

YOUTH FOR ENVIRONMENTAL SANITY



YES! ACTION CAMPS ACTIVITIES FACILITATION MANUAL

Compiled By: YES!, 420 Bronco Rd., Soquel, CA 95073-9510
PHONE: (831)465-1091 • **FAX:** (831)462-6970
WEB: www.yesworld.org • **E-MAIL:** camps@yesworld.org

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Dear Friend,

When I started YES! in the spring of 1990 (at the age of 16), I didn't know that we would reach hundreds of thousands of people with a call to action for a better world, or play a part in mobilizing our generation for positive change. I *did* know that our people and our planet were in a crisis, that many youth were losing hope, and that we had to do what we could to turn things around.

YES! was born out of a prayer. A prayer to be of service in a world enshrouded in pain. A prayer to help young people see their power, and believe in themselves. A prayer that somehow, in some way, YES! might be part of the great work that is so needed in these troubled times.

In our first twelve years, YES! informed, inspired, and empowered more than 620,000 students in schools nationwide. We facilitated hundreds of day-long youth empowerment workshops. And we organized and facilitated 73 week-long YES! Camps in seven countries, reaching young people from 45 nations. The response to our work was outstanding, and nowhere did we see our impact so profoundly illustrated as in our summer camps and Youth Jams. Hundreds of letters poured in, telling us that the camp programs we offered were making an incredible difference in young people's lives.

I think the most important single thing YES! events offer is perhaps also the simplest. Respect. A safe environment for young people to talk about what really matters to them, and to know that they will be listened to and accepted. So many young people feel isolated, like they are the only ones who care about our world. At YES! Camps, they discover that they are, in fact, part of a powerful and growing global community of people who care, and who are dedicated to positive change.

At YES! Camps, participants see how real change starts within each of us. They experience the powerful connections between personal and planetary health, between healing sexism and building a world of social justice, between how we relate one-on-one, and nation to nation. Because it's all connected. And every step we take in our own lives affects the lives of everyone else

Our work is constantly evolving. For many years YES!'s core focus was on empowering young people to work for a healthier environment. More recently, however, we have embraced a more broad definition of the environment, as we illumine the connections between social justice, peace, human rights and environmental sanity. This manual is, in a certain sense, representative of our whole evolution, including more than 150 exercises from our 12 years of work. Some of these haven't been used at YES! events for years, but they may be of use to yours, and thus they are included. Many will work in certain contexts or age groups, but not in others. Know your constituency, and use your own best judgement.

Every year we see how the exercises in this manual change lives, and we are reminded anew of the extraordinary importance of the work we do. And yet our work is just beginning. Will you join us?

We offer these exercises to you with hope that you will use them as they have been intended. With respect. With care. With reverence for all life. Honoring the people you work with, and the service to which this work, if it is to be truly effective, must be dedicated. Some of the exercises contained in this manual are not intended for any but a truly experienced facilitator. Some are much easier and safer to lead. All have the capacity to bring more connection, community, compassion, respect, empowerment, awareness, and joy to our world.

Yours for healthy people and a healthy planet,



Ocean Robbins, Founder & President

PS — This manual was produced for use by YES!'s trained facilitators only. We hope it will be of value to others as well, but take no responsibility for the results of using these exercises without prior training from YES! This manual is in constant revision, and we welcome your feedback and ideas. If you are interested in hiring trained YES! facilitators, please contact us.

A NOTE OF GRATITUDE

YES!'s work has evolved over many years. Our gratitude is due, first and foremost, to our event participants. They have never ceased to inspire us, challenge us, and fill us with hope for the future. What YES! events offer would be meaningless without the thousands of extraordinary people who have graced our lives and used our work as a springboard from which to grow their roots deep and spread their wings wide. This manual is dedicated to YES! Camp and Jam alumni, who span every inhabited continent and whose spirit is an essential part of every word in this manual.

We are profoundly grateful to John Robbins, who, from YES!'s inception, has been a source of extraordinary support. John has given so very freely of the incredible abundance of resources he has to offer us, and there is no doubt that YES! would never have been possible without his guidance, coaching, insights, promotion, ideas, love, fathering (literally and figuratively), and tireless support. In addition to developing many of the exercises contained in this manual, John's fundraising efforts have helped YES! to raise a large share of its budget, and his life and work have blazed a trail of social justice, environmental sanity and human consciousness upon which our work builds and grows. Thank you!

We wish to thank all of our funders, volunteers, facilitators, supporters, and camp cooks for all the support and work that has made YES! events possible.

A huge debt of gratitude is also due to all of the people and organizations that have pioneered so many of the exercises contained in this manual, and that have collaborated with us over the years. The activities herein come from a broad range of sources, including our original work as well as countless organizations and people working with groups nationwide. It would be impossible for us to attribute accurately the source of many of the wonderful activities we are blessed to be able to use, compile, and share. But some we know. We want to thank Challenge Associates, Anytown USA, Brotherhood/Sisterhood USA, 21st Century Youth Leadership Movement, The Institute for Popular Education in Mali, Community Self Determination Institute, Santa Cruz Barrios Unidos, U Can Danc African Healing Arts, Alli Starr and Art & Revolution Convergence, Cascadia Quest, Creating Our Future, the Earthstewards Network, the Gaia Education Outreach Institute, Global Exchange, John Seed, Joanna Macy & the Institute for Deep Ecology, the Oakland Men's Project, Paul Kivel and TODOS Institute, and Outward Bound. We want to thank all of the people and organizations around the world who are seeking to build community, spread awareness, and empower people of all ages to take positive action for a healthy and just future.

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AWARENESS OF THE ENVIRONMENT

Outcome:

To create spaces and experiences where people can begin to sense and *feel* their connection to the earth and all life on it.

Purpose:

Go beyond the words and intellectualizations of the environment into the deep inner awareness that we are all connected. Without a sense of connection to the life on Earth, people will not work towards it. We can teach them facts and figures until the cows come home, but if they don't experience some level of pain at the problems facing our planet, a pain that comes from feeling like, in some way, they are also being harmed, they will not work for change. By their feeling a connection to their natural environment a sense of wonder returns, and they become more open to learn about what they can do. Nature's rhythms are a natural balm for the frenzy of the city. All life can be felt as a powerful source of support that's on our side in the positive work we do and the choices we make.

1) Blind Walk

Time: 30 minutes

Debrief: 15-20 Minutes

Materials required: *some kind of blind-fold for each participant*

Suggested Group Size: 2+

Each person finds a partner, and the one of them becomes person A, and the other, person B. Person A goes first, being blindfolded and led outside by Person B, who is holding A's hand and carefully guiding A so as to avoid any dangers or jarring bumps. They can talk if they want. A must trust B, and B must be worthy of that trust. B can lead A to interesting places and to touch interesting things, such as trees, moss, dew-drops, cement, leaves, etc.

After 10 minutes, the facilitator has them switch places.

Group discussion questions:

- 1) Did you find it easier to lead or to be blind?
- 2) When you were blind, did you hear, smell or feel things you might not have otherwise noticed?
- 3) Was this hard?
- 4) What else did you notice?

2) Blind Tree Meeting

Time: 10 minutes

Debrief: 10 Minutes

Materials required: *some kind of blind-fold for each participant*

Suggested Group Size: 2+

A variation on the blind walk is as follows: A is led to a tree s/he hasn't seen before, and spends 2 minutes describing as best s/he can what s/he imagines the tree to look like, and what it feels like. Then the blindfold is removed, and A can see how the tree looks. Switch.

3) Group Blind Walk

Time: Will Vary

Materials required: *some kind of blind-fold for each participant*

Suggested Group Size: 4-50

This is a great way to guide the group somewhere special, and can bring a quality of the sacred to the activities that follow. It works best when the area across which the group is traveling is smooth, preferably cement. Especially good before a Council Of All Beings.

The group holds hands, all facing the same direction. The facilitator is at one end, and s/he is the only one with open eyes. S/he leads the group at a gentle pace. Silence is observed.

4) Projection Game

Activity Time: 25 minutes

Debrief: 10-15 Minutes

Suggested Group Size: 2+

People can do this in teams of two or three, as long as all the teams are of the same size. Each team goes off somewhere a little ways away from the others. Each person chooses an inanimate object (preferably natural, and something they can touch, such as a stick, rock, leaf, piece of dead plant, moss, hill, tree, or bark). Each person gets a turn to speak, while the other(s) listen. The speaker speaks as the object s/he has chosen, saying whatever s/he notices and/or believes about it. It can be helpful to start with just the *physical aspects* and bridge from that into our own projections. For example: "I am this stick. I'm light brown, short and plump, and young. I like to swing in the air hanging from trees. I used to be connected to a tree,

but I wanted to be closer to the Earth, so I came down to the ground. I felt pretty disconnected from everything, all the way up there..." The idea is to let a little projection seep in there: not to be completely objective. After 3 minutes, the listener(s) ask questions of the speaker, who answers as the object s/he represents.

Possible questions might include:

- 1) Do you have many friends?
- 2) Do you feel like you have a purpose in life? What is it?
- 3) Is there anything you're afraid of?
- 4) If you could say one thing to humans, what would it be?
- 5) What do you most enjoy in life?
- 6) Whatever else comes to mind.

This period lasts 3 more minutes, and then it's time to switch. When each person has had a turn, it's time to bring everyone back to the big group for a few minutes of discussion.

Questions to ask might include:

- 1) Did any of you learn anything through doing that?
- 2) Did anyone see similarities between the object you represented and yourself?
- 3) (Explain the concept of projection, and how who we are has a lot to do with what we perceive in the world. Explain how ten different people could be given the same object and say completely different things.)
- 4) How does projection affect your life?
- 5) Any other thoughts or questions?

5) Web Of Life

Time: 30-45 minutes

Debrief: 5-10 Minutes

Materials required: at least one very long roll of string or yarn

Suggested Group Size: 15-40

Participants stand in a circle. The facilitator explains that each participant will soon become a strand in the web of life. They can be animals or plants, and are asked to silently, without telling anyone, choose the life form they will be. One person starts, saying (for example) "I represent the dandelions." This person holds the end of the string. Next, someone who is directly connected to the dandelions states who they are and what their connection is to the life form that started. For example: "I am the deer, and I eat dandelions." The string is then used to connect the first and second life forms. Then another life form jumps in, stating how they are connected to the second one, and adding another strand to the web. This process continues until everyone has been included in the web. If anyone is unsure how they connect to anyone else, they can ask for help from the group. It shouldn't be too hard, because everyone is interconnected.

Now, tell the group that toxic waste has been dumped, killing one of the group's members (choose one). Have that person tug on the string, and have the two life forms attached to them state how they are impacted by the fallout from this one disaster. Have the life forms attached to them say how. Add in a few more environmental problems, finding out how each is affected by ozone depletion, acid rain, etc. We're all connected!

6) Deer Ears

Time: 30-45 minutes

Materials required: a blindfold of some kind

Suggested Group Size: 10-40

This game can be quite fun, but it only works outside, in a quiet place, and preferably in a forest with branches and twigs and such on the ground, so people make crunching sounds as they walk.

Facilitator asks: "Have you ever wondered why a deer can hear so well?" Have people cup their hands behind their ears, and notice how much better they can hear now.

- 1) Choose Deer, blindfold that person and have her/him cup ears.
- 2) Give deer a scarf to put in pants or back pocket, hanging at least a foot down in back, like a tale.
- 3) Explain that everyone except the deer is to be vocally silent.
- 4) Explain that everyone else is jealous of the deer's tale, and wants it for their own. For them, the object of the game is to take the deer's tale.
- 5) The deer's intention is to stop would-be tale thieves by pointing directly at them and shouting: "Gotcha!" People who are "Gotten" play act dying (with great drama), and then they sit in silence wherever they were caught. The facilitator determines whether or not the deer is actually pointing at the would-be-thief.
- 6) The deer can say "Gotcha!" twice as many times as there are people in the group (if there are 20 people, s/he can say it 40 times). The facilitator keeps track of how many "Gotcha!"s the deer has left, and makes sure everyone follows the rules.
- 7) The person who successfully takes the deer's tale becomes the next deer.

7) Camera

Time: 15-20 minutes

Debrief: 5-10 Minutes

Suggested Group Size: 2+

This works best in a place with beautiful nature.

Pair up. One partner plays the role of camera, while the other is the photographer. The camera shuts her/his eyes and the photographer leads him/her around like on a blind walk. Periodically the photographer presses the trigger (a pull of the earlobe), at which time the camera opens her/his eyes for a 1-3 second exposure, focusing on whatever is in front of the lens (eyes). A tap on the head after 1-3 seconds signals time to again close the shutter. After 5 minutes, the players switch roles.

8) Miracles And Mysteries

Time: 20+ minutes

Debrief: 5-15 Minutes

Materials Required: A journal or else paper, and a pen, for each participant

Suggested Group Size: 1+

This works best in a place with beautiful nature.

Each participant takes a journal and spends some time alone in nature writing down miracles and mysteries s/he observes. Things like: "How can that tree hold its branches up all day without getting tired, why does water gather in little dew drops, how can bug be so small and yet so complex," etc. Then everyone comes back to the group and shares. This can also work as a *Spirit Spot* assignment.

9) Geologic Timeline

Time: 20 minutes

Suggested Group Size: 5+

Materials Required: A 45 foot cord, and a thick black marker.

You'll need to prepare first by taking a 48 foot cord and marking it with clear, thick black lines every foot for 45 feet. If possible, wrap it in masking tape every 10 feet.

Your cord is a geologic timeline. The Earth is estimated to be 4.5 billion years old. Therefore each foot represents 100 million years. For most people, this is incomprehensible. Use this example. If a person counted from one to a million, counting once per second, it would take 11 days. If they were to count at the same pace all the way to a billion, it would take 33 years. This should begin to give them some feeling for geologic time.

Take your cord and spread it taught, in a straight line. Explain that it is a timeline and that each foot represents 100 million years, and although some people disagree, a close estimate is that the Earth is 4.5 billion years old. Be aware that some people may be creationists or Christian fundamentalists. You have to use your own judgment if that arises, but the pope does acknowledge evolution.

Put each of the below happenings on a 3 by 5 card, and pass the cards out amongst the participants (*not* in order). If there are more participants than there are cards, have teams of participants work on each card. The job of each card-holder is to place their card along the timeline as accurately as they can. The results should be interesting. After they are done, give them the below numbers and have them arrange their cards correctly. They should begin to see the concept when they notice how cluttered things get right about now. In the BIG picture, everything involving complex life forms has occurred in the recent past. Point out how recently the industrial revolution began.

- 1) Earth, 4.5 billion years ago (45 feet)
- 2) 1st Unicellular life appears, 3.5 billion years ago (35 feet)
- 3) 1st Multi-cellular life appears, 600 million years ago (6 feet)
- 4) Bone Bearing Animals, 500 million years ago (5 feet)
- 5) Fish, 400 million years ago (4 feet)
- 6) Coal Forms In East, 300 million years ago (3 feet)
- 7) Reptiles And First Birds, 150 million years ago (1 1/2 feet)
- 8) Dinosaurs, & Rockies Formed, 130 million years ago (16 inches)
- 9) Dinosaurs Extinct, 70 million years ago (7 1/2 inches)
- 10) Horses And Apes, 8 million years ago (1 inch)
- 11) Humans, 2 million years ago (1/2 inch)
- 12) Last Glacial Retreat, 10 thousand years ago (hair's width)
- 13) Pyramids, 3 thousand years ago (1/3 of a hair)
- 14) Slavery abolished, 140 years ago (1/75 of a hair)
- 14) Industrial Revolution, 100 years ago (1/100 of a hair)

10) Council Of All Beings

Time: 3-4 hours

Materials Required: mask-making materials, such as: string, cardboard, colored markers, scissors, glue, tape and glitter.

Suggested Group Size: 15-50

This only works in a quiet place with beautiful nature, and enough room for everyone to sit down comfortably. It goes best towards the end of a camp. Many people intellectually realize that we are inseparable from Nature, but few of us really experience our intimate connection with Nature. When we develop empathy for the Earth, when we realize that its pain is our pain, that its fate is our fate, we find new clarity, inspiration, and commitment. That is the purpose of the Council.

1) Begin with a group blind walk, or something else that will make the occasion feel special and ceremonial in tone, followed by a long tune-in.

2) Explain that throughout the Council, people should not get up in the middle, and there should be no cameras active.

3) After explaining the order of events and giving people the instructions they need, guide the group in some kind of invocation (pre-assigned people could stand in the north, south, east and western ends of the circle, and each invoke a different one of the four directions, or a special poem or invocation could be read). One suggested invocation (from the Northwestern USA) follows:

A N E A R T H P R A Y E R

We call upon the earth, our planet home, with its beautiful depths and soaring heights, its vitality and abundance of life, and together we ask that it:

Teach us, and show us the way.

We call upon the mountains, the Cascades and the Olympics, the high green valleys and meadows filled with wild flowers, the snows that never melt, the summits of intense silence, and we ask that they:

Teach us, and show us the way.

We call upon the waters that rim the earth, horizon to horizon, that flow in our rivers and streams, that fall upon our gardens and fields, and we ask that they:

Teach us, and show us the way.

We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards, and we ask that they:

Teach us, and show us the way.

We call upon the forests, the great trees reaching strongly to the sky with earth in their roots and the heavens in their branches, the fir and the pine and the cedar, and we ask them to:

Teach us, and show us the way.

We call upon the creatures of the fields and forests and the seas, our brothers and sisters the wolves and deer, the eagle and dove, the great whales and the dolphin, the beautiful Orca and salmon who share our

Northwest home, and we ask them to:

Teach us, and show us the way.

We call upon all those who have lived on this earth, our ancestors and friends, who dreamed the best for future generations, and upon whose lives our lives are built, and with thanksgiving, we call upon them to:

Teach us, and show us the way.

And lastly, we call upon all that we hold most sacred, the presence and power of the Great Spirit of love and truth which flows through all the universe...to be with us to:

Teach us, and show us the way.

(Chinook Blessing Litany)

4) After the invocation, participants are in silence as they wander off through the woods alone until they feel chosen by some life form, be it animal, plant, landscape or element. It doesn't have to be something they bump in to — it just has to be something they feel chooses them.

5) Each person then makes a mask representing the life-form that has chosen them. Allow about 45 minutes for the life-form selection and mask-making processes combined.

6) The facilitator(s) can make at least one or two masks that represent extinct species. These can be mounted on sticks that are stuck in the ground.

7) When the facilitator sees that masks are finished, s/he calls out: "Council-members assemble!" at which time the group gathers in a circle with masks on.

8) The facilitator explains: "We're now going to go around, with each Council member introducing her or himself by stating who they are, and what they bring to this Council. I shall start. (example) 'I am the bald eagle, and I bring the vision, wisdom and power to see clearly and to act.' Then everyone else assembled, all together, says: 'welcome bald eagle.'" (the introductions continue around the circle).

9) "Now let us begin the Council. As you can see, humans are not present, for they have lost contact with the Earth and the life that sustains them, and have removed themselves from our circle. Let us discuss how we are each affected by their activities. You may speak whenever you feel so moved."

10) Group discussion and sharing of pain continues for 20-30 minutes, until it feels like time to move on to the next stage.

11) "Now let us bring on the humans. We need four volunteers to drop their masks and become humans for a time. These four people will sit in the center of our circle, facing outward, and should not speak under any circumstances. Have we any volunteers?"

