by the outliers</p> <p>Determine the next day, time, and location for meeting to begin the process of interfaith social justice action planning</p> <p>Distribute the packet of resources on Community Organizing in preparation for the next session</p>	
<p>1:45 – 2:00</p>	<p>Closing reading/ritual</p> <p>In the style of a choral reading -- where one person begins at random and others speak, sometimes overlapping or repeating what has already been said – choose 15-20 quotes from the handout of inspirational for what to do when times get tough. Be sure the quotes chosen represent a diversity of faith traditions, genders, racial groups, etc.</p>	<p>Facilitator: Suggest that people bring to the next session text from their faith traditions that provide encouragement and solace during difficult times</p>

## ASSUMPTIONS WITHIN PART 7

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- Participants have prepared themselves in accordance with the Principles of Interfaith Social Justice Action
- Participants have expressed a willingness to attempt a local interfaith social justice action with one another

**Part 7: Interfaith social justice action now!**

**Purpose:** To begin the process of conducting interfaith social justice action

**Goals:** To leave the session with an action plan, identifying commitments, timelines, etc.

**Materials**

- Name tags
- Chalice
- Opening reading
- Flip chart & markers/ whiteboard/ overhead screen
- Packet of resources on Community Organizing
- Texts from the various faith traditions that provide encouragement and solace during difficult times
- Closing reading/song

**Allotted time: 2 hours**

Time	Activity	Notes
0:00 – 00:10	Opening reading/ritual	Choose an interfaith reading/ritual that connects to the theme of this session.
00:10 – 01:40	<p>Design one interfaith social justice action that you can take in your local community</p> <ol style="list-style-type: none"> <li>1. Of the many local social injustices, which is an important one for your interfaith group to address that can lead to a victory within the next month?</li> <li>2. How does the anticipated victory deepen your personal faith/ethics and strengthen your faith community?</li> <li>3. How will you know that you have achieved a victory?</li> <li>4. What skills need to be developed and brought to bear?</li> <li>5. What are three tactics you will use to achieve your victory?</li> <li>6. Where will you hold meetings/ gatherings/ events?</li> <li>7. Who is responsible for raising the money?</li> <li>8. Who is responsible for maintaining the communications within the group?</li> <li>9. Who is responsible for maintaining the communications to external parties?</li> <li>10. How will you document and archive your actions?</li> </ol>	<p>Refer back to the ideas that emerged from Part 2 as a place to begin</p> <p>Refer to the packet of community organizing resources</p>
1:40 - 1:50	Make a list of how you will keep in touch with one another and the date and place for the next meeting/ correspondence	
1:50 – 2:00	Closing reading/ritual	This should be a celebration of the beginning of a specific set of actions by the group of local interfaith upstanders that acknowledges the uncertainty, the hope, the fear and the courage of doing this important work. It can begin with the readings that people were tasked with bringing

## WE WHO DEFY HATE CURRICULUM REFERENCES

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# APPENDIX

## Appendix 1. Defying the Nazis: The Sharps' War – Film Discussion Guide

**Purpose:** To start a(n interfaith) conversation of 30-45 minutes.

**Goals:** To connect the historical actions of Waitstill and Martha Sharp with our contemporary capacity for engaging in interfaith social justice action. Viewers of the film may become participants in the We Who Defy Hate curriculum.

**Materials**

- Name tags
- Chalice
- Opening reading: “Open Heart for Interfaith Spaces”
- Defying the Nazis: the Sharps' War (purchase film from PBS)
- Four post-it notes per participant
- Markers
- Smooth stones (rocks, gems from a craft store)
- Basket for stones
- Four large sheets of flip chart paper
- Closing reading/song

**Allotted time – 3 hours**

Time	Activity	Notes
0:00 – 00:10	Ingathering Welcome and Introductions	Nametags should indicate name and faith/spiritual/ethical tradition.
00:10-00:15	Opening reading: Don't leave your broken heart at the door; bring it to the altar of life.  Don't leave your anger behind; it has high standards and the world needs vision.  Bring them with you, and your joy and your passion. Bring your loving, and your courage and your conviction.  Bring your need for healing, and your power to heal. There is work to do and you have all that you need to do it right here in this room.  [end reading].  [Prep for ritual. Say something like, “We asked you to pick up a stone as you entered the room. Please hold the stone in some fashion as we experience this exercise. You will use this stone in a closing ritual when we close.”]  Poem: Herrera, Angela. Reaching for the Sun: Meditations (Kindle Locations 118-121). Skinner House Books. Kindle Edition..	As each person enters the room, ask them to pick up a smooth stone from the basket. Ask each person to hold on to the stone as they participate in the workshop.  At the close of the workshop, the stone will be used in a ritualistic closing.
00:15 – 01:40	Show the film Defying the Nazis: The Sharps' War	

**WE WHO DEFY HATE: AN INTERFAITH PREPARATION FOR SOCIAL JUSTICE ACTION**

01:40-01:50	<p>Immediately after viewing, spend ten minutes in silence jotting first impressions of the film, in response to each of the following the questions (as many as possible, or, that are interesting to participants):</p> <ol style="list-style-type: none"> <li>1. What is your impression of The Sharps?</li> <li>2. How does the Sharps’ “war” against the Nazis parallel contemporary social justice action?</li> <li>3. How was the Sharps’ “war” different from contemporary social justice action?</li> <li>4. What was “interfaith” about the Sharps’ war?</li> </ol>	
01:50-02:00	Break	<p>Facilitator posts larger sheets with the headings:</p> <ul style="list-style-type: none"> <li>• The Sharps</li> <li>• Similarities</li> <li>• Differences</li> <li>• Interfaith Elements</li> </ul>
02:00-02:10	<p>On four separate post-it notes, write one word to summarize your answers to the questions and post them on the poster paper at the front of the room.</p>	
02:10-02:30	<p>Small group discussion:</p> <p>What do you notice from the words on the posters?</p>	<p>If participants are all Unitarian Universalists, encourage them to speak from their personal faith journeys (e.g., formerly Catholic; grew up Hindu; etc.)</p> <p>If participants actively identify as being from a variety of traditions (Jewish, Muslim, atheist, Earth-centered, etc.), encourage small mixed-faith groups</p>
02:30-02:45	<p>Large group discussion:</p> <p>Looking across all the responses, how are “people of faith” called to speak to social injustice(s)?</p>	<p>Work to build a working list of responses.</p>
2:45	<p>Closing Ritual</p> <p>As you leave this place, remember the words that opened our time together.</p> <p>Don’t leave your broken heart at the door; bring it to the altar of life.</p> <p>Don’t leave your anger behind; it has high standards and the world needs vision.</p> <p>Bring them with you, and your joy and your passion.</p> <p>Bring your loving, and your courage and your conviction.</p> <p>Bring your need for healing, and your power to heal.</p> <p>There is work to do and you have all that you need, right in your head and heart.</p> <p>May the stone in your hands be a token of the connections you made today, and be a concrete reminder of your commitment to this work</p>	

## APPENDIX 2

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### **BASELINE INTERFAITH DIALOGUE WORKSHOP (90-MINUTES)**

#### **FOCUS**

- Modeling interfaith discussion for promoting local interfaith social justice action
- This is a preliminary workshop for Unitarian Universalists unable to conduct a viewing of the entire film “*Defying the Nazis: The Sharps’ War*,” and who want to test the waters locally for engaging in interfaith social justice action.

#### **MATERIALS**

- Twenty-minute film clip from “*Defying the Nazis: The Sharps’ War*”  
<https://vimeo.com/174716579>
- Nametags for panel
- Microphone
- Talking stones/stick/object for each small group
- Basket at exit door for “exit tickets”
- Exit tickets (blank sheets of paper for quick, written evaluations)

#### **PREPARE AHEAD**

- Identify 4-5 five local people from different faith traditions to participate in a 30-minute fishbowl discussion

#### **SET-UP**

- Large screen/wall for viewing the film clip
- Moveable chairs for creating fishbowl
- Moveable chairs for forming small groups of three

## TEACHING NOTES (WHAT TO DO)

Time	Process & Language
00:00-00:10	<p>Opening Music: “Fellowship” by Lizz Wright (purchase on iTunes)</p> <p>Welcome and Introduction of facilitators, and outline of the agenda</p> <p>Introduce members of the “ fishbowl” participants</p>
00:10-00:35	<p>Exercise: Interfaith Fishbowl on Moral Courage/Sacrifice.</p> <p>[A “fishbowl” is a presentation strategy that encourages a small group of panelists to have an informal conversation in in the center of the room. Members of the audience watch the dialogue in order to gain insights and patterns of thinking. Participants should be encouraged to talk back and forth with each other during their conversation.] In an interfaith fishbowl, five visitors will discuss a person from their faith tradition who exemplifies the following concepts:</p> <ol style="list-style-type: none"> <li>1. Sacrifice...</li> <li>2. Moral courage...</li> </ol> <p>Facilitators take note of (and agree on) the patterns that emerge from the stories. these patterns will be shared at the start of the small group discussions</p>
00:35 – 00:40	<p>Thank fishbowl participants</p> <p>Introduce the film clip</p>
00:40-01:00	<p>20-minute film clip from “Defying the Nazis: The Sharps’ War”</p>
01:00-01:20	<p>Small group: (divide participants into groups of 5-6) In the small group, begin with introduce self/faith tradition.</p> <p>Answer the following question: <i>What patterns from the fishbowl stories and the film clip give us hints about how might we create a shared definition of upstander behavior across faith traditions?</i></p>
01:20-01:30	<p>Large Group</p> <p>Questions: How might we bring this work to our local congregations?</p>
	<p>Exit Ticket (distribute one sheet of paper to each person)t</p> <p>Prompt: “On your sheet of paper, write about w whatt did you learned about doing interfaith social justice work in your local setting?”</p>

**PEDAGOGICAL NOTES (WHY WE DO IT THIS WAY)**

Activity	Notes
Fishbowl	This is an efficient way for people to tell their own stories, uninterrupted, and to show the similarities and differences between faith traditions regarding the concepts of “sacrifice” and “moral courage.” The intention is not for participants to query fishbowl participants
Small group	<p>The fishbowl stories belong to the people who shared them and are not subject to reinterpretation by people who do not share that faith tradition.</p> <p>The intention is not to “solve” the challenge of creating a shared interfaith definition of upstander behavior, but to begin understanding the steps required to create such a definition and then enact interfaith social justice action.</p> <p>Assuming a majority of UU participants, the most important outcome is to begin understanding what is required for UU communities to initiate such dialogue and action.</p>
Large group	<p>The intention is to create synergy among the participants about spreading widely:</p> <ol style="list-style-type: none"> <li>1. Excitement about local viewings of the film;</li> <li>2. Intentionality about hosting interfaith gatherings;</li> <li>3. Ideas for deeper institutional commitment to interfaith social justice action.</li> </ol>

**APPENDICES**  
FOR CURRICULUM HANDOUTS

READY FOR PRINTING AND DISTRIBUTING  
TO PARTICIPANTS

**Instructions:** Quickly jot down or draw a person from your faith tradition that is an example of each of the concepts below.

**Sacrifice**

**Moral Courage**



## BARRIERS TO INTERFAITH SOCIAL JUSTICE ACTION

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In accordance with my faith, I have resisted

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[The name of a different faith tradition]

by doing

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In accordance with my faith, I have resisted

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[The name of a different faith tradition]

by doing

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## EMOTIONAL INTELLIGENCE FOR FACILITATING CROSS-CULTURAL CONVERSATIONS

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**Cultural Competency for Site-Based Facilitation.** As you prepare to lead an interfaith discussion, it might be useful to understand how your life experiences shape your assumptions. We know it is possible to have motivation for engaging in diversity work and, at the same time, lack the skills to perform to capacity.

Following is a battery of questions that can help you think more deeply about how to lead interfaith discussions. The questions can also be used to help you understand the *kind of learning* that needs to happen within the group. 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 yourself to address growing edges, and at the same time be supportive of the challenges surfaced by your facilitator-colleague. 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?

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 are offensive to you?

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 that promote both learning and understanding?<sup>4</sup>

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<sup>4</sup> Adapted by Dr. Mark A. Hicks from Jorge Cherbosque, Lee Gardenswartz, and Anita Rowe's "Emotional Intelligence for Managing Results in a Diverse World."

## MOVING YOUR CO-FAITHFUL COLLEAGUE AN INCH

### MAKING A PLAN

Few tasks feel more Sisyphean than trying to convince people to reexamine their beliefs, particularly spiritual beliefs that provide comfort and joy. Use this guide to develop strategies for gently persuading five of your co-faithful colleagues to join your social justice action effort.

	Notes from interviews
<p><b>Conduct an Interview</b> What open-ended questions could you pose to discover what is important to your co-faithful colleague?</p>	
<p><b>Keep it Short</b> What is your short, sharp, and simple message about interfaith social justice action?</p>	
<p><b>Reframe the Issue</b> How might you recast the subject at hand so that the person is prompted to think about things differently?</p>	
<p><b>Empathy</b> What personal faith struggles are you willing to share with your co-faithful colleague?</p>	
<p><b>Customize Your Talking Points</b> What are some of the specific needs or interests of your co-faithful colleague? What do you understand about her situation and where she is coming from?</p>	
<p><b>Acknowledge the Holes in Your Perspective</b> What are the drawbacks to your perspective and how are you going to address them?</p>	
<p><b>Confidence</b> How can you exude confidence in the value of interfaith social justice action work?</p>	

## A CHECKLIST

Few tasks feel more Sisyphean than trying to convince people to reexamine their beliefs, particularly spiritual beliefs that provide comfort and joy. Here is a checklist of strategies that help gauge your effectiveness at gently persuading five of your co-faithful colleagues to join your social justice action effort.

	Notes from interviews
<p><b>Conduct an Interview</b> Did you pose open-ended questions to discover what is important to your co-faithful colleague?</p>	
<p><b>Keep it Short</b> Did you keep your message about interfaith social justice action short, sharp, and simple?</p>	
<p><b>Reframe the Issue</b> Did you recast the subject at hand so that the person is prompted to think about things differently?</p>	
<p><b>Empathy</b> Did you share your faith struggles with your co-faithful colleague?</p>	
<p><b>Customize Your Talking Points</b> Did you appeal to the specific needs or interests of your co-faithful colleague? What do you understand about her situation and where she is coming from?</p>	
<p><b>Acknowledge the Holes in Your Perspective</b> Were you up-front about the drawbacks to your perspective and address them?</p>	
<p><b>Confidence</b> Did you exude confidence in the value of interfaith social justice action work?</p>	

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## NINE WAYS TO MAINTAIN MOTIVATION WHEN THE GOING GETS TOUGH

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Adapted from: <http://www.wisebread.com/9-ways-to-maintain-motivation-when-the-going-gets-tough>

### **REMEMBER WHAT YOU LOVE**

When things get hard, we tend to forget why we've chosen a particular action. We forget what we love. And when we remember this, when we intentionally focus our minds on whatever it is that we love, we find that we have the strength and motivation to get through the hard times.