12) The humans listen while other life forms communicate to them for a few minutes, then the humans rotate, re-joining the Council with masks on, while 4 other life forms release their masks and become humans.

13) The rotation continues to happen every few minutes until everyone has had a turn as a human listening to what the Council-members have to say.

14) The last 4 humans give up humanness and return to the Council.

15) The facilitator says something to the effect of: "I have an idea, why don't we put on **human** masks so we can go into the human world and tell them what they need to hear. But we should each share a gift. We know how easy it is to forget these gifts when we put on our human masks."

15) One by one, each Council-member drops her/his mask and gives a gift to all humans (gifts should be qualities humans lack that the life form in question has, such as wisdom, kindness, joy, etc. These are qualities that they want to remember and take with them into the human world), in the process becoming a human and going to the middle of the circle.

16) Each time a life form gives a gift and becomes a human, everyone else, human and non-human, says "thank you." The number of humans who are in the middle receiving gifts grows to eventually include everyone. With each gift, the humans should be instructed to really feel themselves receiving the qualities given.

17) By the time the last life form becomes human, the humans should be feeling pretty good. The ending of the Council can be spontaneous, but might include some group howling, a tune-out, a song or two, or a prayer. Sometimes it's nice to bring the group back to a circle, holding hands, to appreciate what just happened. Don't go straight into logistics.

COMMUNICATION SKILLS

Outcome:

To give them a strong foundation of speaking and listening skills and principles that will empower them to become more eloquent, compassionate and understanding voices for the Earth and all life on it.

Purpose:

All change happens one person at a time. All global decision are made, ultimately, as the result of two people sitting down and communicating. Effective communication is a missing link within the activist community. We can be right in what we say and still have no one want to hear us. By teaching participants the principles of true communication we are empowering them to create a level of change that we never thought possible before.

11) Conflict Resolution Exercise

Time: 30 minutes

Debrief Time: 15-30 minutes

Suggested Group Size: 6+

A) BLAME: Share in a blaming way.

B) REFLECT: Think about how it felt to be "blamed".

C) MIRRORING: Paraphrasing the words and reflecting the feelings.

D) SHARE WITH COMPASSION: Taking responsibility.

The following steps are a "script" of what the facilitator says during the exercise. Notes to the facilitator are in italics.

A) BLAME: Share in a blaming way.

- 1) Everyone pick a partner. Sit directly facing each other.
- 2) Pick a person "A" and a person "B." All A's raise your hand. All B's raise your hand. What a group!
- 3) Now everyone take a moment to think of someone with whom you have been in some sort of a conflict in the last year. It could be the president of a highly destructive company, or it could also be a parent, a teacher, a friend, or anyone else with whom you've had a significant conflict. It might be someone you know personally, and it might be someone you've never met and wouldn't want to. Whoever it is, try to focus on the conflict and the feelings that might come up if you were with that person.
- 4) *Give everyone a moment to think of the person.*
- 5) Raise your hand when you've thought of someone.
- 6) In this exercise, you will all have a chance to speak to the person you are thinking of. First, person A will speak to person B as if this is the person with whom you have a conflict. B's, your job is to listen silently without responding. You cannot talk during A's turn. A's, your job is to speak with as much judgment and blame as possible. Consider it your job to tell the person you're in conflict with just exactly what's wrong with them. Start as many sentences as possible with the word "you." For example: "You are totally judgmental and have no tolerance for other people's opinions. You're closed-minded, heartless, selfish, mean and stupid." Does everyone get the idea? Begin.
- 7) *When everyone understands what to do, give the signal for person A to start speaking. The A's have approximately 3 minutes to speak. Make sure everyone is ready to move on before continuing*

B) REFLECT: Think about how it felt to be "blamed".

- 8) Person B, take a moment to think about how it felt to listen to person A. How would you feel if you really were the person in a conflict with person A?

A) BLAME: Share in a blaming way.

- 9) Now reverse roles. The B's have a chance to speak to the A's. A's, your job is to listen silently without responding. B's, you're going to speak with as much judgment and blame as possible. Consider it your job to tell the person you're in conflict with just exactly what's wrong with them. Start as many sentences as possible with the word "you." Begin.
- 10) *The B's have approximately 3 minutes to speak. Make sure everyone is ready to move on before continuing.*

B) REFLECT: Think about how it felt to be "blamed".

- 11) Person A, take a moment to think about how it felt to listen to person B. Would their style have made you feel open-minded? Defensive?

C) MIRRORING: Paraphrasing the words and reflecting the feelings.

- 12) Okay! Now I want to introduce a concept we call mirroring. So person A, I want you to say a word, and whatever it is, I want person B to “mirror” that word, by saying it back to person A. Try it a few times with a few different words.
- 13) *When everyone understands what to do, give the signal for person A to start.*
- 14) Now person B, try saying a few different words that person A will mirror back.
- 15) *When everyone understands what to do, give the signal for person B to start.*
- 16) Now person A, try saying a whole sentence. It could be anything. And person B, you’re going to mirror that. For example, if person A says: “I like green tomatoes,” then person B would say “you like green tomatoes.” If person A says: “You’re my friend,” then person B would say, “I’m your friend.” Try this with a few different sentences, to get the feel for it. Begin!
- 17) Did that work okay? Any questions? Okay, now switch. Person B will say a few sentences, and person A will mirror each of them.
- 18) *Give the signal for person B to start.*
- 19) Now remember that conflict we were just exploring? It’s now time for person A to have another chance to speak to person B. This time, talk from your own experience. Express yourself honestly and yet compassionately. Treat person B the way you would want to be treated if you were in their shoes. Start as many sentences as possible with the word “I.” For example: “I feel hurt sometimes, when I feel de-valued by you. I work very hard, and sometimes I feel like nothing I do is good enough.” Person B, listen carefully. Because in a little while, you’re going to mirror your partner.
- 20) *When everyone understands what to do, give the signal for person A to start speaking. The A’s will have approximately 3 minutes to speak.*
- 21) Person B, think about how it felt to listen to person A. Would you react differently from how you would have reacted the first time? Now person B, you’re going to mirror back what you heard person A say. For example: “I hear that you feel hurt sometimes, when you feel de-valued by me. You work very hard, and sometimes it seems like nothing you do is good enough.” Etc. Person A, listen carefully to see if you’ve been heard. Notice if person B misses anything. Person B, the idea is not to use the same exact words, but to express all the same points you heard, possibly in less words. Any questions? Begin.
- 22) *Wait 2 minutes.*
- 23) Person A, do you feel heard? Tell person B if s/he missed anything, and then person B, mirror back what you missed the first time.
- 24) *Wait about 1-2 minutes*
- D) SHARE WITH COMPASSION: Taking responsibility.**
- 25) Now person B will have another chance to speak to person A. Talk from your own experience. Express yourself honestly and yet compassionately. Treat person A the way you would want to be treated if you were in their shoes. Start as many sentences as possible with the word “I.” Person A, listen carefully, because you know what’s coming up next.
- 26) *The B’s will have approximately 3 minutes to speak.*
- 27) Person A, take a moment to think about how it felt to listen to person B. Would you react differently from how you would have reacted the first time? Now person A, you’re going to mirror back what you heard person B say. Person B, listen carefully to see if you’ve been heard. Notice if person A misses anything. Begin.
- 28) *Wait 2 minutes.*
- 29) Person B, do you feel heard? Tell person A if s/he missed anything, and then person A, mirror back what you missed the first time.
- 30) *Wait about 2 minutes.*
- 31) Find a non-verbal way of thanking your partner.
- 32) Now let’s form a circle without talking.

This is where a discussion will take place. Suggested questions for discussion include:

- Which style did you find easier to listen to?
- Why?
- Which way is closest to how most people express themselves in conflict?
- What normally happens to conflicts? Do people gain more understanding and become better friends, or do the problems grow?
- Even if the first way of communicating might not be very effective for resolving conflicts, did any of you enjoy getting that stuff off your chest and knowing you weren't hurting anyone?
- Were any of you surprised by anything that happened in that exercise?
- How many of you feel like you learned something from that? What?
- How did it feel to be mirrored? Did you really feel heard?
- How can we best support each other in remaining respectful and open-minded, and communicating clearly, during conflict?
- What do you define as a healthy combination of consideration of others' feelings, and standing up for your self?
- What did you think of the mirroring process? Was it hard, or easy? Why? Do you think it could help some people understand each other better?

Finesse:

It can be a great idea to open this section up with some funny, silly skits about “ineffective communication”. Show them what not to do. Parent vs. child or friend vs. friend fights work great.

12) Spontaneous Speeches

Time: 3 minutes/person

Debrief: 5-10 Minutes

Suggested Group Size: 5-40

This works best towards the end, when people are starting to feel comfortable with each other.

Each person gets a turn to give a 2 minute speech on a topic given by the group. S/he has 10 seconds to prepare after receiving the topic. Whenever someone is done, s/he picks the next speaker. Topics the group can give people may range from slugs to racism to toxic waste. Participation should be voluntary, not mandatory. A variation is for each speaker to be given, by the group, an adjective and a noun. The presenter then speaks about the noun, in the style of the adjective (for example, s/he would talk about “hair” “egotistically”).

13) Speeches With Feedback

Time: 45 minutes

Suggested Group Size: 6+

1) Each member of six-person groups assumes a role. The roles are: 1) speaker, 2) just appreciation, 3) body language and eye contact, 4) voice tone, 5) content, and 6) over-all. Everyone will take a turn in each role before the game is through. Before starting, everyone takes a few minutes all at the same time to think about what they're going to talk about when it's their turn to be speaker, and how they want to say it. Then you can start, with each speaker getting 3 minutes to speak, while the other people listen carefully, looking for feedback that fits with their role. After each speech, people take a few minutes to go around, with each of the six saying what they thought of the speech (good and bad, except for the appreciation person, who says only what was done well). Continue until each person has had a turn in each role.

14) 2 Minute Introductions

Time: 20 minutes + 3 minutes/person

Suggested Group Size: 6-50

This is a great exercise to use early on in camp. The first morning or afternoon are perfect.

People pair up with someone they don't know well and have ten minutes to learn as much as possible about each other, focusing particularly on one another's gifts, talents, skills and unique qualities. Note taking is advised and encouraged. Then they have 5 minutes on their own to prepare a commercial that will tell the world how great their partner is. Finally, each person makes a two minute presentation to the group, sharing what s/he has learned about her/his partner's life, dreams, struggles, and gifts.

15) Self Introductions

Time: Most likely 2-3 hours

Suggested Group Size: 10-35

Note: This exercise is designed for activists and people actively engaged in social change work.

Props: A watch or clock for timing

Outcome:

1. Give participants a chance to receive diverse input they might never get at home on a specific problem or challenge they're dealing with.
2. A chance for participants to learn more about each others' lives and work.
3. Facilitate connections through the rest of the week. Help them to know who is there.

Frames:

4. Every time we do this, afterwards we hear that "This wasn't enough time!" Not enough to share your life story? Yes! But it's exactly the right amount of time to give each other an introduction to who we are. You have a whole week together to find out more details, this is just a chance to learn who's in the room and who you might want to connect with more.
5. Every time we do this, people also say (after we're done) "Oh! I forgot to say the most important thing!" So, knowing that, please take your ten minutes of prep seriously. You have exactly the right amount of time to share what is most important to you.
6. After each person is done, we will give them an incredible standing ovation (practice)
7. If you go over-time, you will be removed from the stage by a team of people who will come up from the audience to hug you off

Group is given 10 min. for everyone to think what they want to share and draft a presentation outline. Each participant is given 5 minutes in front of the group to answer 3 questions:

- 1—PAST: Why do you do this work? What brought you to it?
- 2—PRESENT: What projects are you currently engaged in?
- 3—FUTURE: What are your goals and visions for the future?

Time is kept strictly and people are given a 2-minute, 1-minute, and 30-second warning. If they go over time, they are hugged off stage. After each statement, there's a huge standing ovation.

WORKING WITH GROUPS

Outcome:

Provide them with the basic tools and experiences that they will need in order to work effectively in a group seeking to create powerful change.

Purpose:

Certainly there is a power of one person standing up for what they believe in, but that power is magnified exponentially when channeled through a group of like minded people.

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

- Margaret Mead

16) Meeting Process

Time: 1+ hour
Debrief: 5 Minutes

Suggested Group Size: 6+

Materials Required: paper and pens.

The facilitator should have some experience in effective meeting process.

1) The group forms a circle. After the facilitator explains what the exercise is about, he/she gets everyone to have a meeting. The topic will be to plan a community dinner in which everyone's family and friends are invited (or, if preferred, to order pizza and they must together decide what toppings to get). This is a sample meeting to see what happens when there is no structure. The facilitator does not participate at all.

2) After about 5 minutes, interrupt the meeting and ask for everyone's attention. The facilitator says:

Think about the role you played in the meeting. Were you frustrated with the process? Did you try to take charge? Did you feel left out of the meeting process? Could any of the decisions have been made with out you? Do you think everyone felt heard and respected?

3) Discuss the meeting. Let people share their experience of the meeting process. The facilitator will pick on (at the most) 8 people who raise there hands before moving on.

4) Explain tips for having a successful meeting and group, as outlined below. If the group already knows parts of this from earlier parts of Camp, you can skip them.

- **Sitting In A Circle**

Circle formats can provide a sense of closeness and participation that is harder to obtain when groups meet in rows with one person standing in front. Sitting in a circle will help people to feel included in the topic being discussed. It also promotes equality because each of the group's members is at the same level. If the group is small enough, it is well worth the trouble to take the time to rearrange chairs if needed, or change meeting spaces, in order to accommodate sitting in a circle.

- **Tuning In**

A "tune-in" helps to center and focus the group's energy. It helps each individual to be fully present and ready for the meeting, and it takes only 30 seconds to a minute. During this time, everyone holds hands in silence. If people feel comfortable closing their eyes, they may do so. The purpose of a tune-in is to bring the group together while creating harmony and unification. It's also a great way to help people become calm, mentally alert and prepared for the meeting.

The process finishes with everyone gently squeezing each other's hands. Anyone can start the hand-squeezing if they feel it's time, and then the squeeze is passed from hand-to-hand around the circle. Some groups like to tune-in at the end of a meeting, too.

- **Checking In**

In many organizations, people try to work together without ever really knowing each other. Little grudges can build up without being expressed, turning into resentment. Check-ins can help create a safe atmosphere for honesty, sharing and clearing the air.

To do a check-in, sit in a circle. You might want to "tune-in" before beginning. Then one person starts by sharing any feelings or thoughts s/he wants to while everyone else listens silently, without responding or interrupting. When the person finishes, the check-in continues

to the left or right, until everyone has had a turn. If you have time and want to do so, you can go around again.

- **Delegating Jobs For The Meeting**

A common problem that groups encounter in meetings is for one person (usually the president) to run the show. S/he directs the meetings, does most of the work and has the majority of the ideas. This problem is so classic in clubs that we call it "the dictator syndrome."

Participation is the blood that keeps organizations alive. A healthy organization will have the creative force circulating through each organ — each person in the group. If one person in the group has most of the ideas and tells others what to do, the rest of the group might feel less motivated and empowered. A healthy group will enable each of its members to be actively involved if they want to be. A good way to include everybody is to delegate jobs for the meeting immediately after the tune-in.

There are several jobs that we recommend be delegated each time: A) the facilitator, B) the time-keeper, and C) the note taker. Your group might want to rotate who does these jobs every meeting, or every month, in order to give new people the opportunity to be involved. Sometimes it's best to delegate jobs at the previous meeting. That way the people involved can prepare in any way that might be necessary.

- a) **The Facilitator:**

Many groups meet casually, without designating a facilitator. The trouble with this is that the club's members often end up spending much of their time arguing about what topics to discuss, interrupting each other frequently, and generally being ineffective. Sometimes several people will talk at once, with the loudest voice being heard while others feel left out.

A facilitator can prevent these problems from happening. His/her responsibility is to help the meeting to run as smoothly as possible. What does a good facilitator do?

(Have the group brainstorm what a good facilitator does, with someone writing it all down on a chalk-board or flip chart. Things to make sure get mentioned follow.)

- ...chooses who will speak next by calling on people, responding to the order in which hands are raised. In large groups, it's best if nobody speaks unless their name is called.

- ...has a pen and paper handy to take notes, so that if many people put up their hands to speak at one time s/he can write down the order in which they will speak.

- ...may call on people who haven't said much ahead of those who have said more.

- ...tries to assist everyone in feeling included in the meeting.

- ...watches the meeting process to make sure everyone is fully present.

- ...might ask someone who's not fully attentive what they need in order to pay more attention.

- ...remains somewhat detached from her/his own opinions, in order to better guide the group process.

- ...gathers together the group's feelings and thoughts and then makes proposals based on them (other members of the group can do this too).

- ...helps define areas that need to be resolved.

- ...can create and alter the meeting's format if s/he so desires.

- ...tries to make the meeting stick to the topic at hand, and respectfully interrupts anyone who inappropriately goes on a tangent. New topics can be put on a master topics list.

- ...helps the group to realize it's meeting goals.

- ...will facilitate a group stretch, game or break if it seems appropriate.

...points out interpersonal problems that seem to be distracting from the meeting, and may help resolve them if need be.

b) The Time-Keeper:

Many meetings run out of time. The time-keeper's job is to help the group keep track of time by giving regular reports on whether the meeting is on schedule, and on how much time remains. If times have been assigned to specific topics, the time keeper will announce when the time allotted for a specific subject has expired.

c) The Note-Taker:

Clubs and organizations often forget what they've discussed. The note-taker's job is to record all necessary information, including agendas, ideas that are proposed, decisions that are made and delegation of jobs. The note-taker may also write certain things on a chalkboard or large piece of paper, enabling the whole group to see them.

• Brainstorming

Brainstorming is an easy way to get the creativity of a group flowing. Brainstorm sessions work because they stimulate a free and uncensored flow of creativity. The group's members share their ideas, one at a time, as they are called on by the facilitator. Meanwhile, the note-taker records them on a large piece of paper that everyone can see, or a chalkboard. To make a brainstorm effective, it is essential that no one interrupts anyone else's ideas. Nobody discusses or debates what other people have brainstormed until the session is over.

The facilitator writes down a brainstorm of agenda items onto a piece of paper. A brainstorm is a good way to get out lots of ideas that includes everyone at the same time. *A good way to explain a brainstorm is to quickly do it with the group. Pretend that you are about to meet about the community dinner again and brainstorm some quick topics that might need to be discussed. Example:*

- Who going to cook the dinner?
- Where is the dinner going to be?
- What dishes will we serve?
- Who will clean up?

Go back to each agenda item and write down the maximum time to spend on that topic next to each agenda item. Example:

- Who going to cook the dinner? **20 minutes**
- Where is the dinner going to be? **10 minutes**
- What dishes will we serve? **5 minutes**
- Who will clean up? **7 minutes**

• Delegating Tasks

After you've made decisions, it's time to implement them. You might want to brainstorm the jobs that need to be done and then discuss who will do them. The important thing is to agree who is responsible for each task and create deadlines for each person to work towards. One of the jobs can be "over-all coordinator." The person with this job creates a master tasks list and checks on people to make sure they're doing what they've committed to do. If someone's not doing their job, the over-all coordinator can make sure the person does it, or else that the job is delegated to someone else.