### **CELEBRATE SMALL STEPS**

It's easy to get frustrated when all we're looking at is the light at the end of the tunnel, and even more so when we feel like we can't even see that anymore. But when we realize that every single step we take is a small step in the right direction, even when it's dark and we can't see our goal anymore, we'll find the motivation to push through.

### **MAINTAIN PERSPECTIVE**

When one part of life is going miserably, it's often hard to see that any other parts are going well. Take the time to look at your life as a whole, to examine all the different aspects, and put the negative parts in perspective.

### **KNOW YOUR LIMITS**

Learn how long you can spend focusing on a problem before you have to focus on something else. Take a break and return to the problem later when you are better able to think through things objectively, and you are more motivated to try and tackle the difficulty again.

### **TAKE A DEEP BREATH**

Taking the time for some deep breaths helps us let go of this tension. Being relaxed means that our bodies are happier and healthier, and so we'll feel better even while dealing with a difficult situation. Feeling well gives us energy to put into the task at hand.

### **FIND THE GOOD**

Almost every situation, even the most dire and difficult, has something good about it. Taking the time to identify the positive things and focusing our

minds on them will help lighten the load even in a hard place.

It's easy to feel like identifying the good is fake or false or weak, especially when the bad feels so overwhelming in return. However, bringing our minds back to something good in the situation, no matter how small, will eventually help us to feel more positive about what is going on. When we feel positively, we'll be motivated to make things even more positive by attacking the situation from different angles.

## **DISCOVER COMPANIONS**

Walking through a hard place is much easier when you have other people walking with you. Asking people to walk with you can be difficult. Working through a hard situation takes a lot of energy, and it's easy to feel too tired to share your difficulty with others. Taking the time and energy to find companions will pay off when you have people to share your burdens.

## **TELL THE TRUTH**

Telling the truth about a hard situation can actually provide needed motivation to look at it squarely and figure out a way through. When we say that everything is fine even when it's not, we limit our own ability to let a hard situation be hard. We end up hiding, which means we can't acknowledge the situation for what it is. When we're not fighting ourselves, we'll be able to put that energy into sticking with the hard situation.

## **SEE THE END**

When things get hard, we often forget that, somehow or some way, our difficult situation will come to an end. Keeping in mind the possibility of an end will help us walk into each day with hope. Even if that hope is disappointed time and time again, we'll know that a solution may be just around the corner. Hope is always motivating, because it give us a reason to keep pressing forward.

## OPEN HEARTS FOR INTERFAITH SOCIAL JUSTICE DIALOGUE

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Adapted by Mark Hicks,  
from Parker Palmer's  
*"The Courage to Teach"*

- May our space be bounded and open;
- May our space be both hospitable and filled with positive energy;
- May it invite the voice of the individual and the voice of the group;
- May it honor the "little stories" of each participant, and "big stories" about teaching, learning, identity and integrity;
- May it support solitude and spaces that bring out the resources of the assembled community;
- May it welcome both silence and speech;
- May it honor the creativity, passion and struggle that each person brings;
- May it honor the eternal truth that together we are more.



## INSPIRATIONAL QUOTES AND PRAYERS FOR WHEN THE GOING GETS TOUGH

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**“The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.”**

Martin Luther King, Jr.

“Building community is to the collective as spiritual practice is to the individual” —Grace Lee Boggs

“Most of the important things in the world have been accomplished by people who have kept on trying when there seemed to be no hope at all.”  
—Dale Carnegie

“Because you are alive, everything is possible.” —Thich Nhat Hanh

“For things to reveal themselves to us, we need to be ready to abandon our views about them.” —Thich Nhat Hanh

“Our greatest glory is not in never falling, but in rising every time we fall.”  
—Confucius

The secret of our success is that we never, never give up.  
—Wilma Mankiller, (Cherokee)

You have to stand up for your rights. Nobody will give you anything for nothing. —Eva Lowe

“Promise me you’ll always remember: You’re braver than you believe, and stronger than you seem, and smarter than you think.”  
—Christopher Robin to Pooh, A.A. Milne

“The triumph can’t be had without the struggle.” —Wilma Rudolph

“We will be ourselves and free, or die in the attempt. Harriet Tubman was not our great-grandmother for nothing.” —Alice Walker

“To be tested is good. The challenged life may be the best therapist.”  
—Gail Sheehy

Seek Allah’s help with patient perseverance and prayer. It is indeed hard except for those who are humble. —(Qu’ran 2:45)

“Many of life’s failures are people who did not realize how close they were to success when they gave up.” —Thomas Edison

“And once the storm is over, you won’t remember how you made it through, how you managed to survive. You won’t even be sure whether the storm is really over. But one thing is certain. When you come out of the storm, you won’t be the same person who walked in. That’s what this storm’s all about.”  
—Haruki Murakami

“You may encounter many defeats, but you must not be defeated. In fact, it may be necessary to encounter the defeats, so you can know who you are, what you can rise from, how you can still come out of it.” —Maya Angelou

“At heart we are all powerful, beautiful, and capable of changing the world with our bare hands.” —Dianne Sylvan

“The brick walls are there for a reason. The brick walls are not there to keep us out. The brick walls are there to give us a chance to show how badly we want something. Because the brick walls are there to stop the people who don’t want it badly enough. They’re there to stop the other people.”

—Randy Pausch

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**“Let there be beauty  
and strength, power and  
compassion, honor  
and humility, mirth and  
reverence within you.”**

Starhawk

**“Though no one can go back  
and make a brand new start,  
anyone can start from now  
and make a brand  
new ending.”**

Carl Bard

“Don’t be discouraged. It’s often the last key in the bunch that opens the lock.” —Unknown

“Challenges are what make life interesting and overcoming them is what makes life meaningful.” —Joshua J. Marine

“The pain you feel today is the strength you feel tomorrow. For every challenge encountered, there is opportunity for growth.” —Unknown

“Nobody trips over mountains. It is the small pebble that causes you to stumble. Pass all the pebbles in your path, and you will find you have crossed the mountain.” —Author Unknown

“Energy moves in cycles, circles, spirals, vortexes, whirls, pulsations, waves, and rhythms—rarely if ever in simple straight lines.” —Starhawk

“But a real vision, a real change, isn’t safe,” Maya said. “You don’t pay a workshop fee for it, you pay with your life.” —Starhawk

“Problems are not stop signs; they are guidelines.” —Robert Schuller

“Don’t let the fear of the time it will take to accomplish something stand in the way of your doing it. The time will pass anyway; we might just as well put that passing time to the best possible use.” —Earl Nightingale

“Let perseverance be your engine and hope your fuel.”

—H. Jackson Brown, Jr.

The gods too are fond of a joke. —Aristotle

Gods always behave like the people who make them. —Zora Neale Hurston

“If you can’t fly then run, if you can’t run then walk, if you can’t walk then crawl, but whatever you do you have to keep moving forward.”

—Martin Luther King, Jr.

“There are no great people in this world, only great challenges which ordinary people rise to meet.” —William Frederick Halsey, Jr.

“Life’s challenges are not supposed to paralyze you; they’re supposed to help you discover who you are.” —Bernice Johnson Reagon

“In every crisis there is a message. Crises are nature’s way of forcing change—breaking down old structures, shaking loose negative habits so that something new and better can take their place.” —Susan L. Taylor

“Give light and people will find the way.” —Ella Baker

“It’s time for you to move, realizing that the thing you are seeking is also seeking you.” —Iyanla Vanzant

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**“Courage doesn’t always roar. Sometimes courage is the little voice at the end of the day that says I’ll try again tomorrow.”**

Mary Anne Radmacher

**“You can fall, but you can rise also.”**

Angelique Kidjo

“You are on the eve of a complete victory. You can’t go wrong. The world is behind you.” —Josephine Baker

“You will be wounded many times in your life. You’ll make mistakes. Some people will call them failures but I have learned that failure is really God’s way of saying, “Excuse me, you’re moving in the wrong direction.” It’s just an experience, just an experience.” —Oprah Winfrey

“You’re not obligated to win. You’re obligated to keep trying to do the best you can every day.” —Marian Wright Edelman

“If we’re ever going to collectively begin to grapple with the problems that we have collectively, we’re going to have to move back the veil and deal with each other on a more human level.” —Wilma Mankiller (Cherokee)

“As a leader, you just have to keep telling people, ‘We can do this,’” —Victoria Sherman (Lakota)

“What we all need to do is find the wellspring that keeps us going, that gives us the strength and patience to keep up this struggle for a long time.” —Winona LaDuke (Anishinaabeg)

“Spirituality is the foundation of all my political work.” —Winona LaDuke (Anishinaabeg)

“We can’t let people drive wedges between us... because there’s only one human race.” —Dolores Huerta

“When you have a conflict, that means that there are truths that have to be addressed on each side of the conflict. And when you have a conflict, then it’s an educational process to try to resolve the conflict. And to resolve that, you have to get people on both sides of the conflict involved so that they can dialogue.” —Dolores Huerta

“Our ultimate objective in learning about anything is to try to create and develop a more just society.” —Yuri Kochiyama

“Don’t become too narrow. Live fully. Meet all kinds of people. You’ll learn something from everyone. Follow what you feel in your heart.” —Yuri Kochiyama

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## READINGS, PRAYERS FOR OPENING AND CLOSING RITUALS

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**“The soul that is within me  
no man can degrade.”**

Frederick Douglass

**“It is possible to become  
discouraged about the  
injustice we see every-  
where. But God did not  
promise us that the world  
would be humane and just.  
He gives us the gift of life  
and allows us to choose the  
way we will use our limited  
time on earth. It is an  
awesome opportunity.”**

Cesar Chavez

“[W]e can make clear what peaceful coexistence means. It means living in peace and friendship with another kind of society—a fully integrated society where the people control their destinies, where poverty and illiteracy have been eliminated, and where new kinds of human beings develop in the framework of a new level of social living.” —Paul Robeson

“If there is no struggle, there is no progress. Those who profess to favor freedom, and deprecate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning.”

—Frederick Douglass

“Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or both. The limits of tyrants are prescribed by the endurance of those whom they oppress.” —Frederick Douglass

“From the depth of need and despair, people can work together, can organize themselves to solve their own problems and fill their own needs with dignity and strength.” —Cesar Chavez

Go Forward With Courage. When you are in doubt, be still, and wait; when doubt no longer exists for you, then go forward with courage. So long as mists envelop you, be still; be still until the sunlight pours through and dispels the mists—as it surely will. Then act with courage.

—Ponca Chief White Eagle (1800’s to 1914)

When you were born, you cried and the world rejoiced. Live your life so that when you die, the world cries and you rejoice. —White Elk

May the stars carry your sadness away,  
May the flowers fill your heart with beauty,  
May hope forever wipe away your tears,  
And, above all, may silence make you strong.

—Chief Dan George

O’ GREAT SPIRIT  
help me always  
to speak the truth quietly,  
to listen with an open mind  
when others speak,  
and to remember the peace  
that may be found in silence.

—Cherokee Prayer

Peace and happiness are available in every moment.  
Peace is every step. We shall walk hand in hand.  
There are no political solutions to spiritual problems.  
Remember: If the Creator put it there, it is in the right place.  
The soul would have no rainbow if the eyes had no tears.  
Tell your people that, since we were promised we should never be moved,  
we have been moved five times. —An Indian Chief, 1876.

Great is, O King,  
Our happiness in thy kingdom.  
We dance before thee, our king,  
By the strength of thy kingdom.  
May our feet be made strong;  
Let us dance before thee eternally.  
Give ye praise to him above  
Who is worthy of praise. —Zulu South Africa

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**Grandfather, look at  
our brokenness.  
We know that in all creation  
Only the human family  
Has strayed from the  
Sacred Way.  
We know that  
we are the ones  
Who are divided and  
we are the ones  
Who must come  
back together  
To walk in the Sacred Way.  
Grandfather, Sacred One,  
Teach us love,  
compassion and honor  
That we may heal the earth  
And heal each other.**

Ojibwa, Ontario

Our country needs us  
Lord, we pray for ourselves and for others of this country,  
For the youth of Africa, and of the world.  
We are awakening  
And we do not know if we are strong enough  
To carry the responsibility that awaits us.  
Our countries are looking to us.  
Old people look at us critically,  
They scold us and, even worse, think we are silly.  
What shall we do?  
We have not yet had any experience,  
And we are not yet mature enough to be leaders.  
We come to you, Lord.  
You understand us. You have experience.  
You know what we must do and how to do it.  
You can lead us.  
So that we may be the hope of our beloved countries.  
Help us contribute our share to development,  
Here in Africa and beyond.  
Let us be servants to our countries,  
The engine in the car driving towards a good future.  
Remove our fears and misgivings.  
We ask you, Lord, let us be good road signs  
With your Holy Spirit and in your Holy Name  
Everything is possible. Amen. —Ghana

Oh our Father, the Sky, hear us and make us strong.  
Oh our Mother the Earth, hear us and give us support.  
Oh Spirit of the East, send us your wisdom.  
Oh Spirit of the South, may we tread in your path of life.  
Oh Spirit of the West, may we always be ready for the long journey.  
Oh Spirit of the North, purify us with your cleansing winds.  
—Lakota, South Dakota

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**May God give happiness  
To the person who gives  
happiness to others.  
I pray for power  
and courage  
To defend the good.  
O God, grant me peace  
and blessings.**

Gatha Song (Zoroastrian)

All good that a person does to another returns three fold in this life; harm is also returned three fold. —Wicca

Come let us go up to the mountain of the Lord,  
That we may walk the paths of the Most High.  
And we shall beat our swords into plowshares  
And our spears into pruning hooks.  
Nation shall not lift up sword against nation  
—neither shall they learn war any more. —Isaiah (Jewish and Christian)

I desire neither earthly kingdom, nor even freedom from birth and death.  
I desire only deliverance from grief of all those afflicted by misery.  
Oh Lord, lead us from the unreal to the real from darkness to light from death to immortality.

May there be peace in celestial regions.

May there be peace on earth.

May the waters be appeasing.

May herbs be wholesome and may trees and plants bring peace to all.

May all beneficent beings bring peace to us.

May thy wisdom spread peace all through the world.

May all things be a source of peace to all and to me.

Om Shanti, Shanti, Shanti (Peace, Peace, Peace)

O Krishna, Lord of Yoga! Surely blessing, and victory, and power shall not fail for Thy most mighty sake. —Bhagavad-Gita, XVIII (Hinduism)

What we are is the result of what we have thought, is built by our thoughts,  
is made up of our thoughts.

If one speaks or acts with an impure thought, suffering follows one,  
like the wheel of the cart follows the foot of the ox.

What we are is the result of what we have thought, is built by our thoughts,  
is made up of our thoughts.

If one speaks or acts with a pure thought, happiness follows one,  
like a shadow that never leaves. —Dhammapada (Buddhism)

We are visitors on this planet.

We are here for ninety or one hundred years at the most.

During that period, we must try to do something good, something useful,  
with our lives.