Many groups have one member (usually the president or group leader) who feels the most responsibility for getting jobs done. When that happens, there is the potential for others in the group to assume that any task will eventually be done by her/him. This assumption can lead to many of the group's members not completing their tasks, while one person takes on far

too much. This problem is a form of the "dictator syndrome." If your group has a case of the "dictator syndrome," it's important to be conscious of it, and to balance things out before the problem gets out of hand.

Creating a more balanced work load takes active attention to the issue for both the "recovering dictator" and everyone else in the group. The "recovering dictator" will need to do no more than s/he feels good about, and to make an effort to let other people take on jobs and responsibilities. S/he may know things or have experiences that other members of the group don't, so some training may be helpful as well. For the rest of the people in the group, shaking the "dictator syndrome" means being more actively involved, taking on and completing tasks, voicing their opinions, and giving their all to the group.

5) Explain other suggestions for a successful group, as outlined below.

A) *Commitment Circle* After the opening tune-in, go around the circle with each person finishing the sentence: "In this meeting, I commit myself to..."

B) *Evaluation* When the meeting is done, someone can ask the questions below. When s/he is done, go around the circle, with each person taking a turn answering:

What did you appreciate about this meeting?

What could you have done to make this meeting better?

C) *Chill Out* If a meeting gets boring, or people become tired, you might want to take a break and lighten up the space. You could play a game outside. Sometimes simply having everyone stand up and switch chairs gives the group a new perspective on the meeting.

D) *Decision-Making Process* If your group has under 10 members, you might want to make decisions all together. But if it's larger, or if full-group involvement in decisions feels inappropriate for other reasons, there are many other systems that also work. Here are some ideas for decision-making processes that might help:

I) *Using Committees* Divide the whole group into small committees of approximately four people. After the topics list has been created, divide it amongst the small groups. Each group is to meet on only the issues which have been delegated to them. Apply a maximum time for each group to meet. After the groups have decided on proposals for all of their topics, they each choose a representative. Then the representatives form a team and have a meeting. Each of the representatives states their committee's proposals to the other representatives, and the team comes to a decision. Their decisions are reported to the rest of the group. If anyone in the group has a *major* problem with anything that's been decided, a forum can be created in which s/he shares his/her concerns and the representatives can discuss it again in light of any new information they may now have.

II) *Using A Steering Committee* A steering committee can make many decisions for the group. Its members must be willing to commit extra time to the group so that they can attend all steering committee meetings in addition to the rest of the groups' activities and jobs. As a suggestion, the steering committee can consist of three long-term members and one member who rotates every 1-4 weeks. The long-term members can be elected annually, or re-evaluated in some other way every 6-12 months.

III) Using Group "Consensus" In many groups, people don't feel like they are part of decisions that are made. This can make them feel un-important and less motivated to make the group a success. Using group consensus to make decisions can motivate each of the group's members to actively participate and to give their all — because they're part of the decision and therefore responsible for the results.

This kind of consensus basically amounts to all of the people involved in the meeting agreeing on the final decision. It can be used by any size of group, including a committee. Ideally, agreement is reached through gathering information, listening, thinking, discussing and then creating proposals that are a synthesis of the group's ideas.

Consensus can be a fabulous way to bring a group together. It can lead to a decision that everyone feels a part of — and often to the best decision, too, because many perspectives are expressed.

Used properly, group consensus relies on persuasion rather than pressure. People think and create together, instead of on their own. Consensus is intended to preserve the unique perspectives, integrity and self worth of each individual.

At its worst, consensus can make a small topic last for hours, as the groups' members tediously hash out every detail. It can lead to power struggles, conflicts, and frustration. There are three ways to avoid some of the pitfalls, making group consensus more likely to work.

The first is to make sure everyone is committed first and foremost to the good of the group, and not to the preservation of their personal agenda or opinion. Consensus will only work if this is the case. If people really understand that to make it work they may have to be willing to be flexible, consensus can be much smoother.

The second tip is "consensus minus one," meaning that if only one person opposes a decision, they are given a chance to say why. If everyone else still feels the same, the decision is passed. People can also "stand aside," meaning that they are not standing behind the proposal, but that they also won't block it.

The third suggestion is to make use of a "straw poll." This is a way of seeing how many people are in support of certain ideas. Simply state the proposal and anyone in favor of it raises their hand. This enables the group to get a sense of where people are at on the issue.

IV) The Old-Fashioned Vote Voting is one of the fastest ways of coming to a decision. Some groups do a counsel, or have some kind of an open forum on the issue at hand, before putting it to a vote — to make sure people understand various perspectives on the issue. Decisions can be majority rules, or can require at least two-thirds or three-quarters of the votes cast to be on the same side for the vote to be valid. If a group doesn't have the necessary majority, they can discuss the issue more and then put it to a vote again.

6) Break the group up into committees of 5. The meeting topic will again be a community dinner. Each group will organize their own dinner and present their proposal to the rest of the group after the meeting. There will be a total of 15 minutes to meet. Make it clear

that the idea is to implement what they've just learned. Also make sure they realize that 15 minutes isn't enough time to cover many of the techniques you've discussed, such as check-ins.

The facilitator (of the whole exercise) should observe each meeting's process and take applicable notes about things s/he notices. Eight minutes into the meeting the facilitator tells everyone to stop for a quick check up. This is where the facilitator can share those notes.

Example:

By now you should have finished planning the agenda. If you haven't, you may want to look over a couple of things. Did you do a Tune-In? Did you apply times for each agenda item? Are people raising their hands? Who's doing the most talking? Has everyone said anything yet? etc. *Do not have a discussion. Just let people consider those questions briefly, and then go back to meeting.*

7) After the meeting, each group's representative shares what they came up with.

8) Time for discussion. Questions to ask the group include:

Which meeting was better, the first or the second?

Was everyone included?

What did you learn from this exercise?

Do you think you can apply any of this in groups you're part of? With your family and friends?

17) Clubs Project Brainstorm

Time: 10-25 minutes

Debrief: 5-10 Minutes

Suggested Group Size: 2+

Materials Required: A chalk board, dry erase board, or flip chart, and markers or chalk

Some groups don't accomplish as much as they could because they run out of project ideas. Other groups take on too much and end up doing many things sloppily. Keeping a balance between quality and quantity is crucial for any organization that wants to change the world.

There are endless projects that a club or organization can bring into reality. When a whole group brainstorms them together, everyone in the group can feel involved in the projects you decide to implement.

1) Lead the group in a brainstorm of club project ideas. They can either be projects this group could take on, or of projects a hypothetical group could take on.

2) After the brainstorm, you might want to check over the below list of project ideas and mention them after a brainstorm to see if any particularly good ideas got left out.

- Organize a rally.
- Get recycling started at your school or work.
- Get your school district to retrofit its lighting to incorporate more efficient technologies, saving energy and money.
- Convince your school or work to use recycled paper.
- Organize a silent day dedicated to an environmental or social justice issue (people in silence might want to wear a sign around their neck stating that they are in silence and why).
- Get your school or work to write letters to politicians or companies on important topics.
- Network with other groups in your area.
- Do research on local issues.
- Go on educational field trips to places like landfills, forests, clear-cuts, prisons, community gardens, toxic sites, and the office of a local social change organization.
- Go camping.

- Create and pass out educational materials.
- Start a newsletter.
- Create a presentation on important issues, sharing it with friends, local people, school classrooms or even assemblies.
- Get your school or work to participate in Earth Day events on or around April 22nd.
- Organize an art contest with a theme that matters.
- Organize teach-ins with speakers or videos on social justice and /or environmental themes, possibly followed by letter-writing parties.
- Get local school auto shops to build a solar-electric car.
- Encourage local teachers to get an environmental curriculum and teach from it.
- Make your group into a voice in the local media.
- Get a vegetarian meal offered in the cafeterias of local schools.
- Get your school or work to have an organically grown lawn.
- Create a T-shirt with a message, your group's name, or both.
- Get a section on the environment and/or social justice in the annual year books of local schools.
- Circulate petitions, collecting signatures on important issues.
- Get a different significant fact to be announced every day in school bulletins.
- Make sure your library carries relevant and empowering resources.
- Get reusable coffee strainers for the caffeine drinkers at work.
- Buy acres of tropical rainforest.
- Get school science classes to have a strong emphasis on the environment.
- Plant trees.
- Organize a car free day at school or work.
- Set up car-pooling programs to get people to and from work and school.
- Get the cafeteria at school or work to utilize reusable dish-ware.

18) Fundraising Skills Workshop

Time: 1 hour

Suggested Group Size: 5+

Materials: *You might want to have YES!'s fundraising manual available to sell to people who are interested in raising funds. It's essential that you be familiar with the concepts presented in it before leading this workshop.*

- 1) Overview — Why raise money? How does it work? Give a brief pep talk on the importance of fundraising in a successful organization (10 minutes)
- 2) Each Participant Writes A Brief Case Statement — Why their group exists, what it does, and why it needs financial support. (15 minutes - 5 for introduction, 10 for writing time)
- 3) Preparation For Role Play — Give some fundraising tips, and invite people to share what's worked in fundraising they've done (15 minutes)
- 4) Role Play — Telephone solicitation (in pairs, each person acts out being fundraiser, while their partner is wealthy but only somewhat interested (10 minutes)
- 5) Discussion — How did you feel in the role play? (10 minutes)

Tips to convey in workshop:

- Build rapport
- Visualize
- Making the ask
- Good research

- No to guilt
- Evaluating prospects
- Don't count on money unless it's pledged
- Appearance, atmosphere and professionalism
- Budgeting

19) Fundraising Ideas Brainstorm

Time: 10-25 minutes

Suggested Group Size: 2+

Materials Required: A chalk board, dry erase board, or flip chart, and markers or chalk

- 1) Lead the group in a brainstorm of fundraising ideas.
- 2) After the brainstorm, you might want to check over the below list of fundraising ideas and mention any particularly good ideas that got left out.

- | | |
|-----------------------------|---|
| • Tabling | • Garage Sale |
| • Going to Local Businesses | • Going to Large Corporations |
| • Individual Donors | • Have a Raffle |
| • Put on a Benefit Concert` | • Organize a Benefit Dance |
| • Recycle and Cash In | • Rotary Clubs, Lion's Clubs, and Kiwanis Clubs |
| • Benefit Pot Luck | • Benefit Dinner |
| • Memberships | • Get Media Coverage — and Invite Donations |
| • Apply to Foundations | |

20) Open Space

Time: at least 1 hour

Suggested Group Size: 10+

Outcome: A way to help the group self-organize into participant instigated and led discussions and workshops.

- At least 3-4 physical meeting spaces are selected.
- The time frame is selected (e.g. 12pm-6pm)
- The time length of the workshop (s) is set (e.g. 2 hours = 12 -2, 2-4, 4-6)
- The names of the meeting spaces and the times are put onto the wall (using post-it Notes or tape on paper) so that people can line up times and places. Meeting places on top, horizontally. Times along the left side, vertically. Spread it out over at **least** several feet, and much more if it's a large group.
- Participants are gathered and rules explained. "You are going to have a chance to convene a workshop or discussion on any topic you like. You don't even have to lead it. It may be on a topic you want to speak on, and it may be on a topic you wish to discuss. It can be a space to teach or to learn. It can be a personal issue or a work-related issue. Anything you want. Once the sessions are set you get to choose which sessions you want to attend. There's only one law. It's called the Law of Two Feet. It means that if you don't like the session or want to do something else you have two feet and can walk somewhere else. You are **100%** responsible for your experience.
- Trees: These are people who will be rooted in one place. They'll be in the entire session from start to finish.
- Butterflies: Off doing their anything. Not going to any sessions at all. Suntanning, going for a walk, etc.
- Bumblebees: They go from session to session, buzzing around like a bumble bee. They offer real value in cross-pollinating.
- Each role is beautiful and useful!
- Paper, tape and markers are placed in the center of the room.

- “If you have a session you would like to convene, please write it legibly in as few words as possible on a piece of paper in the middle and then tape it on the wall into a time slot (let them do this).”
- Once everything is up on the wall, give them 5 minutes of time to negotiate and move things around. Some people will combine sessions, others will move times so they can participate in the things that interest them most and not have to choose between two “must” session. Some people may drop a session because something else is being offered that meets their needs. A certain portion of the group (those not proposing any specific sessions) may not be participating in this process at all, and for their sake, it’s important to limit it to 5 minutes maximum, before they start to drift away.
- Give a final review of the sessions and have each session described aloud to the group so that everyone can know what is what. The convener, who will also most definitely be a “tree”, is in charge of describing it. This isn’t a time for discussion, just description.
- Groups go off to their sessions.

Note: Ensure there is a time keeper selected to signal for each group when there are only 10 minutes left in a session.

Pre-Frames:

- You’re in charge here. You create this experience. You’ll get out of it what you put in. Give this session your all.
- You may feel overwhelmed. “There’s too much good stuff to do!” You may find yourself wanting to go to each session, plus take a nap, and go for a walk! It’s not easy, but let’s face it – it’s a beautiful thing in life if all of the options facing you are good! Having to choose between many great things is a quality challenge.
- Time: You may feel like “but we just barely got into it after 2 hours!” Remember 1)The Law of Two Feet, 2)You can continue conversations afterwards, 3) At least show up to sessions you signed up for even if it’s only to tell them you won’t be participating.

21) Facilitator’s Self Exploration

Time: 30 minutes

Note: This exercise is geared towards facilitators evaluating themselves after an event. Have them share answers, in pairs (possibly switching partners for each of the three sets of questions). These questions can also be answered in writing. After pair and share time, the group can be reconvened for discussion.

- 1) What do you feel are your greatest facilitation strengths? Describe an important moment when you felt them needed.
- 2) What is your growing edge as a facilitator? What are areas in which you still have more learning to do? Describe a time when you felt this “room for improvement” came to light.
- 3) In your interactions with your co-facilitator(s), what did you appreciate about yourself? How do you think you could have supported or befriended or worked with them better? What are some things you appreciate about them?

COMMUNITY BUILDING

Outcome:

Create rituals and traditions and frames that provide a sense of safety and connection for the campers. Establish a strong and beautiful context within which exists a safe community.

Purpose:

This is what our work is all about at its core. Community. This is what is lacking so sorely in the world; a sense of connection, and a commitment to serve one another. Most of the young people we've worked with have never felt as safe and loved as they at YES! Camp. By providing them with a sturdy frame-work we give them a fertile garden within which to plant themselves and grow into whatever it is that they are meant to be, at whatever pace, with the full support of those around them. Give them the experience of a different way of relating to other people their age with respect, love and support. Give them support to bring the magic of the event home with them afterwards.

22) Camp Opening Announcements

Time: 45-60 minutes

At the start of a Camp, we like to give people an idea of what YES! is, and what the Camp will be like.

Things we typically cover:

- **Our Vision and Purpose:** Empowerment, motivation to action, community building, education, building bridges between diverse people, sharing organizational skills, fun, and connection with and enjoyment of the environment around us.

- **Personal Introductions** and brief biographical sketches from the facilitators.

THE NUTS 'N BOLTS INTRODUCTION

- **Group Agreements:** No inappropriate sexual activity, drugs, alcohol, breaking laws, keeping other people up late at night, or leaving the Camp without permission from the facilitators. No sleeping in cabins, tents or areas with the opposite sex. No breaking laws. No keeping others up who want to sleep. After lights out silence = the priority. No shoes (if applicable) or Walkmans in the meeting the space. Leave 'em at the door. Make sure people understand why for all these things, too.

- **Site Rules:** Hazards, rules and issues specific to the site (including poison oak if it's around!)

- **Consequences:** “ If you break an agreement, we will talk with you privately, and depending on the severity of the violation, you may be sent home at your or your parent's expense.”

- **The Themes and Highlights** of each day, and brief descriptions of the camp's guest presenters.

- **Camp-Long Activities:** Explain Secret Angels and/or Appreciation Posters, Meal Crews (if applicable), and invite people to prepare for the Talent Show.

- **Camp Host Announcements:** Allow time for the Camp hosts to make announcements or statements they need.

- **Meal Crews:** Have people gather into their respective meal crews and introduce themselves to each other while standing in a circle. Have them all raise their right hands in the air, “Repeat after me. I, state name, do hereby solemnly swear that I will arrive promptly for all meal clean up and all meal preparation times to which I am assigned. And what is more, should I not show up promptly and stay until the entire job is fully complete and there is nothing more for me to do, I give my crew full permission to use whatever means necessary to rectify the situation. In return, my team also gives me permission to do whatever it takes to ensure their reliability. His is both a promise, and a very real threat . . . now hug your crew!”

USEFUL PRE-FRAMES:

- **Camp Is Experiential:** Encouraging everyone to be actively involved. Our job is about more than teaching — it's also about empowering. Make sure everyone knows this will be an experiential Camp.

- **Responsibility:** We're going to give you 100% of everything we have. We take full responsibility for creating the best experience possible, we'll be leading many great activities . . . AND . . . we can't make this Camp work for you. You get out of it what you put into it. No more, no less.

- **Comfort Zone:** This camp will definitely invite you to do some things that you have never done before. But all of the rewards in life are outside of what is comfortable for us. All of the sweetest fruits on the tree are out on the limb.

- **Four Years Old:** When do we have the most fun I our lives? When we're four years old! An old person will a puddle and just walk around it, the young person jumps in and splashes

around in it. There are things at this camp that you wouldn't do as a teenager but you would do as a four year old, so we need to ask a commitment that all of us for this week are to be four years old. Everyone raise your right hand and say, "I'm foh yeahs ol' . . ."

• **No Put Downs:** In order to keep this a safe space, just no that putting people down is not okay, Teasing it fine if it's in good humor and the other person doesn't mind. But no actively putting others down.

In a recent poll, it was found that in the United States, there are 20 put-downs for every positive thing people said to each other. Ask how it feels to be put down? Sure, sometimes its in good humor, but sometimes, even when you laugh, doesn't it hurt a bit? And over the course of time, when people are being put down and called names, don't they start to believe it just a bit? So for this camp, we're going to change that ratio! Let's have 20 put-UPS for every put down!

"I'm going to ask that if someone says something you feel hurt by, you can say "ouch." And to do that is not a sign of weakness, but a sign of strength. So if someone says "ouch," I want to invite whoever's talking to pause for a moment and hear that your friend, someone in this circle, just felt hurt. It doesn't mean you were right or wrong, but it is an opportunity to get that feedback, and maybe to apologize or respond in some supportive way. Let's try it all together. "You're all a bunch of crummy weaklings!" (They should respond with "ouch!") Good job!"

• **Be Yourself:** It's a danger if people start to believe: "At YES Camps, everyone needs to be happy and huggy!" Peer pressure. You need to make sure you clarify- "You are valuable and respected no matter what. Don't try to fit in but be *you* because then you WILL fit in."

• **Questions and answers.**

23) Tune-in

Time: 1 minute

Suggested Group Size: 6+

As explained in "Meeting Process," section 4, number 2.

24) Check-in

Time: Will Vary

Suggested Group Size: 2+

As explained in "**14) Meeting Process,**" section 4, number 3.

Introduce or re-introduce the concept of safe space. Don't be afraid to let this go deep. Encourage people to share what's real for them, and let people know that creating safe space takes a group that is gives its undivided loving attention, and a speaker who is willing to take appropriate risks and share what's real.