If you contribute to other people's happiness, you will find the true goal, the true meaning of life. —His Holiness Tenzin Gyatso, The XIV Dalia Lama (Buddhism)

The Master said, “When walking in a group of three, my teachers are always present. I draw out what is good in them so as to emulate it myself, and what is not good in them so as to alter it in myself.” —Confucianism, Analect 7.22

I am grateful for the blessings of the kami and my ancestors  
and will practice my faith with brightness, purity and sincerity.  
I will dedicate myself to serve and benefit the world and all peoples.

I will fulfill my life mission as guided by the kami,  
Dedicating myself with sincerity to achieve peace for the world  
and for my nation.  
From my heart, I will humbly follow and respect the kami,  
praying for harmony, prosperity, and peace for all nationals of the world.  
—Kei Shin Seikatsu No Koryo (Shintoism)

(Qu’ran 2:153)

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**Oh you who believe!  
Seek help with patient per-  
severance and prayer, for  
God is with those  
who patiently persevere.**

Blessed are the peacemakers, for they shall be known as the Children of God. But I say to you that hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To those that strike you on the cheek, offer the other one also and from those who take away your cloak, do not withhold your coat as well. And as you wish that others would do to you, do so to them.  
—Jesus (Gospel of Mathew).

I lift up my eyes to the hills – where does my help come from?  
My help comes from the Lord, the Maker of heaven and earth.  
He will not let your foot slip  
He who watches over you will not slumber;  
Indeed, he who watches over Israel will neither slumber nor sleep.  
The Lord watches over you  
The Lord is your shade at your right hand.  
The sun will not harm you by day, nor the moon by night.  
The Lord will keep you from all harm – he will watch over your life.  
The Lord will watch over your coming and going  
Both now and forever evermore. —Psalm 121 (Jewish and Christian)

Lord, let the light of your glory shine upon us  
And lead us through the darkness of this world  
To the radian joy of our eternal home.  
We ask this through our Lord Jesus Christ, your Son,  
Who lives and reigns with you and the Holy Spirit, one God, forever and ever.  
—The Liturgy of Hours (Catholic).

Almighty God and Creator, You are the Father of all people on the earth.  
Guide, I pray all nations and their leaders in the ways of justice and peace.  
Protect us from the evils of injustice, prejudice, exploitation, conflict and war.  
Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find justice, peace and freedom. Unite us in the making and creating of the tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in har-

mony and friendship as brothers and sisters created in Your image, to your honor and praise. Amen. —Orthodox Christian.

“Be sure We shall test you with something of fear and hunger, some loss in goods, lives, and the fruits of your toil. But give glad tidings to those who patiently persevere. Those who say, when afflicted with calamity, ‘To Allah we belong, and to Him is our return.’ They are those on whom descend blessings from their Lord, and mercy. They are the ones who receive guidance. —(Qu’ran 2:155-157)

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**Spirit of Life, come unto me**

**Sing in my heart all the stirrings of compassion**

**Blow in the wind, rise in the sea**

**Move in the hand giving life the shape of justice**

**Roots hold me close, wings set me free**

**Spirit of Life, come to me, come to me.**

Carolyn McDade  
(Unitarian Universalist)

From every race and land,  
The victim of our day,  
Abused and hurt by human hands,  
Are wounded on life’s way.  
The priest and Levite pass  
And find not time to wait.  
The pressing claims of living call;  
They leave them to their fate.  
But one of different faith  
To care he felt compelled.  
His active love like Jesus’ own  
Uplifted, healed and held.  
May this example lead,  
Inspire and teach us all  
That we may find in others’ faith  
The God on whom we call. —Hymn of the Good Samaritan

For when I came into the silent assemblies of God’s people I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up. Robert Barclay —(Quaker)

May the entire universe be blissful;  
May all beings be engaged in each other’s well being.  
May all weakness, sickness and faults vanish;  
May everyone be healthy, peaceful, and blissful everywhere. —Jain

Most Gracious Lord,  
Master, Messiah, and Saviour of humanity,  
We greet Thee in all humility.  
Thou art the First Cause and the Last Effect,  
The Divine Light and the Spirit of Guidance,  
Alpha and Omega.  
Thy Light is in all forms,  
Thy Love in all beings:  
In a loving mother, in a kind father, in an innocent child, in a helpful friend,  
and in an inspiring teacher.



Allow us to recognize Thee  
In all holy names and forms,  
As Rama, as Krishna, as Shiva, as Buddha,  
Let us know Thee as Abraham, as Solomon,  
As Zarathustra, as Moses, as Jesus, as Mohammed,  
And in many other names and forms, known and unknown to the World.  
We adore Thy past, Thy Presence deeply enlightens our being, and we look  
for Thy blessing in the future.

O Messenger, Christ, Nabi, the Rasul of God!  
Thou whose heart constantly reacheth upwards,  
Thou comest on earth with a message  
As a dove from above when Dharma decayeth, and speakest the Word  
which is put into Thy mouth as the light filleth the crescent moon.  
Let the star of Divine Light, shining in Thy heart be reflected in the hearts of  
Thy devotees.  
May the Message of God reach far and wide,  
Illuminating and making the whole humanity as one single brother in the Fa-  
therhood of God. Amen. —Sufi Islam.

God's presence is perceived through the Guru's word:  
One who thus serves the Lord feels satisfied;  
He then ever dwells on the Word and is enthused.  
—Rehit Maryada, Code of Conduct, 3 (Sikh).

Lady of the silver moon  
Enchantress of the night  
Protect me and mine within this circle fairly cast.  
Earth Mother, mother of the sleeping earth,  
Keep safe all who gather here  
Within the protective shelter of your arms.  
By the earth that is Her body,  
By the air that is Her breath,  
By the fire that is Her bright spirit,  
And by the living waters of Her womb,  
Our circle is cast,  
None shall come to harm here,  
From any forces,  
On any level.  
As we will,  
So shall it be done.  
As we will,  
So mote it be. —Madelyn Alt (Wiccan)

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**May fanaticism and reli-  
gious bigotry be unknown,  
All humanity enter the  
bond of brotherhood, souls  
consort in perfect agree-  
ment, the nations of earth  
at last hoist the banner of  
truth and the religions of  
the world enter the diving  
temple of oneness, for the  
foundations of the heavenly  
religions are one entity.**

Abdu'l-Baha (Bahai)

## SONGS FOR INTERFAITH SOCIAL JUSTICE WORK

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- Abide with me, by Afro-Blue. Album: Freedom in Song
- Bridge over troubled Water, by Aaron Neville. Album: Devotion
- Elephant Power, by MC Yogi. Album: Elephant Power
- Fellowship, by Lizz Wright. Album: Fellowship
- For Good, from musical, Wicked
- God is in, by Billy Jones. Album: Life so far.
- Heaven Down Here, by Tuck and Patti. Album, Learning How to Fly
- He ain't heavy, he's my brother, by Al Green. Album, Testify: The best years of the A&M
- I am light, by India Arie. Album, SongVersation
- I don't feel no-ways tired, by The Riverside Choir. Album: Riverside Choir Sings Spirituals
- I need you to survive, by Hezekiah Walker. Album, The Essential Hezekiah Walker
- If I can help somebody, by Mahalia Jackson. Album, The Essential Mahalia Jackson
- Imagine, by John Lennon. Album: Imagine.
- Kumbaya, by Kurt Carr and the Kurt Carr Singers. Album, No One Else
- Salt, by Lizz Wright. Album, Salt
- Seasons of love, from the Broadway musical, "Rent"
- Sing, by Glee Cast Version. Album: Glee: The Music.
- Step inside your skin, by David Wilcox. Album: What you Whispered
- Strength, courage and wisdom, by India Arie. Album Accoustic Soul
- "Swimming to the other side" by Pat Humphries. Album: "Hands"
- The Inside of My Head, by David Wilcox. Album: What You Whispered.
- There is only love, by Karen Drucker. Album: Songs of the Spirit
- True Colors, by Cyndi Lauper; Album: Twelve Deadly Guns
- Somewhere, from West Side Story, by Phil Collins. Album, Songs of West Side Story.
- Wide Awake by Tuck and Patti Andress. Album: "Learning how to Fly
- Yes we can can by Allen Toussaint. Album: Our New Orlean