A variation is called Council. This involves a check-in with a theme. If you're short on time, or you have more than 30 participants, you might want to assign time limits for each person's turn. If you have enough time and it feels appropriate, you can go around more than once. This format can also be used for everyone to answer a question, which can be written large and displayed on a chalk-board or big piece of paper.

Suggested topics include:

- What is your name and age, where do you live, and how did you find out about camp? (Good as an opening go-around at the start of camp).
- What's something you love about this planet, and what have you experienced or learned recently (or anything that is present for you) that has touched into your pain for our world? (Good as a second go-around on the first night of camp).
- What are your fears and hopes for this week?

25) Check-in Groups

Time: 30 minutes, every night

Suggested Group Size: *groups of 8-12 (only when it's so big)*

Smaller groups can meet each night to share, and to assimilate the day. They should each have one facilitator. Check-in groups can go-around with open space for anyone to share. They can also have a theme, which can be explained and also written up on a large sheet of paper. Suggested themes include:

- What is your name, how are you feeling, and what is your family like? What is your background? Your community?
- Greatest hopes and fears for the week.
- What color describes how you feel? Why?
- What did you learn today and how does it affect you?
- How do you think the world will change in your lifetime? What will it take to turn things around?
- What are the scariest and most exciting things facing you in the next few months?
- Why are you really here? In the deepest sense?
- Describe a time when you experienced a miracle.
- What brought you here?
- How are you going to apply what you've learned at this Camp in your life?
- What is your Cross Roads right now?
- What are your roots?
- I am a person who
- You are a person who
- What color are you right now? Why? What animal do you feel like? Why?
- One word go around: each person says one word on how their feeling or on the experience.

26) Secret Angels

Time: 10 minutes at beginning and end of Camp

Before Camp, make each person a Secret Angel to someone. Tell them who when they register, but make sure they don't tell the person. Explain how it works in the first all group gathering.

Each person's Secret Angel will do nice things for her/him all Camp, in secret. These might include having someone else give the angel receiver a hug or shoulder massage, or a present or flower "from your secret angel," or a nice note or picture, or anything else conjured up through creativity and caring. Under no circumstances should anyone tell anyone else whose Secret Angel is whose.

At the end of Camp, Secret Angels reveal themselves.

27) Appreciation Posters

Time: On Free Time

Materials Required: *A poster or large piece of paper for each camper, and colored pens (regular pens will do if necessary).*

Have each camper write her/his name on a poster or large piece of paper. Post these along a wall a few feet off the ground. Throughout the Camp, at any time, people can write nice notes of appreciation, or draw pretty pictures, on the person's page. People take their Appreciation Posters home after Camp.

28) Drumming Circle

Time: 30+ minutes

Suggested Group Size: 6-50

Debrief: 0-5 Minutes

Materials Required: A large number of drums or other percussional devices (which can include drums, shakers, pots, pans, spoons, sticks and containers).

A Drumming Circle can help people develop listening skills, and to unite the groups' energy in a positive and fun way.

Everyone sits in a circle with their instruments. A volunteer goes first and starts drumming a simple, consistent beat. After a little while, the person to the left starts a different beat that coincides with the first person's rhythm. Then the next person joins in, until finally everyone in the circle is jamming!

This exercise has only a few rules:

- Do not play louder than the person next to you.
- If you get out of the groove, just listen.
- Once everyone has gone around the circle with their own rhythm, everyone can jam out to any beat desired.
- Do not feel pressured to finish. Allow all the time you need for the music to wind down.

29) Commitment Circle

Time: 1 minute/person

Form a circle standing up. One person volunteers to start. S/he steps into the middle and shares a commitment s/he wants to make, and in which they want the group's support. Example: "I commit to becoming vegetarian," or "I commit to treating myself with care and respect!"

Everyone else shouts out the word "YES!" to show support for the person's commitment. It's important to make sure the group really puts itself into giving support. Teach by example. The circle then moves around to the left until everyone is finished.

Or, Consider:

Have people speak when they are ready, instead of moving around the circle. Some may take more than one turn.

Note: You can also use commitment circles at several points throughout a week-long YES! Camp, creating space for anyone who wants to do so to declare a commitment with full group support. Commitments can be for the rest of their lives, for the day or the week, or anything in between. You can also invite people to get more specific and tangible with their commitments.

Possible Tangible, Measurable Commitments People Might Make

Go vegetarian or vegan, stop smoking, stop eating junk food, raise X funds for something I want to do or for a cause I believe in, raise money for a YES! Camp scholarship for someone I know next year, start a club or organization to work for positive change (and it will do XXX), start a recycling program at my school or work, organize a march or rally, participate in a specific already planned march or rally, get training in X issue with X organization, volunteer with an organization or program, write a letter to representatives on an issue I care about, etc., etc.

Questions That May Apply To Get More Specific if You Want To Coach Someone Privately:

What is your specific commitment? When will you start? What will you do first? When will you finish? What are some yard-sticks to measure your progress along the way? Who will support you? Who will you tell? When will you tell them? Are you ready to make this commitment whole-heartedly? Can you restate it in front of the whole group?

30) Angel Wash

Time: 1 minute/person

Suggested Group Size: 15-50

Materials Required: A large enough space. And a guitar played by a guitarist is great, too. This is best at the end of Camp.

PRE-FRAMES: Be open to receive this gift. Let it wash you of any worries you have in going home.

- 1) The group stands in two parallel lines 3 feet apart, each person holding hands with the person across from him/her in the other line, as in "London Bridges, Falling Down."
- 2) Teach everyone the tune for: "How We Love You," sung to the tune of "A-lei-lu-ia," as in Pachelbel's Cannon.
- 3) The exercise is explained, and the group begins to sing.
- 4) One person at a time is guided to walk slowly through the space between the lines, eyes closed, as the group sings to them. As the blind walker passes each person in line, s/he is caressed and touched gently (with full respect). People in the line can also whisper or sing nice things to the walker in the middle, as they gently guide her/him through.
- 5) People on the end at which the first walker started enter the column one at a time, from alternate lines. A new person enters the middle when the most recent walker is 4-5 people ahead.
- 6) When a walker reaches the end, the last person to "Angelically Wash" them gives the walker a hug, and says: "welcome home." This is how the walker knows s/he has reached the end. Then s/he opens her/his eyes, and takes her/his place at the end of the line.
- 6) As the line moves in one direction (which it will slowly be doing), the whole group may want to slowly and consciously move in the opposite direction, so as to keep everyone in the same basic area (unless there's plenty of room, in which case it doesn't matter).

31) Shoulder Massage Circle

Time: 5-10 minutes

Suggested Group Size: 12+

Form a circle standing up. Have each person turn to his/her right. Have each person take a step (or more if appropriate) inwards. Either leave everyone standing, or have everyone sit down. Have each person put his/her hands on the shoulders of the person in front. Have them massage those shoulders (and backs, necks and heads). After a few minutes, everyone turns around and the shoulder massages go in the other direction.

Some Finesse: At the beginning of camp, people may feel a little nervous about 'touching' another human being. So, you want to help them to feel certain and one of the best ways to do that is to give them a structure within which they can operate. If you tell them exactly what to do and everyone else is doing it then no one is afraid that they will be sticking out and it helps them, focus on having fun not, "Is this a good massage?"

Here's some types of massage to lead them in: Shoulder, Neck rub, Scalp Rub, Back Pat with Open hand, Gentle Back Thump with Closed Fists, the Back Scratcher, the Back Chopper, the Back squeezer, the Upper Arms Squeezer and finally the MESS UP THEIR HAIR!

32) Appreciation Circle

Time: 1-2 minutes/person

Suggested Group Size: 8-50

This is great on the last night of Camp.

Everyone sits in a circle. One person is appreciated at a time, going around the circle. Depending on the time available, the facilitator can call on 2-4 people (we usually use 3) who raise their hands to appreciate each person (it should be the same number for each person).

To appreciate someone, address him or her by name and say one or two specific things you appreciate about them; for example: "Fred, I appreciate your honesty in the last discussion and your ability to make me laugh just when I need it most."

For the facilitator: make sure everyone uses first person when appreciating someone. i.e. not "I appreciate her," or, "I appreciate Cindy" but, "I appreciate you, Cindy ..."

It can be great to finish the appreciation circle with the "I Adore You" song, which is on the YES! CD *The Sound of Youth Rising* as the last song, substituting each person's name for the words "Dear Friend."

33) Cinnamon Roll

Time: 5 minutes

Suggested Group Size: 12+

The group stands in a circle holding hands. The facilitator breaks the circle by letting go of the person to the right, who then walks to the center of the circle (still holding the person's hand on their right) and stands still. The facilitator then leads the line around the outside of the circle to the left. Soon the circle winds itself around into a "cinnamon roll" and the group gives itself a giant hug!

34) On-going Support

Time: 1-4 Minutes/Participant

Suggested Group Size: 6-40 (the larger the group, the less time each individual has)

This exercise makes a good closing circle. It can also be done in small groups.

Form a circle. Each person gets a turn to go into the middle and share with the group where s/he is going next and how s/he wants the group to hold him/her in their hearts. What hopes, fears, & dreams is each person carrying? No verbal feedback from the group is necessary.

35) Appreciation Cards

Time: 5 minutes

Suggested Group Size: 10+

Props: Enough index card-sized pieces of paper so that each participant can have a separate card with the name of each other participant.

Frames: When you love or appreciate someone and want them to know it, this is a great way to express it that they can take home with them.

Note: Like Secret Angels, this is done outside of group time. The only thing that needs to happen in the group is an explanation of the cards.

- As each person arrives, they are given a stack of postcard-size pieces of paper with nothing on them except names. Each card has the name of a different participant (or staff member) at the event.
- These cards are to be used as a way to offer support, love, acknowledgement or appreciation to others at the event.
- The goal is to give them all away by the end.
- When someone wants to give one to someone, they can write a Note, draw a picture, or create a poem to share their appreciation. They can be signed, given directly or secretly.

36) Altar Ceremony – Creating Our Center

Time: 20 minutes

Suggested Group Size: 4+

Props: some box covered with a beautiful sheet or sarong that marks where the altar will be built. Participants are invited to each bring in an article of deep significance to them. Put something for each of the four elements. A clear glass of water, an empty bowl, a rock/pinecone, and a candle for fire.

- **Time:** 3 minutes per person, plus 15 minutes of introductions.
- **Outcomes:**
 - A chance for people to get to know each other at a deeper level and what matters most to them
 - a chance to share our spiritual roots
 - co-create a common sense of the sacred
 - a chance for people to feel heard in their uniqueness
- **Frames:**
 - "We want to create a sacred center to our circle where we bring objects that carry personal, sometimes spiritual, professional meaning and significance. Objects that help us create a common core.
 - **Name It:** Ask group "What would you call this? What words? Alter works for some, but what are some other alternative terms that fit for you? Perhaps we can all call it our "center," but what does that mean to each of us?"
 - "All faiths, life paths and spiritual beliefs are welcome here"
 - **Water:** This water is sacred. It will hold our pain. We will keep it all week.
 - "Center isn't here to hold onto anything or be offended, it's just here to remind us of our individual and collective intentions. It's here to remind us that we are all connected."

The activity: One person at a time brings their object into the center and places it on the centerpiece, sharing its significance and meaning in their lives with the other people present. Everyone else simply listens, and may say something all together when the person is complete, such as "thank you."

37) Spontaneous Standing Ovals

Time: 5 min. explanation
30 seconds(each time)

Suggested Group Size: 10+

A great way to shower people playfully with appreciation throughout the camp while also getting people's bodies moving and energized.

"Throughout this camp, people will do and say things that will be absolutely brilliant. But I'm curious, how many of you have ever felt like people did not appreciate how amazing you are, or how incredible your ideas were? Well not at YES! Camp. Here, if anyone says or does anything that you deem worthy of group recognition, then you must call out, 'Spontaneous standing ovation for JOHN!' and everyone must jump to their feet immediately and clap,

whoop and cheer at the top of their lungs, while looking at John, for no more than 5 seconds, and then immediately sit down.”

Give them a few practice rounds. You can do this by having someone in the group say the wisest thing they have ever heard (e.g. ‘Don’t eat yellow snow!’). As soon as they do that, wait for someone to call it and we jump up and cheer for the bearer of wisdom. Practice 2-3 times getting louder and louder until you are happy with their level of energy.

Participants can also call for spontaneous standing ovations for themselves. This is a great way to build self-worth and confidence while energizing the group and giving people practice in receiving love. “In life we have to learn not only to give, but also to receive. If we don’t learn to receive, we become martyrs, and rob people of the opportunity to contribute to us. A lot of people don’t even think they are worth receiving love. We want to transform that pattern here. One way we can do that is by appreciating ourselves, in front of the group, for things we did that we are darned proud of but that other might not have noticed.”

THEATER GAMES AND SKILLS

Outcome:

Give them a safe space and a structure within which to perform and step out of their comfort zone.

Purpose:

Play! Have fun! Celebrate! Lose inhibitions. Have them get to know each other in an informal way.

Note: All of the theater games involve presenters and an audience. The audience should be comfortably seated. With the exception of the talent show, these exercises are completely improvised. Also with the possible exception of the Talent Show, the skits being performed have usually been comedies.

38) Typewriter

Time: 20+ minutes

Suggested Group Size: 10+

One person is the narrator. S/he pretends to be typing, while telling a story out loud. As the story progresses, the story is acted out by actors who are called up from the audience by gestures from the story's author.

For example: "There once was a great prince." (Fred is called up, and stands on stage like a great prince.) "Who always said to himself: Why am I so bored?" (Fred says to himself: "Why am I so bored?") "But one day a great dragon flew down from the sky." (Sarah comes out, and acts as if flying down from the sky.) "The dragon said: Prince, listen to me." (Sarah says: "Prince, listen to me.") etc. The story goes to completion, with however many actors needed, and then someone else can become narrator.

39) 12321

Time: 15+ minutes

Suggested Group Size: 8+

This works best if new characters appear, and the scene changes, every 30-60 seconds.

One person starts off by creating a one-person skit or scene. After 30-60 seconds, another person comes onto the stage, and creates a totally new scene. The first person may become a completely new character, playing off of what person 2 is doing. After 30-60 seconds, a third person comes in, creating a completely new scene into which the other two join. After 30-60 seconds, person 3 leaves, and persons 1 and 2 carry their earlier scene forward for 30-60 seconds, until person 2 leaves, and person 1 does his/her original scene for a final 30-60 seconds, before bowing and receiving applause. This game can be played as often as desired, using a variety of actors/actresses.

40) Freeze

Time: 15+ minutes

Suggested Group Size: 8+

Two people improvise a skit. At any time, someone from the audience can shout "FREEZE!" at which point the performers do just that — in whatever position they are. The "FREEZE!" shouter becomes a new performer by tapping one of the performers, who leaves the stage as the new performer assumes the old one's frozen position. S/he works off of the frozen positions to create a new scene, with which the other actor/ress plays along. This continues until someone else shouts "FREEZE!" and so it goes. If ever the an actor/ress feel the scene has gone on too long, s/he can shout "FREEZE!," and call someone up from the audience to replace her/him in the frozen position s/he has assumed.

41) In The Manner Of The Word

Time: 15+ minutes

Suggested Group Size: 6+

One person volunteers to be the guesser and leaves the room. The others choose an adverb that ends with "ly," such as "hurriedly," "nervously," "joyously," etc. The guesser returns, and asks any number of group members (generally 1-4 works best) to take part in a skit, with a theme the guesser provides, in the manner of the word. For example: If the word was "sloppily," and the scene given was two people out fishing, then the two selected actors/actresses would act out going fishing (very) sloppily. The guesser can change the scene, and the actors/actresses, as frequently as s/he desires. If the acting has been going on for a while and the word has not yet been guessed, the performers can exaggerate the word to an increasing degree, and even drop hints and start using the word or parts of the word in their conversation, until it is finally guessed. Then a new person can become the "guesser."

42) Talent Show

Time: 1-3 hours

Suggested Group Size: 10+

This is great to do on the second to last night.

Tell the group about it at the beginning of Camp so they can prepare. Have an hour or two for campers to prepare the afternoon beforehand, and make one facilitator the Talent Show coordinator, so people can reserve spaces and be put in an appropriate order. Encourage as many people as possible to perform something. You can also break the Camp into small groups, or check-in groups, and have each group prepare a skit or performance of some kind.

TEAM-BUILDING GAMES & ENERGIZERS

Teambuilding Games Outcome:

Give people fun and playful experiences of working together in a group that cause them to learn about themselves, each other, and simultaneously to strengthen the bonds of trust and affection between them.

Purpose:

Without trust, there can be no community, no lasting or constructive communication and therefore no effective activism. By giving the participants experiences of working together in a safe way, they will grow in a sense of team and trust. And they will see by example that working together, building community and joining forces for positive change can be fun.

Energizers Outcome:

Break up the pattern and inject energy, variety, surprise and outrageousness wherever it is most needed.

Purpose:

Often a restless group can be re-focused by a simple activity that gets their bodies moving and laughing again. By judiciously using these energizers you empower everyone to not only be more focused and learn more but to enjoy the process because they know that none of the sessions will be boring.

ICE BREAKERS

43) Big Group Name Game

Time: 30 seconds/person

Suggested Group Size: 20-100

Everyone stands in a circle. The first person steps forward and says her/his name while making a movement that shows how s/he feels. It could be a wave, or a skip, or a movement that expresses jubilation, sadness, worry, excitement, or anything else. It shouldn't be a flip, or cartwheel, or anything else the group won't be able to do, because... Then everyone else in the circle steps forward and repeats the person's name and motion. Each person has a turn, going around the circle.

44) Welcoming Name Game

Time: 20 seconds/person

Suggested Group Size: 20-100

Everyone stands in a circle. The first person steps forward and says her/his name LOUD and PROUD, and everyone else welcomes them. The way it looks is each person will stand and say, "Hi my name is", whatever their name is, and everyone else will yell "Hi ... (whatever your name is!)" really loud.

45) Small Group Name Game

Time: 1 minute/person

Suggested Group Size: 8-20

Everyone sits in a circle. The first person says her/his name and the name of a fruit or vegetable that starts with the same letter. (For example: "Scott Squash.") Then the person to the left repeats the first person's name and fruit or vegetable and adds their own: ("Scott Squash, Karen Kiwi"). The next person repeats this and adds their own name and fruit or vegetable to the growing list: ("Scott Squash, Karen Kiwi, Ellen Eggplant"). This continues around the circle until everyone has had a turn. The last person will have to know everyone's name. Then anyone who wants to do so can take a stab at making it all the way around the circle.

46) Incorporation

Time: 15 minutes

Suggested Group Size: 20-150

This game is about grouping and regrouping as fast as possible. The idea is for participants to meet as many people as they can. They carefully listen to the facilitator's instructions, and then run, organize and find their appropriate group. Every time they hear a whistle, or the lights are turned off, or a loud bell rings (or some other signal) they FREEZE where are and listen while new instructions are being given. They shouldn't worry if they haven't found one group when the signal to FREEZE is given — they should just go on to the next grouping. The facilitator tries to signal a FREEZE when most (but probably not all) groups have found each other.

Here are some example grouping instructions:

- Find a group of 3 people you don't already know.
- Find a group of 5 people who have at least one item of clothing the same color.
- Find a group of 4 people who are the same age as you.
- Find a group of 3 people who have the same hair color as you.