**Zipper Songs** [replace phrases in italics]

- I've got *peace like a river* in my soul (love like an ocean; pain like an arrow; tears like raindrops; strength like an mountain; joy like a fountain)
- I woke up this morning with my mind *stayed on freedom*. Hallelujah!  
(*Walking and talking with my mind; singing and praying with my mind;*)
- I'm on my way *to the freedom land* – I'm on my way, Great God, I'm on my way (and I won't turn back)
- Come and go with me to that land (there'll be freedom in that land; justice in that land; singing in that land)
- *We shall overcome* – some-day. Oh, deep in my heart, I do believe, we shall over-come someday (we'll walk hand in hand, we shall live in peace, we are not afraid)

**SINGING THE JOURNEY (THE TEAL HYMNAL)**

**Hymn 1010** We Give Thanks

**Hymn 1023** Building Bridges

**Hymn 1040** Hush! Somebody's Calling My Name

## COMMUNITY ORGANIZING TO BUILD LOCAL INTERFAITH SOCIAL JUSTICE ACTION GROUPS

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An interfaith community of people organized to stand up for a social justice issue of concern to your local community: Such a group may not yet exist but there are countless resources that can guide your efforts.

### DEFINITIONS OF COMMUNITY ORGANIZING

Youth Empowerment America defines community organizers as those who “bring people together to find ways to not only enhance their own lives but also ensure that the lives of future generations do not make the same mistakes made by previous generations” (yeamerica.org). Other organizations such as Project South (projectsouth.org) use “education techniques as an organizing tool to build a base of skilled leadership that directly challenges racism and poverty at the roots.”

The principles of community organizing draw from a range of sources, such as Alinsky-style, feminist, people of color/anti-racism, labor union, queer, youth, faith-based, intercultural, etc. community organizing. Much of the language of local community organizing assumes a disenfranchised, marginalized, targeted, and/or disempowered neighborhood or group of people that are brought together by an organizer. In most cases, the intention of com-

munity organizing is to take power from inauthentic, unworthy, irresponsible and/or oppressive systems by broadening the variety of voices that define the issues, and the number of actors engaged in policy decision-making and resource distribution. The victories of community organizing can be measured by successful “actions” (non-violent direct action tactics such as guerrilla theater, sit-ins, boycotts, etc.) that are part of a larger strategy to create new legislation, new policies, new curriculum, and so on. Ultimately most community organizing efforts envision the possibility of another world/system in our lifetime through the dismantling of oppressions and the creations of new human relationships (See Building a Movement, <http://buildamovement.org>, the United States Social Forum, <https://www.ussocialforum.net/whatwebelieve>, or the World Social Forum, <https://fsm2016.org/en/sinformer/fsm-2016/>).

In the case of users of the We Who Defy Hate curriculum, people from various faith and ethical communities work together to take power from people and institutions that promote hate—based on religion, race, sex, class, sexuality, (dis)ability, gender, age, language, citizenship status, etc.—by being upstanders for social justice in their local communities. An assumption of the We Who Defy Hate curriculum is that there is no single community organizer from a single faith/ethical tradition who is exercising public leadership. The victories may include a spiritual/ faith/ religious/ component that distinguishes them from secular organizing.

## **HOW TO ORGANIZE A COMMUNITY**

As do many organizations, the Community Organizing and Family Issues identifies three steps to community organizing: 1) team building, 2) community outreach, and 3) policy and systems change (see Community Organizing and Family Issues in the resource list).

### **TEAM BUILDING**

The We Who Defy Hate curriculum is the first step toward building a team of committed interfaith social justice upstanders. In addition to the principles of interfaith social justice action described in the WWDH curriculum, team building requires a reflection on the impact of racism, defined by the People’s Institute for Survival and Beyond, as the single most critical barrier to building effective coalitions for social change (see Undoing Racism). In his book, Tracy (2011) describes organizing in 1960s Chicago and what the Black Panthers referred to as intercommunalism, or “tangible opportunities for unity that are built when organizers build a base and make deliberate choices to foster connections using self-determination to make decisions and also to be accountable to one another in a structured coalition.”

## COMMUNITY OUTREACH

Starting a conversation with your friends and family is one step to reaching out to bring new people into an interfaith movement to defy hate. The WWDH curriculum in Part 5 describes one process for reaching out to people who share the same faith/ethical tradition. Beyond these familiar groups, some of the ways to bring new people into the work is to articulate a clearly defined vision for how to conduct non-oppressive human relationships; food, music, visual art, and humor help. Short-term, winnable tactics that are deeply and widely felt help to build confidence in the growing interfaith leadership group of upstanders.

## SYSTEMS CHANGE

From the relationships and the shared stories of people's life experiences will come the solutions for dismantling hate and creating local solutions to local problems. A deep belief in an organic, democratic, shared process of thinking and acting prevents us from articulating a pre-determined local outcome. We might propose, however, that a first step is to imagine what a local community looks like that is free of oppression, and to list the elements and systems that currently uphold oppression. Which of the top three elements and systems can you dismantle in the next week/ month/ year?

## COMMUNITY ORGANIZING

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Adapted by Jenice L. View  
from Source: [http://www.yeamerica.org/values\\_and\\_strategies\\_for\\_successful\\_community\\_organizing](http://www.yeamerica.org/values_and_strategies_for_successful_community_organizing)

- 1. Be easy to understand. A good issue should not require a lengthy and difficult explanation.** It is important to word promotion material accordingly. As above strengthening community and completion of a functional structure are the basic core.
- 2. Broad diversity and all inclusiveness bring as many relevant perspectives into the thinking as possible.** Everyone is a leader and has talent, skills and ideas to bring to bear.
- 3. Articulate vision, caring, and responsibility and rather than anger or fear.** Using fear tactics is unsustainable and eventually people get tired of it. They will much more easily gravitate towards the virtue energy, as will you.
- 4. To recruit ever more allies, identify systems and structures that sustain hate, rather than attacking or embarrassing people caught by the structures.** This is an expansion of the first point. There are always an infinite supply of potential new allies to the cause and strengthening this aspect. With the commitment and focus on making allies, it will make the work feel better. Someone you might think is an enemy could easily one day become another one of your allies.

5. **Propose solutions even as you protest wrongs.** People find joy in working on solutions. When people come together and experience true teamwork with their neighbors then they will be empowered to find other ways to come up with other solutions to other problems they are faced with.
6. **Work for the common good and not for self-interest.** Community organizing works best when there is the common good's interest at heart. Everyone believes in the common good and will therefore offer their support.
7. **Create and celebrate "small" victories, toward eliminating hate.** Build a certain number of "bricks" which are then used to build a particular structure within a certain timeframe; this way, all participants can enjoy in the success of completion of the project and have cause for celebration and joy.
8. **A shared commitment to struggle together for positive change is threefold: personal, interpersonal and global.** The journey to successful interfaith social justice action will not only be easy and without struggle. In signing up for community organizing and making positive changes we understand that there will be obstacles that make the struggle. The struggle is not a masochistic need for pain, it is simply an understanding that there will be effort required.
9. **Be up front about the need for financial resources to support community organizing.**

## CHECKLIST OF BASIC PRINCIPLES OF DEMOCRATIC ORGANIZING

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This checklist is designed to raise issues for organizers and activists. It is incomplete and debatable -- you will want to add your own principles, or change some that are here. Use this checklist to see if you are doing all you can to make your organizing democratic and participatory.

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Adapted by Jenice L. View for interfaith social justice action groups, Matt Noyes' adaptation of *The Troublemaker's Handbook*, by Dan LaBotz, Labor Notes 1989)

- **Work with others. Organizing means working together to make change.** Isolation and individual solutions are not paths to democracy and power. A one-person operation or a small clique is doomed from the start. There is no substitute for an organized, democratic group. Be patient and supportive and keep your eyes on the prize. Make it clear to your group that you need each other, and that there is room for them in your group—not just as foot soldiers, but as full, equal participants and leaders.
- **Question Authority. You want people to think and use their judgment.** Do people challenge the haters? Speak out in meetings? Do they demand accountability, and ask hard questions? Support others when they

do this—even when they are questioning you. In your group, encourage discussion, questions, and debate.

— **Confront Haters. You want people to “speak truth to power.”**

Organize actions where people stand up to the haters. Use all the tools available to you—to get people involved in putting direct pressure on haters. Teach people to be smart about it so they do not get set-up—be a “model upstander”—but take the fight to haters where they are.

— **Spread information, knowledge, and skills.**

Give people the information they need, or—better yet—teach them how to get it for themselves. Do you know how to get data? A copy of the legislation? Answers about legal rights? Do you know how to file, investigate, and present grievances? How to run an action? How to plan and run a meeting? Your group should be a school for organizing. Do not hoard knowledge or information, even if it takes time to spread it out.

— **Get people involved in collective activity.**

We learn how to act collectively by doing it. Start where people are and escalate—from wearing a sticker, to signing a petition, to participating in a public protest, up to bigger actions—always working together.

— **Use creativity and make organizing fun.**

Use cartoons, songs, costumes, contests, etc.—appeal to your group’s sense of creativity and humor.

— **Practice democracy within your group.**

This is what democracy looks like. Use your meetings and actions to give people a working example of democracy. Encourage people to think, question, challenge each other, but also to reach decisions, take actions, and follow-up. Practice group-centered leadership -- where leaders help others participate and contribute to build a strong group.

— **Bring in potential activists.**

There are different levels of knowledge and involvement—from the core activist, to the regular activists, to the passive supporters. Get your regular activists to play a more central role, and bring your supporters into some kind of activity. When you plan an action, think about who you want to reach and how you can bring them closer. Core activists need to turn over some of their work as the group grows.

— **Build dialogue and unity across potential divisions.**

Inequality and democracy do not mix. Haters will try to split you up by race, gender, language, sexual orientation, job title, whatever they can find. The goals and priorities of your group and its activists and leaders need to include every group of people. What issues do you share? Do you include people from the different groups in planning, organizing, leading, and taking action? Do you speak one-on-one with people in each group?

— **Talk to co-faithful and interfaithful one-on-one.**

Use one-on-one all the time. By talking person-to-person, you build relationships and learn about people's concerns, interests, and skills. One-on-one is mostly asking questions and listening. Make it part of everything you do: give a person a flyer and talk with her about it, instead of dumping a pile of flyers on a table.

— **Organize the organizers: build a network.**

You will need to organize the one-on-one contact so that one person is not trying to talk one-on-one to fifty people. Make a list of members, divide it up, and recruit people to talk one-on-one to a set number of contacts, then report back. Keep a database of members with phone number, e-mail, address, job, shift, etc. and a note about their interests and talents. Use your network to spread the work around—you will create more leaders and avoid burning out your core group.

— **Think strategically and act methodically.**

Be aware of every part of organizing: brainstorming, analyzing, planning, assigning tasks, acting, and evaluating. Take the time to set clear goals for the long term, medium term and short term. Discuss the advantages and risks of actions you are planning. Have a backup plan. Be "SMART", make sure every task is Specific, Measurable, Assigned to a person, Realistic, and Timespecific. After the action, assess your work and set new goals.

— **Pay attention to roles.**

Look at your group: Who decides? Who acts? Who has information? Who asks questions? Who answers? Who makes the plans? Who does the boring or interesting work? Who learns or teaches? Who is at the meeting? Who speaks for the group? The more people do, the stronger they become.

## TWENTY PRINCIPLES FOR SUCCESSFUL COMMUNITY ORGANIZING—SI KAHN (2010)

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1. Most people are motivated primarily by self-interest. As a creative community organizer, you are always trying to figure out people's common self-interest, the glue that binds political organizations and movements.
2. Institutions and people that hold power over others are rarely as united as they first appear. If you can't get a person or institution to support you, you want to do everything in your power to convince them that it's in their best self-interest to stay out of the fight.



3. Start the process of strategy development by imagining that instant just before victory. Then, working backwards, do your best to figure out the steps that will lead to that moment.
4. It is generally useful, as a part of any creative community organizing campaign, to advocate for a positive as well as to oppose a negative.
5. The more complicated a strategy or tactic, the harder it is to carry out, and the less likely that it will be successful. You can ask a few people to do a lot of things, particularly if they're committed activists. If you want hundreds or thousands of people to participate in a campaign, you need to ask the great majority of them to do one thing, and only one.
6. You need to believe that human beings, no matter how much they may hate each other, can somehow find some common connection. To do that, leave your stereotypes at the door.
7. In real life and in actual campaigns for justice, the people are always partly united, partly divided. It's up to you to reinforce unity and to compensate for the divisions among the people with whom you work.
8. Don't ever let anyone tell you that demonstrations were only effective in the 1960s—that in the twenty-first century, we need to find other, less confrontational ways to make our voices heard.
9. Be absolutely certain that the people you work with truly understand the risks they're taking, the things that could go wrong, the losses they might suffer, before they make the decision to act, individually or together.
10. One of the greatest skills an organizer can have is the ability to frame and ask questions in ways that make people not only want to answer them, but also to think deeply, and in unexpected ways, about what the answers might be.
11. Laughter really is therapeutic, and hope does heal. Be cheerful in the face of adversity, and help others feel that way.
12. The more sure you are of yourself, of your experiences in other communities and campaigns, the more you have to struggle to avoid the arrogance of thinking you know what is right for others.
13. When an institution that has a responsibility to everyday people fails to do its job, one option is to build another organization to challenge the first one and force it to do the right thing. The other option is not only to build an alternative organization, but to use it as the base for a campaign to take over the original one.
14. When those who have been without power gain it, there is no guarantee that they will exercise it more democratically than those who have had it before.
15. The power of culture can be an antidote to people's inability to see beyond their "own people" or situation. Culture can transform conscious-

ness and make social change transformative rather than merely instrumental.

16. Organizers are often unjustly accused by those in power of inciting violence. That's a lie, and it needs to be put to rest. It's just a tactic the opposition uses to discredit your organization. To shut down a prison; to drive an exploitative enterprise out of business; to make sure a sexual harasser is fired—that is not violence. It's justice.
17. Go not only with what you know, but with whom you know. Even in the Internet age, personal relationships still count, especially when you're asking people to do something. When recruiting volunteers, give them a specific list of campaign needs from which they can choose.
18. It's quite easy to slide from helping organize a community to becoming its leader and spokesperson—even though you're not really a member of that community.
19. We can never truly predict what human beings working together can accomplish, and therefore we can never compromise with injustice.
20. The beloved community of which Dr. King spoke, rather than something we reach some day in the future, may be something we experience a little bit every day while, as creative community organizers, we walk and work towards it.