- Find a group of 3 people who have a similar dental history (# of fillings, braces, &/or wisdom teeth out).
- Find a group of 4 people who like to play the same sports as you.
- Find a group of 4, all of whom have the same last digit in their phone number.
- Find a group of 5 who have the same number of brothers and also sisters you do.
- Find a group of 4 people whose parents have the same marital status as yours.
- Find a group of 3 all born during the same season as you, and creatively form the letter "H" using your bodies.
- (If applicable) Find everyone who's in your meal crew.
- Find a group of three people with the same body odor as you!

Ultra Quickies (Can be done in 1 minute maximum)

47) The Whoa Clap

Time: 1-5 minutes

Suggested Group Size: 6 +

This is a great way to build energy. It can be used again and again. It is fun, silly, and it can also bring together a lot of wild and crazy energy into one powerful moment.

Here's what you can say to set it up by way of instructions:

“ How many of you are up for doing something silly? Great. Everyone stand up in a circle and put your feet about twelve inches apart. Good. Now everyone say the word, ‘YES!’. Say it again louder. (Get them to keep saying it until it sounds loud and proud). Good. Now let's say that word again but let's clap our hands together as we say it.” So then whenever you clap your hands together you say YES! Practice this two or three times. At this point, everyone is facing the center of the circle. “Great job! Now put your left foot inside the circle and your right foot back and lean in. Here's what's going to happen. You are about to learn the sacred art of the whoa clap. We are going to start slowly clapping our hands together, all of you following me. Each time we clap, we say ‘YES!’. This will get faster and faster until you can't even say the word any more and then we will shoot our arms out (the inside arm up and the outside arm down like a wing span) like this and say “Whoooooaaaaa” and then bring our hands together for one last thunderous clap with a shouted ‘YES!’ . There are two keys. One is that it must be LOUD! The second is that when you are shooting your arms out, imagine that your back arm is scooping up a ball of energy and when you say ‘YES!’ the final time you bring all of that energy into your clap and shoot it through your body so that it immediately doubles whatever level of energy you were at.”

Do this two or three times, each time making it louder and prouder and building the muscle. You want to set the tone that there is no wimping out on Whoa claps right up front or when you try to do it later people will flake off on it.

48) Sakatumi

Time: 1 minute

Suggested Group Size: 10 +

Only truly outrageous and bold facilitators should read further on this one. It's a silly thing you can bring back later on that is guaranteed to break the pattern of the group and make one or two people blush and giggle.

“I want to teach to something quickly here. But I’ll break it down into its parts. First, everyone put your arms out in front of you and make fists. Now pull them back in towards your body as quickly as you can so that your fists are under your arm pits. (Practice that for ten seconds). Good, now say this word, “SAKA!” (I always say it in a mock Japanese accent, like I am a karate master). Next try rolling up onto the balls of your toes and pushing your hips waaaay out. (Practice that for 10 seconds). You all look great! Now say this. “TUMI!” Now let’s put it all together and give me three good “Sock it to me’s,” in a row. Demonstrate by making three rapid pelvic thrusts while whipping your arms back shouting “Sock it to me!” with the rest of the group . . . you can stop blushing now.

49) Weird Body Tricks

Time: 1-5 minutes

Suggested Group Size: Any

Can you do bizarre things with your body like putting your legs over your head, putting a noodle in your nose and pulling it out of your mouth or wiggling your ears. Can you bend your elbows backwards like some freakish mutant? Can anyone else at your camp? Well, you’d be surprised. If you ever find that the group is getting restless or defocused this is one of many options to break up the monotony.

Just Plain Quickies (10 minutes maximum)

50) A Goolee Goolee Rub Sum Sum

Time: 1-5 minutes

Suggested Group Size: 6 - 1000

Everyone stands in a circle. At first this is demonstrated by the leader, then repeated by the group, and then done all together.

Here’s the entire spoken verse for the whole exercise:

A goolee, goolee, goolee, goolee rub sum sum.

A goolee, goolee, goolee, goolee rub sum sum.

A rub sum sum.

A rub sum sum.

A goolee, goolee, goolee, goolee rub sum sum.

A waaaaayyyy oh.

A waaaaayyyy oh.

A goolee, goolee, goolee, goolee rub sum sum.

A waaaaayyyy oh.

A waaaaayyyy oh.

A goolee, goolee, goolee, goolee rub sum sum.

The basic gist is that whenever you say the words, “A goolee, goolee, goolee, goolee,”:

Your have your left hand under your chin and your right hand hovering above your head with your fingers wiggling.

Whenever you say the words, “Rub sum sum,”:

You pat your legs just above the knees with each syllable.

Whenever you say, “A waaaay oh! A waaaaay oh!”:

Wiggle both arms, lifting them up, first to the left and then up and to the right.

Once they can do it all, then, in the next round, you announce that they have to do the “A goolee, goolee, goolee, goolee . . .” part on the head of the person to their right. Then in the next round announce that they have to do the “Rub sum sum”. Patting on the legs of the person to their left. So while one person is patting someone’s legs to their left, they are simultaneously being patted on their own legs. For one final round, go for speed and volume.

51) Sprinting Through a Tunnel of Arms

Time: 15 minutes

Suggested Group Size: 10-100

Materials Required: Large Grassy Flat Space

Everyone grabs a partner. Then they select who will be a Mango and who will be a Papaya. All of the mangos make a straight line, standing side to side all facing in one direction. The papayas stand in a line across from the mangos. They reach out so that their finger tips reach the fingertips of their partner. Then, one by one, people go off 50-100 yards from the line and sprint at the tunnel of people (who still have their arms blocking the way) as fast as they can. The people in the line wait until the last possible moment that they can safely and quickly lift their arms straight up and out of the way. The runner should not slow down when they enter the tunnel of people. It’s really scary and can build trust and courage.

52) Back to Back

Time: 5-15 minutes

Suggested Group Size: 10 +

This is a fun game that is great to break the ice on the second or third day in camp and guaranteed to help people feel more comfortable around one another physically.

One person stands up on a log, stool or chair. They are in charge. Everyone else should have a partner with whom they stand back to back. (If there is someone left over, then a facilitator should not participate in the game so that everyone can have a partner). You start on the chair to give them an example of how to do it. You must tell everybody which body parts to touch together. It’s like Twister but better. For instance, you say, “Knees to knees,” and everyone must touch their partner’s knees with their own (you no longer have to be standing back to back). Then you might say, “Left ear to right toe.” Or, “Elbows to ears.” Or, “Heads to toes.” Each combination must be done in both directions simultaneously. Once you have done three or four, you shout out, “BACK TO BACK!” and jump off of the chair to grab a partner. Everyone else grabs a new partner. This will result in one person no longer having a partner. Whoever is left gets to go up on the Chair. You can either have it set up so each person gets a chance to give three instructions from the chair before calling out “BACK TO BACK” or that they can go on as long as they like. This game tends to get more and more outrageous so be ready...

When you decide it’s time to end, step up yourself for a final Back to Back, then have everyone grab a seat (“and we’re done – grab a seat, butt to pillow”).

53) Pass The Clap

Time: 5-15 minutes per occasion

Suggested Group Size: 15-150

The facilitator needs to demonstrate this as well as explaining it.

The group stands in a circle. Two people turn to face each other and clap simultaneously, with their claps being only a few inches apart. One of them passes the clap on in the other direction to another person who turns to face him/her as they clap simultaneously, and the clap travels around the circle. Start slowly, but eventually try to do it as fast as possible. If people don't clap in unison, the clap is considered "dropped," and a 2 second penalty is charged. Time it several times around, and see how good the group can get. Then try having participants visualize, in detail, the clap going around with incredible grace and speed. Have them imagine each person doing incredibly well, and have them picture in great detail, several times over, receiving the clap and passing it along with great speed and synchronically. Now try it again and see if the group's time has improved! This can be a nice place to talk about the power of positive thought, and of visualization.

54) Bunny Bunny

Time: 5 minutes

Suggested Group Size: 7 - 20

A fun and quick energizer.

Everyone stands in a circle. You explain how it works, "I will raise both off my hands above my head like rabbit ears and wiggle them and say Bunny-bunny-bunny-bunny-bunny-BUNNY!" On the last bunny I will lean forward, look at someone across the circle and point my ears at them as I toss them my 'bunny'. While I am having my turn as the 'Bunny' the person on my left leans towards me and raises up their left arm only as a single bunny ear. Their head will be very close to mine. The person on the right will also lean in and do the same with their right hand. The people to my left and right also say, 'Bunny' with me. Whoever I toss it to comes into the same role I've been in. They will be in the middle and they must put up both of their arms and say, "BunnyBunnyBunnyBunnyBunnyBUNNY!" while the people to their left and right are leaning in and saying it with them. This person then leans forward, looks at someone and points his/her ears at them as he tosses them the 'bunny'.

55) Falling Trust Game In Pairs

Time: 10 minutes

Suggested Group Size: In Pairs

Demonstrate this first, to make sure everyone understands.

People partner up with someone else of similar size and height. Each pair chooses one person to go first, and s/he is the "faller." The other person is the "catcher." The faller stands, legs together, and falls backwards, with the catcher standing behind to catch the faller. The catcher stands with hands about a foot in front of shoulders and about a foot behind faller. After catching the faller, s/he pushes the faller gently back up to a standing position, just in time for another fall. As time progresses and trust builds, the catcher can move back and let the falls go farther, although s/he should never do anything dangerous. Spotter should stand flexible, feet apart, right leg somewhat forward, the left somewhat back, knees slightly bent. Commands: Faller questions "Ready?" Spotter responds "Ready". Faller calls "Falling", and falls backwards. Spotter should flow slightly with the motion of the Faller

so that they do not jar or abruptly stop the Faller. Spotter then gently pushes the Faller to a standing position and steadies them till they are ready to fall again.

56) Trust Circle

Time: 15 minutes

Suggested Group Size: *Groups of 6-8*

Players stand in a circle, shoulder-to-shoulder, with one player standing in the center with her/his arms crossed on her/his chest. The players in the circle hold their hands up and gently catch and pass the center person, as s/he lets her/himself fall back and get passed around. Make it clear that the purpose of this game is to have fun while building trust, and it is important for people to be passed around in a way that is gentle, sweet and kind. The center person's body should remain rigid with their eyes closed. Each person gets a turn in the middle. Faller may determine when they have been passed enough by calling out "Thank you." Facilitator also should be ready to stop activity if he/she senses participant uneasiness or safety concern.

Finesse Notes and Additional Ideas on the Trust Circle:

Have clan split into pairs. Pairs should stand in two concentric circles with spotters on the outside and Fallers on the inside. Make sure all participants are in proper spotting and falling stances. Pair practices two falls, then inside circle rotates till everyone has a turn. Switch circles; inside becomes Spotters, outside becomes Fallers and repeat.

Circle may also choose to gently lift the stiff body of the Faller to a horizontal position (With particular attention to the head and neck area. Lets say away from lifting them above the group's heads and keep them at chest level.) To return Faller to ground, they gently rock the body back and forth while lowering them to a prone position on the grass (again, feet first, head very carefully last). When they are flat, you may have the group press their hands down on the prone person for several seconds. This yields a quite pleasurable sensation. Help them to their feet and repeat with as many participants who wish to experience the Faller position.

57) Pass the invisible ball

Time: 5 minutes

Group stands in a circle. One person make a sound and throws it to someone else (like an invisible ball). That person catches it making the same sound and then throws it to someone new with an entirely new sound. No two sounds can be the same.

58) Pass the Sound

Time: 5 minutes

Stand in a circle. One person begins by turning to the person next to them and making a sound of any kind. It can also include a movement, gesture or facial expression. The person 'received' the sound then turns to the person next to them and makes any sound that is triggered in them in association to the previous person's sound. Participants should be encouraged to be creative and spontaneous and to go with their uncensored reaction to the sound they received.

59) Pass the word

Time: 5 minutes

Stand in a circle. One person begins with a word. Then the next person freely associates another word and so on.

60) Pass the sentence

Time: 5-10 minutes

One person starts by saying 5 or more words. The next person picks it up and freely associates 5 or more words to add to the sentence and so on.

61) Spontaneous Musical Association

Time: 10 minutes

One person starts with a rhythmic sound (this can be a brief vocal melody, a clapping rhythm, a grunt, or anything in between). Then the next person adds their own rhythmic sound and so on all the way around the circle. Then, once everyone is making a sound and it has gone on for a few moments, the first person who began stops, and then the next person and so on until, one by one, everyone has stopped.

62) 60 Second Hugs

Time: 2 Minutes

Suggested Group Size: 10+

For 60 seconds give and receive as many real, genuine hugs as possible.

63) Barnyard

Time: 5-10 minutes

Suggested Group Size: 20+

A great way to get people into groups. Assign numbers by counting off from 1 whatever, depending on group size (you want groups of 4-5). Then assign animal names. For example: Number 1's are dogs. Number 2's are cows, etc.

Then go back and check to see if they know the sounds their animals make.

Then have everyone stand up, close their eyes tight, and begin making the sound their animal makes. They should move around, looking for other people making the same sound. When they find each other they should link arms and continue looking for their other fellow animals.

Safety tips:

Walk slowly and cautiously, do not charge the middle.

No pushing, moshing or rowdiness.

Put your arms up to avoid collisions.

Keep eyes closed at all times except if they feel pushing or rowdiness.

64) Hug Tag

Time: 10 Minutes

Suggested Group Size: 15+

Give tape rolls or other props to some individuals in the room (usually 1 role per 8-10 people). The people with tape roles are IT. Their mission is to get rid of the tape rolls as quickly as possible by tagging someone who is not hugging. For everyone without a tape role, their mission is to avoid getting handed a tape roll for as long as they can by getting as many hugs as they can. The only way to be safe in this game is if they're hugging.

Rules:

- *You can only hug someone up to the count of three then you have to find someone else to hug.
 - *You can't hug the same person for the entire game.
 - *There are no group hugs.
- To keep the energy up yell: HUG TO BE SAFE! HUG TO BE SAFE! while they're playing.*

65) Tunnel Tag

Time: 10 Minutes

Suggested Group Size: 15+

Give tape rolls or other props to some individuals in the room (usually 1 role per 8-10 people). The people with tape roles are IT. The 'ITs' work together as a team to try and freeze everyone else by tagging them with their tape rolls. Everyone else tries to avoid being tagged by the tape rolls. If they tag you, freeze right where you are and wave your arms in the air and shout ME, ME, ME, until someone goes through your legs and frees you. If the people with the tape rolls freeze everyone in the room, the game will be over.

One question most commonly asked about this game: What happens when going through someone's legs I get tagged? Answer: Don't stay on the floor and make people slide under you but stand up on the other side and put your hands up. The person whose legs you were going through is still free.

Safety tips: For the sake of the men in the room, please don't come up too quickly. Also, if you're going through one way, be careful someone else isn't coming through the other way. Have everybody stand up and come out to the center of the room and then begin.

To keep the energy up yell: 'Free them!' while they're playing.

66) Yes and No Game

Time: 5 minutes

In pairs, one person is to be the Yes person and the other is the No person. The task is to come up with creative ways to say Yes or No to the other person as if they are trying to convince them to agree. They can only say the word they have been designated for. They should take turns, one speaking and then the other. Encourage the participants to be as creative and unusual as they want to be.

67) Lap Shift

Time: 10 minutes

Suggested Group Size: 20-100

Materials Required: A circle of chairs, with enough seats for everyone

This game gives people a chance to know each other better, from a little bit of a different angle. How it works is everyone moves a certain number of seats to the right or to the left if something the facilitator says applies. They should sit in that seat whether someone is already sitting there or not. If there is someone sitting there, sit on their lap. Each turn should be a different direction (left or right) and a different number of seats.

"Move (#) seats to the (left or right) if..."

you're wearing anything at all that's black today

you're proud to be a non-smoker

you've ever stepped in dog poo

you like to sing, whether you think you're good or not

you like peanut butter and jelly sandwiches

you like yourself

you play a sport...any sport at all

you ever lose your temper
you want to give or get more hugs today if...
you have a valid drivers license
you ever want to have a valid drivers license
you've ever felt ashamed or afraid to cry
And now for the famous Challenge Day underwear fashion quiz...I'd like you to move --- seats to your (left or right) if you're wearing underwear that are not white
And now move --- seats to your (left or right) if you're wearing underwear that are white (I see some of you that aren't wearing underwear at all!)
you've ever fought with your parents

Not-So-Quickies . . . but still goodies (30 min. max).

68) Group Massages

Time: 10-30minutes

Suggested Group Size: 5 +

The group breaks into teams of five people. One person steps into the middle and receives an awesome massage from the eight loving hands around them.

FINESSE:

The first time you do this, it's good to go quickly. Have each person's turn last only a minute or so. Get them working on easy areas like arms, lower legs, hands, neck, head and shoulders. Once they are more comfortable, you can guide them, "Okay now, don't ignore their face! Don't ignore their ears. Make sure you get the guys' chests." By this time you will find the person in the middle is lying on the ground in 7th Heaven and the turns can last more like 2 minutes each.

69) Three Legged Races

Time: 10 minutes

Suggested Group Size: 4 +

Materials Required: Large Grassy Flat Space, and a scarf or rope for every two people

An oldie but a goodie. Everyone grabs a partner and they tie one left leg to one right leg with a scarf or rope. They line up against their opponents and race for the finish line.

FINESSE:

Make the race a long enough one to justify the effort of the preparation.

70) The World's Greatest Person Game

One person volunteers to leave the room. The rest of the group decides what s/he is the greatest at. Then they select a handful of 'reporters' who will interview the person. The person returns. S/he doesn't know what they're the greatest at but s/he has to act like s/he does. The reporters ask questions about the amazing thing the person does (without giving it all away), and the person responds like they have the right answer. The person tries to guess what it is they're the greatest at.

71) The Blob

Time: 30 minutes

Suggested Group Size: 15-100

Debrief: 1 minute

This involves a high activity level. It's also fun, and everyone ends up a winner.

This game requires a clear sense of boundaries. It's best out-doors on grass, but works in a gym, too. The larger the group, the larger an area should be "in bounds." It's like tag (people run away from the person who is "it," but in this case the "it" is the blob. People who are tagged become part of the blob (and cannot separate), joining hands and working in tandem to catch more people and make them part of the blob. The game ends when everyone is part of the blob.

Sometimes, the game will be too hard for a blob. In this case, there are several ways to remedy the problem:

- If a blob of 4+ people seems unable to tag anyone more, let them split into two groups, working together but independently.
- Shrink the field.
- Start out with two blobs.

72) Triangle, Circle, Square

Time: 20 minutes

Suggested Group Size: 10-60

This is a great ice-breaker.

The group forms a circle, standing up, somewhere there's a little extra room. With eyes closed, their job is to form a triangle as precisely as possible. The facilitator stays out to make sure eyes stay shut. When the group thinks they've done it as well as they can, they say so and the facilitator lets them open their eyes to see how well they've done. Then they close their eyes again, and form a square. Then a circle again.

73) Circle Lap Sit

Time: 5-10 minutes

Suggested Group Size: 10 +

An excellent metaphor for how we are all connected and how what one person does can effect someone else they aren't even touching directly.