## A CULTURALLY INCLUSIVE LIST OF RESOURCES ON COMMUNITY ORGANIZING

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The Association for Union Democracy [www.uniondemocracy.org](http://www.uniondemocracy.org)

Center for Intercultural Organizing: [http://www.interculturalorganizing.org/?page\\_id=2276](http://www.interculturalorganizing.org/?page_id=2276)

Cherney, D. (n.d.) 20 Rules of Activism (a work in progress), Retrieved from <http://organizingforpower.org/organizing-resources/>

Community Organizing and Family Issues: <http://www.cofionline.org/learn-how/training-manuals/>

From Activism 2 Organizing, Occupy, Neighborhood Organizing and National Convergences: Race and Class Struggles in Chicago and Beyond (2011), Retrieved from <http://activism2organizing.tumblr.com/post/23064718067/occupy-neighborhood-organizing-national>

Kahn, S. (2010). Twenty Principles for Successful Community Organizing Retrieved from: [http://www.alternet.org/story/145924/20\\_principles\\_for\\_successful\\_community\\_organizing](http://www.alternet.org/story/145924/20_principles_for_successful_community_organizing)

Minkler, M. (2012) *Community Organizing and Community Building for Health and Welfare*, 3<sup>rd</sup> Edition. New Brunswick, NJ: Rutgers University Press.

Organizing for Power, Organizing for Change, Retrieved from: <http://organizingforpower.org/organizing-resources/>

Project South: Institute for the Elimination of Poverty & Genocide, Retrieved from <http://projectsouth.org/about-updated/>

Tracy, J. & Sonnie, A. (2011). *Hillbilly Nationalists, Urban Race Rebels, and Black Power: Community Organizing in Radical Times*. CITY: Melville House.

Undoing Racism -The People's Institute for Survival and Beyond, Retrieved from <http://www.pisab.org/our-principles>

Youth Empowerment America, *Community Organizing: Definition, Purpose and Values and Strategies for Success*. Retrieved from [http://www.yeam-erica.org/values\\_and\\_strategies\\_for\\_successful\\_community\\_organizing](http://www.yeam-erica.org/values_and_strategies_for_successful_community_organizing)

*Also:*

Community Learning Partnership ([communitylearningpartnership.org](http://communitylearningpartnership.org)) put together *Community Organizing 101 – Instructor's Syllabus* that includes the annotated bibliography below (Source: [http://communitylearningpartnership.org/networker/digital\\_library/share/docs/CLP.CO101.Syllabus-Guide.12.10.12.pdf](http://communitylearningpartnership.org/networker/digital_library/share/docs/CLP.CO101.Syllabus-Guide.12.10.12.pdf))

Alinsky, S. (1971). *Rules for radicals*. New York: Vintage Press.

Classic text outlining the main ideas of pragmatic radicalism authored by a key figure in the history of community organizing.

Brown, M.J. (2007). *Building powerful community organizations: A personal guide to creating groups that can solve problems and change the world*. Chicago, IL: Long Haul Press.

A guidebook with stories, personal exercises and lessons learned from direct experience. Provides worksheets, activities and includes an annotated bibliography.

Kahn, S. (2008). *Creative community organizing: A guide for rabble-rousers, activists, and quiet lovers of justice*. San Francisco, CA: Berrett-Koehler.

Organizer and musician Si Kahn regales us with entertaining, funny, sad, dramatic, and inspiring tales of his work in some of the most important progressive struggles of the past fifty year—the Southern civil rights movement, the Harlan County coal miners' strike, the fights to abolish prison privatization and immigrant family detention.

Mann, E. (2011). *Playbook for progressives: 16 qualities of a successful organizer*. Boston, MA: Beacon Press.

This comprehensive guide articulates pragmatically what is required in the often mystifying and rarely explained on-the-ground practice of organizing. Mann distills lessons he learned from over forty years as an organizer, as well as from other organizers within the civil rights, labor, LGBT, economic justice, and environmental movements. Especially useful for connecting the political

dimensions of organizing to effective strategy and tactics, especially in relation to the role of the organizer.

Midwest Academy Organizing for Social Change (2010). *Midwest Academy manual for activists*, 4th Edition Orange County, CA: Forum Press.

A comprehensive manual produced by the Midwest Academy for grassroots organizers working for social, racial, environmental and economic justice at the local, state and national levels. Includes skill-based chapters with extensive practical examples.

Minieri, J. & Getsos, P. (2007). *Tools for radical democracy: How to organize for power in your community*. San Francisco: Jossey-Bass.

An essential resource for grassroots organizers and leaders, students of activism and advocacy, and anyone trying to increase the civic participation of ordinary people. Links both skill-based trainings and content as well as many examples of effective organizing campaigns.

Pyles, L. (2009). *Progressive community organizing: A critical approach for a globalizing world*. New York: Routledge.

This interdisciplinary textbook offers a comprehensive view of the central issues facing progressive community organizers who seek to mobilize those negatively impacted by local, national, and global social policies and practices. Intended for both undergraduate and graduate students in social work, it aims to articulate the depth of the subject by introducing students to the philosophical, political, and sociological theories that inform community organizing and advocacy.

Salomon, L.R. (1998). *Roots of justice: Stories of organizing in communities of color*. San Francisco: Jossey-Bass

These are the stories of people who fought back against exploitation and injustice--and won. From the Zoot Suiters who refused to put up with abuse at the hands of the Navy, to the women who organized the welfare rights movement of the 1970s. Provides useful historic examples of organizing in communities of color in the US.

Sen, R. (2003) *Stir it up: Lessons in community organizing and advocacy*. San Francisco, CA: Jossey-Bass.

Examines the primary components of community organizing, using case examples of several initiatives to organize women, including exploring race and gender in organizing. Worksheets and tools provided.

Staples, L. (2004). *Roots to power: A manual for grassroots organizing*. Westport, CT: Praeger.

This how-to manual presents strategies, tactics, methods, and techniques that community members can use to set their own goals, select issues, campaign for these issues, recruit members, develop leaders, hold effective meetings, conduct research, lobby politicians and legislators, and get the word out to the media.

Szagos & Szagos, (2007). *We make change: community organizers talk about what they do—and why*. Nashville, TN: Vanderbilt University Press.

Fourteen in-depth profiles tell the life stories of a cross-section of the diverse people who choose the life of an organizer. Other chapters, focused on issues of organizing, are tapestries of experience woven from the 81 interviews the authors conducted. Provides a useful introduction to what organizers do in their daily lives.

Warren, M. & Mapp, K.(2011). *A match on dry grass: Community organizing as a catalyst for school reform*. Cambridge, UK: Oxford.

Case studies of community organizing throughout the United States to improve and reform public education. Not necessarily an introductory text, but provides excellent examples and descriptions of contemporary organizing campaigns. Companion website also available.

# SURVEY

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**Click here  
for an online survey**

**Your feedback will enable us to keep this curriculum updated and alive, so it will continue to change lives to change the world.**

**Please take a moment to fill this form and send it back to:**

**defyhate@meadville.edu**

**or**

**The Fahs Collaborative  
at Meadville Lombard  
Theological School  
610 South Michigan Ave.  
Chicago, IL 60605**

**or**

**take an online survey at**

**<https://www.surveymonkey.com/r/defyhate>**

**Thank you.**

Name:

Email:

Your community/faith tradition:

Interfaith partners you collaborated with:

What aspect of the curriculum do you feel worked?

What do you wish were different in the curriculum?

Did you plan to follow up with your interfaith partners?

Yes  No

If yes, how often?

Do you and your interfaith partners have a plan for a social justice action?

Yes  No

If yes, what is the action for?

Are there other things you would like to share with us about the curriculum?

# **We Who Defy Hate**

AN INTERFAITH PREPARATION  
FOR SOCIAL JUSTICE ACTION



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