Everyone stands in a very round circle and takes as many steps as needed into the circle until they are standing only a maximum of two inches away from the person in front of them. On the count of three, everyone slowly tries to sit down on the lap of the person behind them. This may take a few tries. Each time, praise the group on what they did well and ask them what they could improve for next time. Once they have all managed to sit successfully for a period of time in a circle then, depending on what message you want to get across there are a few things you can do:

- a) Have them try to take a step as a group. Left foot first, right foot second.
- b) Remove one person from the group and watch how everyone else tries to adapt to that missing link. Then, if they are still in a circle on each other's laps, remove people until they fall. "So, what's the message? How many of you saw how much one person being removed effected the whole circle? Even when they aren't directly connected!"

74) Knots

Time: 15-20 minutes

Suggested Group Size: Groups of 10-20

Players stand in a circle, facing in, and reach hands into the center. Each person joins hands with two different people, neither of whom is standing next to him/her. This creates the human knot. The group's task is to untangle the knot without letting go of hands. Try this game with everyone silent, to test non-verbal communication skills.

They may try to repeat the game without verbal communication, or even while blindfolded.

75) The Sock Game

Time: 20 minutes

Suggested Group Size: 10-40

Materials Required: Half to three quarters as many pairs of socks as there are participants.

This game is a beautiful metaphor for team-work. If you look at anyone else, and start thinking about how they're doing with their job, you'll fail in your task. This game requires complete focus on each person doing their own part to the best of their abilities. Once that happens, it can be remarkably simple.

Announce in the session before this exercise for each person to bring a pair of socks, bundled up tightly to form a ball (show them how to bundle their socks).

The group stands in a circle. One person throws a sock ball across the circle to someone else. That person catches the sock ball and throws it on to someone else. The sock ball keeps getting passed along, never going to anyone who's already had it. People must remember who threw it to them, and who they threw it to, because...

When the last person receives the sock ball, they throw it to the person who threw it first. Then this person throws it to the same person who they threw it to the first time. And the sock ball continues making the rounds. After about 20 seconds of this, the first person picks up a second sock ball and starts it in motion, following the same pattern. And so, gradually, sock balls are added until there are half or three quarters as many of them flying around as there are people in the group. Keep this going for a little while, and then have the first person take the sock balls out of circulation, one at a time, as they reach him or her.

76) The Systems Game

Time: 30 minutes

Suggested Group Size: 10-40

Materials Required: A field or open space to run around in.

This game is a beautiful metaphor for the interconnectivity of all life, and how everything we do affects everyone else.

Participants stand in a circle. Each person secretly (non-obviously) chooses two people, and not someone next to them, in the circle, who will be their reference points. Each person secretly observes the two people they selected, and is then charged with staying as close as they can to the same distance from each of them. (i.e., a person's distance from their observed people can be large or small so long as it is as close as possible to the same with each of them.) With each person's movement to adjust themselves to a position of equal distance (an

isosceles triangle), movement of others will be triggered, which will trigger others to move, and the group will come soon be in a state of rapid activity. At a certain point, you can call for everyone to move at double speed, and then a couple minutes later call for them to move at quarter speed. Bring it to completion by telling everyone they have 20 more seconds, and then 10 seconds later count down from ten. When you get to zero, shout “freeze!”, and then invite people to say who they were referencing from.

Debrief by pulling the group back to a circle, and inviting people to share how it was. Who tried to get to a neutral place and stop? Who tried to keep things lively by moving around and making it difficult? What did people observe, or learn? What surprised them? If everyone had stayed in one place, the object of the game would have been fulfilled. But wouldn't that have been boring? Sometimes, we humans seem to function better with challenges — even creating a few from time to time.

77) Zap

Time: 15-20 minutes

Suggested Group Size: 10-50

The group stands in a circle around two people, who are in the middle with their backs to each other, facing outwards. The people in the circle should be at least 15 feet from the people in the middle. The object of people in the circle is to tag a person in the middle without getting "zapped." But as soon as they leave the safety zone of the circle, they can be zapped by either person in the middle, if one of them simply points at the would-be-tagger and shouts "zap" before getting tagged. The would-be tagger must then sit out for the rest of the game. If a tag is accomplished, the tagger replaces the zapper s/he tagged. The game continues as long as you want.

78) I Love You Darling..

Time: 15-30 minutes

Suggested Group Size: 15-50

Everyone sits in a circle. The first person to volunteer stands inside the circle. This person must pick someone in the circle and try to make her/him laugh by saying, “I love you, darling; won't you please give me a smile?” No physical contact is allowed. The other person must say “Baby, you know I love you, but I just can't smile.” If he or she can do this without laughing or smiling, the first person must go on to someone else. If the person trying not to smile smiles, s/he must trade places with the smile generator and try to make someone else smile. This game can continue for as long as you like.

Not-Quickies (15-45 min. for sure . . .).

79) Blindfold Tag

Time: 20 minutes

Debrief: 5 minutes

Intention: Trust building, sensory awareness.

Materials Required: *Blindfolds or scarves for half the participants.*

Suggested group size: Any number of groups of 8-10 people each.

Divide people into pairs, and have each pair choose one person who will be blindfolded first. The other person will be the blindfolded person's "eyes." Two people who are partnered

will hold hands throughout the game. Break into sub-groups of perhaps 4-5 pairs (8-10 people) each (you can also try if with one bigger group if you want to). Explain the boundaries within which the game will occur. Each group should have its own room, or be within a specifically marked out area of a field or large room, so they don't bump into each other. Have each group choose one pair who will be "it." Then the other pairs in that sub-group try to tag the person who is "it" (this is the reverse of normal tag, where the person who is "it" chases everyone else; in this game, they run from everyone else). The challenge is that only the blindfolded people can do the tagging, and only the blindfolded member of "it" can get tagged. Those with eyes open can only give directions. When the team that is "it" gets tagged, the pair that tagged them becomes the next "it." After a few people have taken a turn as "it," you might have each team rotate so the blindfolded person becomes the guide, and the guide puts on the blindfold. Afterwards, allow a few minutes for discussion. What did you think? How did it work? Was it easier or more comfortable to be the guide, or the person who got to play?

80) All Aboard

Time: 30 min.

Suggested Group Size: 10+

Debrief: 10 - 30 min.

Intention: Develop group identity, planning, decision making.

Materials Needed: 9-1/2 ft. long rope or masking tape, or 3-ft square plywood or board.

Make a 3-foot circle with rope, tape or plywood. Participants break into groups of 10 and everyone in a group is to get inside the circle without touching the ground or anything else outside the circle. If they do it easily, have them combine groups and try again in a larger group.

They must hold their circle together for the count of five (in any language), count starts by entire team once the last member has taken a position inside the circle.

This activity is a good one to start with. As a facilitator, try to take a role that allows participants to develop their own ideas, but step in if you feel the group is proposing something too risky. Also, if the group feels particularly stuck, feed them suggestions in the form of questions; "Do you keep falling to one direction? How might you balance yourselves?" Remember, the group's feeling of success is as important as their actual success. Adapt the rules as necessary so that a balance of challenge and success is maintained.

81) Wizards, Elves and Giants

Time: 20-40 minutes

Suggested Group Size: 20-80

Debrief: 1 minute

Materials Required: A large flat area, preferably out-doors or (ideally) a gym.

The group splits in half. The two halves line up facing each other. There must be clear boundaries, with each group having a "safety zone" about 50 feet behind them. The game is similar to "rock, paper, scissors." Elves beat wizards, wizards beat giants, and giants beat elves. Teach the group a large hand/arm signal that fits with a wizard, elf and giant, respectively. Each group huddles out of earshot from the other, choosing which of the 3 options they will pick. Then the two groups line up 6-8 feet apart, and on the count of 3, display their choice. Whichever group wins chases the other, trying to tag as many people as possible before they reach their safety zone. Anyone who is tagged joins the team that tagged them. Anyone who reaches safety is a survivor. Then the two groups line up again, and the process is repeated until everyone is on one side.

82) Thumper

Time: 10-15 minutes

Suggested Group Size: 8 - 30

Everyone lies down on the ground in a circle, front down facing the inside of the circle so they can see each other's faces. They are supporting themselves on their elbows with their hands out in front of them. "So, everybody take your right arm and lift it over the left arm of the person on your right. Your right arm should now be to the right of their left arm. " (Confused yet?) Essentially now their arms layered one of theirs, one of yours, one of theirs one of yours, like the black and white keys on a piano.

"The rules of Thumper are as follows. Each person has two 'Thumpers' or arms. "Have people practice thumping on the ground with their open hand. The 'thump' will be passed around the circle one arm at a time. So, if it is going clockwise, the thump will be coming from your right hand side. When the arm just beside yours thumps then you must thump next, then the right arm of the person to your left and then your left arm and so on until it has been passed all of the way around the circle." (Try this once by passing a thump all of the way around the circle until it gets back to you).

"Now, if someone thumps two times with their arm, it changes the direction and sends it back the way it came from. If the person beside you double thumps and you move your hand anyway, you are out." (Demonstrate this).

You can play this game a lot of different ways, one is to slowly begin eliminating people until their are only three people left.

83) Log Role Reversal

Time: 15 minutes

Suggested Group Size: Groups of 10-30

Materials Required: A big log

Line the group up along a long log, ask them to notice who's on each side and where they are in the line, and then have them switch places so as to create the mirror image of their original order. Obviously, everyone has to stay on the log. Be creative with penalties for falling. When you're done, debrief. What worked? What didn't? How could the group have worked together better? Did everyone feel listened to? Involved?

84) Falling From A Table

Suggested Group Size: 8 - 20

Time: 10-20 minutes

Materials Required: A Sturdy Picnic Table.

A great trust building game to do later on in a camp. It's a great team builder and also gets the adrenaline going.

Set up a picnic table or something sturdy that any camper can stand on. The surface of the table should be at about hip to chest level with the group (the higher up the scarier, but never go past the upper chest). All the participants form two even lines facing each other. They lift up their arms towards the person across from them at shoulder height. Each of your arms goes in between the arms of the people across from you like the black and white keys of a piano: one of yours, one of your neighbors, one of yours etc. You should be able to reach out and touch the upper arms, above the elbow, of the people across from you. Make sure the arms are feeling solid.

Some brave soul climbs on top of the table and turns his or her back to the group. They cross their arms over their chest (so they don't flail and knock someone's eyes out) and make their body as stiff as a board. They are going to fall backwards into the strong arms of the people behind them. "It's very important to stay stiff and straight or else you are harder to catch because your weight is not evenly distributed."

Once people are caught after the fall they rejoin the catchers until everyone who wants to go has gone.

FINESSE:

If you are catching towards the end of the line, farthest from then table, *watch where their head is falling!* You don't want to get clobbered on your noggin because *they* can't see where they are falling.

LESS ACTIVE GAMES WITH A MORE RELAXED PACE

85) Secret Chief

Time: 20 minutes

Suggested Group Size: 10-100

One person leaves the room. The group sits in a circle and selects one person to be the secret chief. The chief leads the group in various motions (everyone does what the chief does), the returning person sits in the center and tries to guess who the chief is. The group tries to make the guesser's task difficult by following the Secret Chief as closely as possible.

86) Psychiatrist

Time: 15 minutes

Suggested Group Size: 10-50

One person leaves the room. While they are gone, the game's two rules are explained. When the guesser returns, s/he tries to guess the two rules. The rules are: 1) Answer as you believe the person to your left would answer (as truthfully as possible). 2) If the guesser guesses wrong, someone shouts "psychiatrist!" and everyone jumps up and sits down in a new place.

87) Silent Lines

Time: 15 minutes

Suggested Group Size: 10-30

Materials Required: A flat area, preferably out-doors, big enough for the group to line up.

Ask group to, in silence, line up in order of tallest to shortest, oldest to youngest, alphabetically by first name, etc. Then debrief. What worked? What didn't? How could the group have worked together better? Did everyone feel listened to? Involved?

One way to play this game is to blindfold each participant and assign them each a number. After the group is relocated or scrambled out of numerical order, they must attempt to line up in numerical order without talking. Similarly, group can be asked to line up in order of height without talking.

PERSONAL ENRICHMENT

Outcome:

Invite the participants to create empowering experiences that causes them to search deep into themselves and find a sense of direction and to learn new skills for improving the quality of their lives.

Purpose:

True and lasting change often comes from the inside out. We can not expect the world to change unless we are also changing. By helping participants to tap into what is truly most important to them, we help them tap into their drive, their sense of purpose. We help them find the desire that will cause them to use and follow through on everything that they learned at camp.

88) Show & Go's

Time: 1 1/2 hours

Suggested Group Size: 16-100

Debrief: 0-15 min.

Materials Required: *A big room, and if possible, a rocking sound system and two tapes cued up for positive, danceable songs.*

Start off with a brief demonstration of a Show-&-Go. If you don't have room for everyone to move freely through the room at once, break the group into two and have half the people present first, while the other half are the audience. The presenters act out, in somewhat exaggerated fashion, the qualities or things instructed, for 30 seconds or so (without words). A drum-beat, bell ringing, or flashing of the lights signals time to FREEZE in place, which is followed by a moment of silence, and then the next instruction is given. If there is a watching group, they are supportive without talking. After one group is done, the other group applauds, and then they switch places. Some suggested show-and-go's (and a suggested flow) follows:

- An ashamed puppy.
- A freight train.
- A melting icicle.
- A hassled businessperson.
- A nervous brain surgeon operating for the first time.
- A wave crashing.
- A hyper Chihuahua.
- A bird teasing a cat.
- Extroverted, obnoxious, and insensitive.
- A giraffe stretching way up to reach tender leaves in a tree-top.
- A 400 pound gorilla in heat.
- A love-sick and extremely self-conscious drooling moron.
- A bagel stuck in a toaster and finally being extracted.
- A seed sprouting into a flower.
- Preparing for a major experience.
- A toxic incinerator.
- A pre-Columbus Native American transplanted in modern-day New York City.
- A logger clear-cutting ancient forest.
- Learning for the first time that there are great problems in the world.
- Feeling overwhelmed by the pain and depth of injustice.
- Apathy.
- Preparing to change the world.
- Gathering tools and information.
- Empowerment.
- Aligning with the forces of the Earth and all humanity.
- Joining in solidarity.
- Receiving support.
- Inspiration.
- Spreading positive change.
- Celebrating the sheer exuberance of being alive.
- Working together.

Towards the end, you can put on a cued up, danceable, positive song, or have the audience start clapping in rhythm, as the participants really get into it. When it's over, if it's not obvious you can signal that the group is done by saying to the audience: "let's give them a hand."

89) Posture

Suggested Group Size: 10+

Time: 10 minutes

Debrief: 5-10 minutes

Partner Sharing: 10-20 min.

This works especially well after Show & Go's

Explain that the way we stand or sit affects how we feel and how we come across. Have everyone stand up and walk around the room, noticing their posture and other people's posture. Ask them to walk around the room, expressing the following beliefs through their posture:

- I'm not good enough.
- Things are bad and getting worse and it's all my fault.

Have them take a few deep breathes, and then try postures for the following beliefs:

- I am self-confident and successful.
- I am a gift to the world.

Then have a discussion of which postures portray which emotions, and of how we can create our emotions through our postures, too. Ask everyone to slouch, look down at the ground, and put a depressed look on their faces. Then ask everyone to look at the ceiling with a smile on their face for 10 seconds, and see if it changes the way they feel. Have them look up and smile while feeling depressed, and down with a frown while feeling happy. Is it hard? Discuss it a little more. Are we going to create our environment, or be created by it?!

Then have people pair up to talk about what they just experienced. Have them each take a turn answering the following questions: Is there any level at which feeling bad is a choice? What do you get out of it? What is your "recipe" for feeling bad? How do you sit, stand or walk? How do you put yourself in that state if you decide to? Is there any level at which feeling good is a choice? What do you get out of it? What is your "recipe" for feeling good? How do you do it? What does it look like?

Come back together and ask how that was for people, and if there's anything they take from it that might be useful or applicable in the future.

A Note On Partner Sharing

The next few exercises, as well as many others in this manual, use the format of partner sharing, in which "Person A" and "Person B" take turns answering specific questions, while the other listens.

There is great power in questions. Some enhance comfort and trust. Others bring up challenging issues. Some empower, while others inspire. As important as the speaker is the listener. It is vital to pre-frame question-based partner sharing with the power and importance of the listener's role, of showing with their body language and their attention that they care about the speaker, and are a safe and supportive place to go as deep as the speaker feels comfortable. It is also important to support and encourage the speaker to really use safe space if it's there, to take a few risks, to share things that might be challenging and uncomfortable, and also to know that no one needs to share anything that doesn't feel right to them.

This activities manual includes many questions that can be used in partner sharing as part of a series, and that is how they are generally intended. But some of the questions can also stand on their own, or in combination with other questions, in a variety of other formats, including: Circle sharing (especially with a small group), where the question is passed around the circle

with each person answering it; personal writing time (where participants answer one or a series of questions on their own in writing); and sharing with a partner who writes down your answers and gives them to you at the end.

Remember that you can also invent new questions, and cut out questions that seem excessive or inappropriate.

90) Hopes and Intentions

Time: 30 minutes

Suggested Group Size: In pairs

Note: This works well early in a camp or workshop.

Everyone finds a partner. The pair decides who will be "Person A" and who will be "Person B." The facilitator must ask each question twice, first prefacing it with "Person A, ask Person B..." (a question), and the second time, "Now, B's ask the A's..." (the same question). Allow 1-3 minutes for each answer.

1. What is your name and your age, and where are you from?
2. What got you interested in working for change?
3. What have you done, and do you want to do, to work for positive change in the world?
4. What are your deepest fears for this (day, week, or whatever)?
5. What are your deepest hopes for this (day, week, or whatever)?
6. What patterns of interaction do you carry, that you would like to let go of? How do they bring pain or difficulty into your life?
7. What direction do you want to move in as a person? What qualities do you want to grow in? As you move out of old patterns, what do you want to move into?
8. If you were to make a commitment that would help you get more out of this (day, week, or whatever), what would it be?
9. What are some gifts you see or things you appreciate about your partner?

91) Self Image

Time: 30-45 minutes

Suggested Group Size: In pairs

Debrief: 5-15 min.

Everyone finds a partner they don't already know well. The pair decides who will be "Person A" and who will be "Person B." The facilitator must ask each question twice, first prefacing it with "Person A, ask Person B..." (a question), and the second time, "Now, B's ask the A's..." (the same question). Allow 1-4 minutes for each answer, starting at the low end and increasing the time allotments if people are having more to say as you go along.

- 1) Who are you, what is your name, where are you from, and how old are you?
- 2) What do you like about yourself?
- 3) What do you not like about yourself?
- 4) What do your parents and friends like and not like about you?
- 5) What is there about you that other people fail to see?
- 6) How do you fear being judged or stereotyped? Or What do you never want anyone else to say, do or think about you again?
- 7) What would you like your friends to say to you or remind you of that would help you or that you'd appreciate?

92) Deep Sharing With A Good Friend

Time: 45 minutes

Suggested Group Size: *In pairs*

Note: This exercise is intended to facilitate deepened sharing between close friends or family members. Most of these questions are probably not appropriate except between people who already know and trust one another pretty deeply.

Sentences to Complete and Hear Completed:

- 1) One thing I appreciate, respect, and love about you is...
- 2) One gift you've given me is...
- 3) One time I felt especially close to you was...
- 4) One time I felt especially far away from you was...
- 5) One place I've pulled back in our relationship is...
- 6) One time I felt hurt in our relationship was...
- 7) One time I may have hurt you was...
- 8) One piece of baggage or clutter I've brought to our relationship is...
- 9) One thing I want you to know is...
- 10) One (or more) thing I want from you is...

93) Relationship Sharing

Time: 20 minutes

Suggested Group Size: *In pairs*

Note: Below are two different types of quick, deep sharing. Best with a good preframe about the opportunity to take things to a deeper level.

Person "A" is given 2 minutes (or so) to start every sentence with the same phrase, completing it with whatever is in their heart of mind to share. Then person "B" has 2 minutes (or so) to do the same. Then person "A" is given the next sentence to complete for 2 minutes or so, and so forth.

Sentences to Complete and Hear Completed:

Version A

- 1) One thing I would like to ask of you is...
- 2) One thing I appreciate about you is...

Version B

- 1) If you really knew me, you'd know that I...
- 2) One thing I might be afraid to tell you is...

94) Quick Partner Interviews

Time: 20 minutes

Suggested Group Size: 4+

Outcomes: break the ice and give participants and quick chance to begin the process of getting to know each other

Frames: "You happened to receive the perfect buddy for this exercise. It has been cosmically ordained that this person is exactly who you needed to be with."

- 1) Each person finds a buddy – ideally someone they don't already know.
- 2) They sit facing their buddy
- 3) Group is given four questions to interview their buddy with.
 - What is your name?
 - Where are you from?
 - What gets you on fire? What are you most passionate about?
 - What is something surprising or shocking that I wouldn't know just by looking at you?
- 4) 3-4 pairs are asked to introduce their partners to the group.

Small Groups:

Have a group of 5-6 people spend time sharing with each other what they love about the planet and its people, and what's something that puts them in touch with the pain of our times.

95) Heart's Purpose

Time: 45-60 minutes

Suggested Group Size: In pairs

Materials Required: Markers and/or crayons, and drawing paper (the exercise can be done without that component, but it's better with it).

Everyone finds a partner. The pair decides who will be "Person A" and who will be "Person B." The facilitator must ask each question twice, first prefacing it with "Person A, ask Person B..." (a question), and the second time, "Now, B's ask the A's..." (the same question). Allow 1-3 minutes for each answer.

For number 6, everyone will need markers and drawing paper to record their message to the world. Put the "billboards" up where everyone in the group can see them.

- 1) What was one of the first things that you saw that made you think something was wrong in the world?
- 2) What issue in the world concerns you most, and why?
- 3) Do you think that human life will survive the next 200 years? Why or why not?
- 4) A magic genie has just popped out of a bottle, and is giving you three wishes. What do you wish for?
- 5) If you could say one sentence to everyone in the world, what would you say?
- 6) Design billboards. What would you tell the world? Whatever you write or draw will be seen throughout the world. (Allow 15 minutes for billboard drawing.)

After they are made, sit in a circle and take turns sharing billboards.

96) Validation In Pairs

Time: 10 Minutes

Break into pairs and have them choose a person A and a person B. Person A goes first by validating and appreciating Person B, telling them every nice and positive thing that Person A can think of, not stopping for one full minute. If Person A runs out of things to say they can say things like: "I thank you for..", "I liked it when..", "You seem like..". And when Person A is done Person B can respond in one of two ways: either by simply saying thank you or, if they prefer, "I'm glad you noticed." Then it's Person B's turn to validate and appreciate Person A.

97) Inner/Outer Circle Sharing

Time: 1 hour

Suggested Group Size: 10+

This exercise is great near the beginning of a Camp.

The group divides in half and forms two circles; one sitting inside the other, with each person facing a partner. Everyone sits down. The facilitator will ask a question and give each partner time to answer. After 2 questions, the inner circle will move to the right to find a new partner, while the outer circle stays in the same place. Everyone should have a new partner. Proceed with questions 3 and 4, then move again, etc.

- 1) What is your ethnic background?
- 2) Where do you live? Where were you born?
- 3) What is your vision of an ideal world?
- 4) Who are your heroes/heroines, your sources of inspiration, alive or passed on? Why?

- 5) What kind of animal do you think is most like you and why?
- 6) What kinds of music do you like? What are some of your favorite bands? Why?

- 7) Would you rather be rich or famous? Why?
- 8) What would you do with one million dollars if you had to get rid of it all today and you couldn't invest it? (YES! does accept donations!)

- 9) Do you consider yourself to be an introvert or an extrovert?
- 10) What are your interests? What do you do with your free time?

- 11) What would you most want to do for a living if you could do anything?
- 12) What excites you most in your life right now?

98) Different Game

Adapted from Challenge Associates

Time: 15 Minutes

Suggested Group Size: 10+

The facilitator calls out different qualities, i.e. hair color, and people find someone they don't know, who they may not normally talk to, who has a different hair color than them. When they find someone, they turn back to back and hook arms with them. Once everyone seems to be hooked up, the facilitator asks the pairs to turn and face each other and answer a question. They find a new person after each share and answer a new question.

Qualities/Questions

1) Different height

Share your biggest hopes and your biggest fears for the day.

2) Different Ethnicity or Cultural Background

Share the 4 most important things to you in your life and why they are important to you.

3) Different gender or opposite sex

What do you most want to do for a living and why?

4) Different Size Family

What was one of the first things that you saw that made you think there were problems in the world?

99) If You Really Knew Me

Adapted from Challenge Associates

Time: 15-20 Minutes

Suggested Group Size: Groups of 4-7

Being by framing the power of listening to each other and creating safe space. And the importance of using that space, sharing a little deeper than you might normally. That's what this exercise is all about!

Break into small groups (all the same size as one another if possible). Each member of each group will have 2 full minutes of absolute group attention. Each person will first have 1 minute to complete this sentence over and over.

“If you really knew me you would know that I...”

They should share things about themselves that the other might not know about from the outside (give a few personal examples). Then the group will have 1 more minute to ask the person sharing some questions, to get to know them on a deeper level. When the final minute is up, move to the next person to the right and so on until everyone has shared. Be sure to tell them not to move on to the next person until the person sharing has had their full and complete time. Facilitator keeps track of time and tells them when to switch.

100) Hat Game

Time: 20 Minutes

Begin by pre-framing the concept that we all wear different hats in different situations. These hats represent the different ways we express ourselves, think, and act. Then have participants pair up, and guide them through answering these questions, with about 1-2 minutes for each person, per question.

What hat(s) best describe the way you feel right now?

What hat(s) best describe how you feel when with this group?

What hat(s) best describe how you feel with your family?

What hat(s) best describe how you feel in school or at work?

What hat(s) best describe how you feel when alone?

What hat(s) best describe how you feel in a new or strange group?

What hat(s) best describe how you feel when walking down the streets?

101) Leadership Go Around in Small groups

Time: 30 Minutes

Suggested Group Size: Groups of 5-10

In small groups, go around the circle with each person answering the following questions:

- 1) “Why are you here?”
- 2) “What is a leader to you?”
- 3) “Who is one leader, alive or passed on, who inspires you? Why?”

102) Living Your Dreams

Time: 20 Minutes

Everyone finds someone they don't know. The pair chooses a "Person A" and a "Person B." The facilitator asks each question twice, once for Person A and once for Person B. Allow 2-3 minutes for each answer. Questions are:

- 1) What blocks you from achieving your dreams or pursuing your passion?
- 2) What resources, knowledge and support do you need to acquire and learn that will help you pursue and achieve your dreams?
- 3) If you were freed from all other obligations, all your material needs were met, and you had completed the best education on earth, what would you do in the next five years?
- 4) What is there about you that people fail to see?

103) Art

Time: 20-30 minutes/occasion

Suggested Group Size: 1+

Debrief: 0-5 minutes

Materials Required: Paper and colored pens/colored pencils/paint & paint brushes/crayons sufficient for everyone.

Art is often an effective way for people to assimilate what they've been learning. It's important to stress that you don't have to consider yourself "an artist," or even to think you have any talent at all, to express yourself through art. You might want to lead the group in something involving art every day, with a different theme on each occasion. After art sessions, you can invite people to share their drawing and what it means to them with the group. Art can also be an optional lunch workshop during free time.

Suggested themes include:

- Draw your ideal world.
- Draw a picture of how you feel right now.
- Draw a picture for the person to whom you are secret angel (keeping it hidden).
- Draw a picture of the way you fear coming across.
- Draw a picture of the way you want to come across.
- Draw a picture of successfully accomplishing your goals.

104) Pride Activity Dyad

Time: 5 Minutes

Grab a partner and sit knee to knee. Choose a Person A/B. Start with Person A: They will have one minute to tell what they like and love about themselves. Ask Person B to give the gift of listening. Then switch.

105) Small Group Coaching Sessions

Time: 2 hours

Suggested Group Size: groups of 5-7

- Instructions are given "Take a moment to think about the problems or challenges you're dealing with in your life and work. Choose one or two that are especially troublesome – places where you're struggling, and would really like some wise and supportive input. You will soon form groups of 6. In these groups you will each be IN the spotlight for 20 minutes. This means that you will have the total, complete, undivided attention of all 5 other members. You can use those 20 minutes in any way at all. You can take one minute to share your problem(s) and have 19 minutes of input and reflections or you can just ask to be listened to for 20 minutes. You can have them give you input, ideas, reflections, or just ask questions. YOU'RE in charge. Let your group know how they can support you with their

time, insights and/or attention. Please honor the 20-minute rule so everyone gets their time.”

- Participants count off in a circle to create groups of 6 (or 5-7 depending on the breakdown) and select a timekeeper and a facilitator.
- Groups find a space to meet and begin.

Note: It's best to go from this activity into a meal, as groups will likely finish at varied times.

106) Spirit Spot

Time: 30 minutes/day

Suggested Group Size: 1+

Materials Required: Paper and pen for all, and beautiful nature.

This is good to do either every day, or not at all. Suggestion: do it in the afternoon before dinner.

On the first day of Spirit Spot, each Camper wanders off for a minute or two with pen and paper (a journal if s/he has one) until feeling called to a specific spot a little ways away from anyone else. Then s/he sits down and writes there. Spirit Spot can be used to write thoughts, feelings, poems, observations, or for particular themes. It is a time for digestion, assimilation, tuning in to one's self, and being still and quiet. There should be no talking by any Camper during this time. If people need to interact (though it should be kept to an absolute minimum), they should do it non-verbally except in the event of an emergency.

107) Transformation Ceremony

Time: 1/2 hour + at least 1 minute/person

Debrief: 10-20 minutes

Suggested Group Size: 8+

Materials Required: A site where you can have a fire (although a big metal bowl outdoors can be made to work), and paper and pens for all.

This is excellent on the last night of a Camp.

Explain early in the day that this is a very special ceremony which has been deeply valuable to a great many people. The more people put into it, the more valuable it will be to them. The ceremony starts with 1/2 hour that people spend alone, silently, in nature, with pen and paper. This can be part of Spirit Spot time, if that's a part of Camp. The goal for this 1/2 hour is for each person to think of one thing (quality, belief, attitude) s/he is ready to let go of in life, and one thing to which s/he is ready to open. It should be as simple and clear as possible, and each person should write these two things down on separate pieces of paper that have nothing else on them.

Then, in the evening, the group gathers 'round the camp-fire (or 'round the metal bowl in a fire-safe place if a camp-fire is impossible). Do a tune-in, and have some kind of invocation (invoking the four directions, singing a song, having someone read a poem, etc.). Then, one at a time, when s/he feels drawn to, each person steps into the center of the circle, by the fire (or bowl), and if s/he feels comfortable doing so, reads the statement of what s/he wants to let go of. If s/he doesn't want to read it, s/he simply says a few words about it. Then the person puts his/her paper into the fire, as a symbol of releasing it and offering it up to the powers that be, and everyone in the group says "we hear you brother," or "we hear you sister." (If you're using a bowl, simply use a lighter to light the paper, and then be careful to burn it fully without burning anything or anyone else.) Then s/he reads (or says a few words about) what s/he wants to open to in life. The group responds with: "We support you." This paper can be saved. The ceremony continues until each person has had a turn.

One possible add-on is to have an art project at a later time in which people draw themselves receiving what they've opened to.

108) Meal Blessings

Time: 5 minutes/meal

Suggested Group Size: 2+

If this is going to work, you'll have to explain it at the beginning of Camp so people don't start eating first and so they show up for the blessing. Ensure that if you share the first blessing it is deep, profound and sensitive to all of the different spiritual beliefs there. There will be no "horned gods" in our blessings.

Before each meal, have a tune-in, and then a brief time for people to share feelings, reflections, prayers, poems or songs with everyone else present.

109) Seed Ceremony

Time: 60-100 minutes

Suggested group size: 5-7 people per small group. Any number of small groups. 6 or 7 people in a small group is ideal. 8 or more *doesn't* work. 5 is the smallest that works.

It's helpful to call this a ceremony, not an exercise or an experience or a process, because there is a strong ritualistic component to it. A Seed Ceremony is most appropriate with a group that has already established a significant bond of trust. The more safe people feel, the more valuable it will be.

We're going now to do a very powerful and very beautiful ceremony, called the seed ceremony. For many, this has been a tremendously nurturing and life affirming experience.

As you're aware, we have all picked up conditioning from this culture, programming that in many cases does not truly serve us and does not truly serve life. As a result, we all have patterns of thinking and acting which are not in complete alignment with our highest good. We can think of them as weeds in our life garden. This is a ceremony to replace the weeds, the beliefs we want to let go of, with something much more life-giving and affirmative of our souls. That's why we call it a Seed Ceremony.

(Have everyone get comfortable, and consider inviting them to close their eyes.)

Think back, now, to a time when you really felt awful, when you seemed to be out of touch with the beauty and creativity and magnificence of your spirit. Perhaps the incident occurred in your childhood, or maybe more recently, perhaps even this week, but it was a time when you were hurting. Perhaps it was a time when a parent or other significant person said something to you that was hurtful or mean, and you did not know how to be yourself in the situation.

(Pause until they are all there.)

Now imagine, if the wisest being in the universe had materialized at that moment, and had been there with you as a presence of infinite wisdom and compassion, and had a total and exquisite understanding of exactly what you were going through and what you needed, and had spoken to you in a simple sentence beginning with your first name. What would they have said? This simple sentence, beginning with your first name, will be the seed that will grow long and well in your internal garden as a result of this ceremony.

It might be something like:

Fred, you're safe now.

Sally, you can receive love.

Judy, you can be whoever you want to be.

Aqeela, you can do anything you want.

Jose, you can express yourself fully.

Linda, trust your feelings.

Bill, you are a wonderful human being.

Take a moment now, to come up with a seed sentence, a simple reminder or affirmation that speaks to *your* core issues with loving acceptance and empowering support.

(Pause while they do this)

Can we hear the seed sentences that each of you have come up with? (You listen to their sentences. Watch out for ones that are negative, i.e. Fred, you aren't bad, or Julie, you don't have to hurt yourself. In those cases, ask if there is a way the person can say the same thing in a positive way, i.e. Fred, you are good enough, or Julie, you can nurture yourself. The ceremony is most effective with affirmative seeds. If someone comes up with one that is too long or complex, ask if they can shorten and simplify it.)

In a few minutes we're going to break into small groups of 5-7 people, but first, we'll do a demonstration of what you are going to do with these seed sentences in these small groups, a demonstration of the seed ceremony.

We need a volunteer of someone to receive, to have a truly extraordinary experience of being loved and nurtured. (It's a good idea here to choose someone who is not too anxious or self-conscious, someone who is fairly at ease with themselves. It can be pretty intense to be the subject of this demonstration. Have that person lie down on their back, in a comfortable location, on a carpet or on a blanket in the grass. Then have six others sit around the person, two sitting on either side of the person who is lying, one sitting at their head, and one sitting at their feet. You should be one of the six people. If there are others present who have done this in the past, or who have especially strong singing voices, it would be helpful to have them be among the other six, too. Then you speak to the whole group.)

When you are in your small groups, you'll go off and find a place where you aren't too close to other groups, and a place where you can be in this type of position comfortably. When you've found your place, you will all sit in a circle, in silence together breathing together. Then one of you will sense it is your turn to lie in the center, and you will lie down in the center on your back, much as so-and-so is lying here now. You will then, clearly and simply, state your seed sentence, beginning with your first name, such as "Karen, you can receive love," or whatever. Then you close your eyes, and begin breathing deeply. The group around you will breathe with you, taking three deep breaths with you, and then, as they continue to breathe deeply with you, inhaling as you inhale and exhaling as you exhale, they will all raise their hands together, and then slowly, and very carefully and tenderly, will all bring their hands at the same time to touch you. Then, their hands moving as if they were the many hands of a single being, they will begin to massage you. As they massage you together, they will also begin to sing to you, chanting your seed sentence, allowing any tune and melodies and harmonies that feel right and fit the feeling being expressed to come forth. It can be anything from a simple tune (like a nursery rhyme) to a five part harmony, and it can also change as it progresses. Just let it flow.

The group will massage and sing your seed to you for about six or seven minutes, and then will slowly let their voices subside, and then gradually allow their hands to come to rest on you. After a few breaths during which their hands are still, they will help you sit up, and then invite you to open your eyes. Then, one at a time, the circle members can hug you, and one more time say your seed to you. When all have had a turn and hugged you, you will take your place in the circle, and then the group will sit in silence until someone else lies down, thus initiating the next cycle of the ceremony.

Does anyone have any questions? (Answer their questions)

Okay, let's do a demonstration, now. So-&-so (name of person lying in center), can we hear your seed sentence? (Demonstrate.)

(After the demonstration, ask again if there are any questions, and ask whether everyone is comfortable now with the seed sentence they came up with before. Several people may want to change theirs. Again, be sure they are phrased in the affirmative.

Then ask, "Want to do it?" It is possible that some people will say they don't want to be that vulnerable. Never force a person to do this ceremony. Sometimes merely voicing their concerns and feeling the permission not to participate shifts things so the person wants to take the risk. Other times, you might ask them if there is a "safer" way they might participate. If there are several people feeling this way, you can form a "safe group," and work with them separately after the others leave to do their seed-planting, and work out a ritual they feel comfortable with. It's important for the group to see that people are not pushed to perform. Then have them break into small groups of 5-7 people. One way of creating the small groups is to go around the large circle, having people call out in order "1," "2," "3," "4," up to 4 if there are going to be 4 small groups, up to 5 if there are going to be 5 small groups, etc. Then have all those who called out "1" be together in one small group, all those who called out "2" be together in a second small group, and so on. Remind them that it takes courage to receive, and thank them for being willing to undertake this ceremony for the good of all beings.

After the groups are done, you can go directly into a bit of free time followed by a meal, as each group will need a different amount of time.

110) Fear/Self Confidence

Time: 25-45 minutes

Suggested group size: Any number will work, as long as there is enough space for them all to move about freely in the space. If you have more people than can move about freely in the space, it works fine to do it in two parts, half the group at a time, with the other half watching.

Prior preparation: They need to understand the concept of *Show & Go's*, and be able to do them.

Materials: A drum.

This is an exercise in which people exaggerate and dramatize any tensions or fears they feel, to the point of becoming 100% fear and doubt, and then incrementally move to 100% joy, self-confidence and power. If you are going to do the exercise in two parts, half the group at a time, it can work to divide the group into men and women.

It can be extremely powerful, and can dramatically shift the energy in the group into a positive and expressive mode. If you do it half at a time, those not in the center can watch around the edges, and if they have drums or noise makers there will be a place for those to be used. Whether you have the whole group do it together, or half at a time, you say something like this to the people who are in the center:

Hold hands in a circle, breathing and drawing power and strength and nourishment from your bonding. (Give them time to do this.) Now move around the space and get to know it, and to find all the places where you can move. (Give them time to do this.) Now find a space in the room where you feel comfortable, where you have power, and where you have room to move. And take a few moments to prepare yourself for a powerful, meaningful, transforming experience.

Now get in touch with any fear or contraction in your body or mind or soul. Any doubt, or sense of holding. Become as alert to this fear, as aware of it, as you can. Sense how you hold it in your body. Is your jaw tight? Are your shoulders hunched or up tight? Is your breathing at all constricted? See how you embody the fear you carry.

Now see if you can begin to exaggerate the way you hold the fear. If your breath is tight, make it tighter. If your stomach is tight, make it tighter. If your hands are clenched, clench them more.

Exaggerate the fear, until you are doing a "show and go" of being 100% totally and completely afraid. (Immediately beat the drum one time, and then give them time to do this.)

Now shift to 90 percent fear and doubt / 10 percent joy, self confidence and power. (Beat drum immediately after you say this. Then give them time to do this.)

Now shift to 80 percent fear and doubt / 20 percent joy, self confidence and power. (Beat drum immediately after you say this. Then give them time to do this.)

What's it like to relate to the others around you from this space? Now shift to 70 percent fear and doubt / 30 percent joy, self confidence and power. (Beat drum immediately after you say this. Then give them time to do this.)

Now shift to 60 percent fear and doubt / 40 percent joy, self confidence and power. (Beat drum immediately after you say this. Then give them time to do this) What's it like to relate to the others around you from this space? (Continue in this fashion until you get to...)

Now shift to 10 percent fear and doubt / 90 percent joy, self confidence and power. (Beat drum immediately after you say this. Then give them time to do this.)

Now it's time for *everyone* in the room to shift to *100 percent joy, self confidence and power!* (Beat drum immediately after you say this. If you are doing this with half the group watching, and the half watching have drums or other noise makers, this is the time to signal them to begin using them. You can at this time start drumming steadily and loud. The people watching can also clap. Give them plenty of time to do this. Eventually you might want to put on some music and the group will dance with abandon.)

If you do it in halves, after the second group does it, be sure to bring the first group into it in a way that the whole group rejoins and re-bonds.

Optional: Right after the celebration, consider moving into *Posture*.

MOVING AND SHAKING (FOR MOVERS AND SHAKERS)

Outcome:

Help participants integrate their experience into their bodies, have fun, and connect with themselves and each other.

Purpose:

To bring movement into the movement for positive change! To get out of our brains and into our bodies, while bringing ourselves into greater levels of presence and connection.

111) Movement Notes

The movement experiences offered here are very different from performing dance. They are about dancing for what it feels like from the inside, not what it looks like from the outside. They are about empowering and rejuvenating ourselves. They are a way to bypass our judging, censoring mind, and tap into our spontaneity and creativity. And they are about co-creating and celebrating community.

To be successful in our lives and our work, we need access to all of our inner resources. Movement can be a way to tap our inner powers, feelings, humor and creativity, all of which make us more whole and capable human beings.

We have found the following instructions work very well with most groups. But each group is different, so it is important to really watch and feel your group and add more instruction to clarify if needed. Feel free to improvise, to add or play with what is suggested. When instructions are in quotes they are suggestions only. Put things into your own words.

Before beginning your first movement exercise, let people know that in all movement exercises, they are responsible for taking care of their own body, knowing their own physical limitations, and for doing only what is physically safe and comfortable for them.

Some of these exercises give specific musical suggestions. These are based on the YES! Camps Movement CD, which is not available except for YES! facilitators. But everyone else can feel free to use these or other songs in such places. The point is that a musical accompaniment can add a lot. What type of music is most appropriate is tremendously affected by the culture and mood of the group.

OPENERS

Openers are good for ice-breaking near the beginning of a camp.

112) The Ballet

Time: 25 minutes

MUSIC: Track 1 - Blue Danube; and Track 2 - Waltz of the Flowers

This spoof on the classical ballet is an opportunity for people to be very silly and playful and let go of judging and worrying about how they look. It can help people get into the spirit of this if you act ridiculous and dramatic as you introduce it. Divide the group in half, with one half as the performers, and the others as the audience, who sit in a horseshoe shape and face the performers. Announce to the performers that they are all participants in ballet recital, and that as dancers they are very proud, confident, and courageous. The only problem is that they are also total klutzes, completely awkward and uncoordinated. But this does not stop them at all. They try leaps and twirls (demonstrate leaping and falling, turning and losing your balance) and elegant partner dances where two people support one another in the highest artistic achievement (twirl someone else, then trip over her and fall). They should prepare for their performance by standing tall, thinking up, smiling, and assuming first position, ready to begin when they hear the music. Then play the first waltz. You may want to join in to encourage silliness and to draw in anyone who seems shy. When you feel people are well into it, let it go a bit longer and then fade the music. Ask them to curtsy (demonstrate an awkward bow) and invite applause from the audience. Then have them sit down. Cue up the second waltz as you invite up the audience by saying "And now it's time for my advanced class" and prepare them in a similar way. Tell them to begin when you start the music. At the end of this one, thank them all and again invite applause.

113) Warm-Ups and Energizers

Time: 2-5 minutes each

MUSIC Optional: Track 8 – Voices of African Women, the Mahotella Queens

Warm-ups and energizers are good to use at the beginning of a session to bring the energy back together, and to get people out of their heads and into their bodies and feelings. They can also be tossed in when people have been sitting or concentrating for a long time, or when you feel the energy in the room dropping.

Picking Grapes : Space folks evenly around, so everyone has room to stretch and move. Ask people to stand with feet about shoulder width apart, and begin by reaching up with one hand, feeling their ribs and chest open up as they stretch their fingers and shoulder toward the sky. Then reach with the other hand, alternating, and stretching the fingertips as if trying to pick a bunch of grapes just out of reach. Demonstrate this. Alternate several times, and then ask people to drop over at the hips and hang.

“Let your arms dangle, let your head and shoulders and neck be loose. Take a deep full breath into your back, filling it with air, and then let out a big sigh (demonstrate). And again. Now slowly roll up, one vertebrae at a time, letting your head and shoulders trail until last. And now once again, reach, and reach and reach and reach..... And drop over and hang, deep breath and let out a big sigh.” Repeat this series two or three times.

Shoulder Rolls : *“Roll your shoulders gently forward a few times, (demonstrate) and now back a few times. Now one following the other, as if you are swimming, and now back the other way.”*

Shake Out : *“Bend your knees slightly and begin gently bouncing. Begin to let your hands and wrists shake, then let it move into your elbows, your shoulders, your chest and belly, your hips, add your head, and now let your tongue shake and make some sounds out as you turn around in a circle, back the other way. Now go up to someone and still shaking, introduce yourself (or if people already know each other, say something in gibberish. Repeat with a few others.”*

Swinging Side to Side : *“Let your arms swing around you, one side then the other, and let your head follow your arms, swinging, loose, easy. Now let your head move in the opposite direction from your arms as you keep swinging. Now head and arms once again move together. Allow your swinging to get smaller and slower, until you come to stillness.”*

Swinging Over-head : *“Breath in, reach up and as you breath out, let your arms drop to your sides. On the next breath let your head drop over when your arms drop; now let your shoulders drop when your arms swing down. Now let your knees bend as you drop your arms, and let your arms swing way back. Let your breath out, blowing strongly as you drop and swing back, and see if this assists your movement. Now add your voice out with a strong sound on each exhale. Stand, breath naturally and feel the aliveness this has generated.”*

Partner Warm-ups : *“Choose a partner, someone you don’t know very well. Decide non-verbally who will be person “A” and who will be person “B”. Person “A” bend your knees and hang over, letting your head and neck be loose. Person “B” begin gently tapping with cupped hands, their back, shoulders, then with fingertips their head and the back of their neck. Person “A” can feel free to make noises as you are being tapped like “Ahhh” (demonstrate). Person “B” can also rub shoulders and massage the neck a bit. Then slowly help your partner uncurl, and place your hands on their shoulders as they stand and breath and feel. Then change places with person “B” curling over, and person “A” begin tapping with cupped hands.”* Lead people again through the stages, as they will have been so blissed out they won’t have been listening to directions.

Slow and Fast (about 3 minutes): Begin by having people walk around the room checking in with their body. What feels tight, what feels loose, what feels good as they walk. Then have them try walking very slowly, slow motion, and greeting people as they pass by. Now switch to walking faster, and faster, and faster, as if they have to catch a plane that is leaving in 10 seconds, 9, 8, 7, feel free to make sounds 6, 5, 4,3,2 1 ...Made it!

Warming Up Part by Part : MUSIC: Track 11 – Dead Can Dance, Bird - *“Take a moment to stand, breathe and feel. Now let your awareness move into your hands, and begin to move and stretch your hands, seeing how many different ways you can find to move your hands and fingers. Now let the movement travel into your arms and shoulders; find a partner, and begin to do an arm dance together. Move on into your own space and now see how many ways you can move your spine. Try curling over, bending back, twisting; what happens in your hips, your ribcage as you let your spine explore? Now let the movement travel into your legs, and feet. See how many different ways you can move through space. Try different directions. Try different speeds. What happens when you jump, hop, skip? Let yourself join with a few other people and see how you want to move through space together.”* (Fade music)

114) Moving Qualities

Time: 5 minutes

“This exercise is an opportunity to expand our range of expression and our spontaneity. You can play with all kinds of feelings and attitudes without needing to go deeply or heavily into anything. Keep it light, be dramatic, and try some new ways of moving.”

Let people know they are free to interact with others or dance on their own. Instruct people to begin moving around the room in a “flowing” manner. Give it a bit of time, and then invite someone else to call out a quality which everyone will then move. Wait a bit of time and then invite another. This gives people a sense of the timing. Then invite them to continue calling out qualities after each one is moved. Assistants can be active in calling out qualities at first to give examples. Words like “anxious, joyful, angry, confused, forgetful, judgmental, clumsy” are good examples that elicit lots of different states and ways of moving. At some point shout “last one”.

115) Heavy and Light

Time: 10 minutes

This is a great energizer when people are feeling a bit sluggish.

MUSIC: Track 12 - Trance Planet, Nwahulwana -

“Begin walking around, and as you walk begin feeling how heavy your head is, and how hard it is to hold it up. Now become aware of your shoulders and how much they want to droop forward. You are feeling the big meal you just had for (lunch, supper) and it is getting harder and harder to walk. The pull of gravity is holding your feet and making it harder and harder to lift them. You begin to lose your balance, and stagger, and as you do you might bump into someone and remain glumped together, as you continue to stagger around the room, and bump into other glumps, and remain glumped together, until the pull of gravity becomes so strong that you are pulled to the ground in one, big glump.(Allow a moment for laughter to subside). “Let yourself relax into the floor, moving over to get more comfortable if needed. Begin to watch your breath, in and out. Notice how your ribs and chest expand when you inhale, and relax as you exhale. Begin now to let your breath grow bigger and fuller, breathing down to the tips of your toes and fingers. Let your body begin to stretch and expand with each big full inhale, and relax and curl up with each exhale. Pulsing. Reaching and stretching big and open with each inhale, curling and softening with each exhale. Opening and softening, and let this pulsing movement bring you slowly to your feet, continuing to breath deeply in and out. Letting your arms open and lift up and down with your breath, like the wings of a bird, as your breath carries you effortlessly through space, flying on the breeze, floating, and light.”Begin Light, dancy music. “Let the air and music lift you effortlessly around the room. Begin to greet each person you meet, do a short greeting dance together, and then move on.”

116) Centering and Relaxation

Time: 5 minutes

Centering With the Breath: (Demonstrate slowly as people follow) “Stand with your feet a comfortable distance apart, knees softly bent. Inhaling let your arms float up in front to chest height, with your hands and wrists relaxed. Exhaling let your arms float out to the sides, feeling your chest opening. Inhaling your arms float over your head. Exhaling, coming down in front as if pressing a bale of cotton. Inhaling, bring your hands in to your heart, and feel yourself bringing in healing energy. Exhaling spread that energy down through your body as you bring your arms back to your sides.” Repeat this slowly 3 times, with people following you. You only need to say the full description once. Then just a few words will do like “inhale, exhale, pushing down, etc.” as you demonstrate. Finally, invite them to do it once with their eyes closed, and then stand quietly, breathing, and listening to the sounds around them.

EXPLORING AND HEALING

117) Follow the Leader

Time: 5 minutes

MUSIC Optional: Track 15 - Gypsy Kings, No Vivre - Using a scarf or sock, etc. ask everyone to copy you as you move around the room repeating a simple gesture and sound. A few people may feel shy about leading, so tell everyone they have the option to pass the sock immediately if they are not comfortable leading a motion, but encourage them to push their edge and try, even if it feels awkward.

“I have the scarf, so everyone will do as I do, until I hand it to the next person. They will do a movement we all copy for a while, and then hand it on, and keep going like this.” This is great for cold mornings, and can be nice with music to create more dancy movements.

118) Fingertip Dancing

Time: 5 minutes

MUSIC: Track 9 – Planet Drum, Umasha; and Track 3 – Westphalia Waltz - or a piece of your choice. Pre-frame this by telling people this is next exercise is an opportunity to get to know someone without knowing their name or what they look like, or what they have to say. Without all of our prejudices, judgements and ideas about who someone is, we can meet them in a new way. Then invite people to mill around the room and then to close their eyes and keep them closed for the entire exercise. Tell them it may be challenging to do so, but it will be a lot more fun if they can. Then instruct them to place one hand behind their back, and one out in front of them as they continue to mill around, until they meet another hand.

Once they meet someone, they should take both of their partner's hands and begin to get to know these hands, and have a hand conversation, without knowing who the person is. Ask anyone without a partner to raise their hand so you can pair people up. Remind them to keep eyes shut. Ask your assistants to help you move couples around so that they are well spaced, and no one will bump into anyone else. Instruct people to begin to let their hands dance together, letting their whole body get into it, and keeping at least one finger touching their partners hand or finger. Ask people to be aware of how it is to be getting to know someone without all their preconceived ideas about who someone is. Begin the music.

When the song is over (or when you decide to fade it out if people are getting tired or the interest is dropping) let people know they can open their eyes and see who their partner is. Allow a few minutes for the laughter and excitement. Then ask people to share with their partner what they were aware of during the exercise. You can repeat this closing eyes again and milling around for a new partner, or move on to...

119) Back-to-Back Dancing

Time: 5 minutes

MUSIC: Track 17 – Gypsy Kings, Escuchame - . Pre-frame as in fingertip dancing. This begins with eyes closed, milling around backwards, until each person meets another back and begins to have a conversation between backs. Again ask for raised hands if someone needs a partner. Ask assistants to space couples out. Then instruct them to let their backs begin dancing together, getting their whole body into it. Remind them to keep eyes shut. Also remind anyone with limitations moving their back to let their partner know, and not to do anything that might injure their back. Begin music. When it is over have people turn and look at their partners. Give a few minutes to share what they were aware of during the exercise.

120) Touch and Respond

Time: 12 minutes

Describe this and then demonstrate with a partner. Then each person finds a partner, and they decide who is person A and who is person B. Ask them to spread out so everyone has plenty of room, and ask person A to close their eyes.

“Person B will give different kinds of touch cues to Person A. The touch cues will have a particular location, quality, speed, direction. They can vary from a quick tap to a strong shake, to a tickle. Person B keeps their eyes open and is responsible for seeing that Person A is always safe. If they get too close to another person, a wall, or furniture, it is up to Person B to redirect them using words if necessary. Person A is the receiver. She will keep her eyes closed, listening to the touch of her partner, and letting the energy of the touch translate into movement in her body. She is not to think about her movement or what she will do next, but to allow a spontaneous movement to emerge that is the energetic continuation of the touch she

has been given. She will keep moving until another touch is given. In your demo, time the touches so person A has a chance to get into a movement, but not so long that it starts to die or lose energy. Keep feeding her touches.”

It helps to use many levels and kinds of movement in your demo, so people can see the range of possibilities. You or someone who has done this before should be the one who moves in the demo, to give people an idea of the possibilities. After about 4 minutes, suggest people bring their movement to a close, with person B resting their hands in stillness on Person A. Now it is time to switch. Ask person B to stand with their eyes closed and person A to begin giving them touch cues. Afterwards, give people a few minutes with their partner to talk about how that was for them in each part. What came up for them, what was challenging, what was easy? Did they learn something about themselves?

121) Let the Music Move You

Time: 5-10 minutes

MUSIC: Track 6 - Missa Luba; and Track 10 - Planet Drum, Endless River; and Track 4 - Mississippi Sawyer Jig - This is another exercise that evokes spontaneity. It follows well after the touch and response exercise. “Stand with your eyes closed, and take a moment to become aware of yourself standing here. Feel your feet on the ground, the air around you. Let your breath grow deep and full, and as the music comes on, listen with your whole body and let it’s rhythm fill you. When you feel very full of this music and ready to let it move you, you may open your eyes softly if you wish, and begin to move, letting the music inspire and guide you. You may move alone or relate to others. If you become self-conscious or lost, stop, close your eyes, and breathe and feel the music again until it once again moves you.”

You can use the music provided or choose your own. It is nice to repeat this with a wide range of music types so people have a chance to move in many different ways.

122) Deep Relaxation and Emerging

Time: 40 minutes

MUSIC: Tape - Paquebel’s Canon; and Track 7 - Vangellis; and Track 13 - African Voices, Kothbiro - People can go very deep inside during this exercise. Make sure the group will not be interrupted. Put on soft music (**Paquebel’s Canon**) and ask people to lie down comfortably, with a cover or sweater if it is cool. Dim the lights. Have **Track 7 - Vangellis** ready to play toward the end of the exercise. It is very important to fade in and fade out the volumes of Paquebel and Vangellis, so there is nothing abrupt. Have people begin by allowing their eyes to close. Speak slowly, allowing plenty of time for each stage. Read this a few times so you are familiar with the sequence and basic principals, then put it into your own words. Do not attempt to remember this exactly. It is just a guide to show you the general direction. Now make it your own.

A. Tensing and Relaxing:

“Now bring your attention to your right arm and hand. Tense that arm and hand, keeping the rest of your body relaxed, and putting all your tension into that arm and hand. Lift it a couple of inches off the ground, squeezing your fist, then opening wide, squeeze a little tighter, hold, and.... drop it! Take a deep full breath, and as you exhale, let out a big sigh”. (Demonstrate sigh) “Again, a deep full breath and sing it out! Now bring your attention to your other arm and hand and, bringing all your tension into that arm and hand, lift it a couple inches off the ground and squeeze all the muscles very tight. Keeping the rest of your body relaxed, with all your tension in that arm. Hold it... and let it drop. Deep breath and sing out your sigh.... Once again a deep full breath and let it all go..... Now bring your attention to your chest, and begin filling up your lungs with little puffs of air, one after another, until your chest is all puffed up,

and hold it. Now a little more air and hold it.... And let it all go....deep breath and sing it out.... Now bring your attention to your belly, and begin to puff it up with a series of little breaths. Fuller and fuller..... hold it... and let it go. And now bring your attention to your hips and pelvis, tightening all the muscles. Squeezing everything tight, and tighter, and let it all go. Deep full breath and sing out a sigh. And now moving down into your right leg and foot. Keeping the rest of your body relaxed, bring all your tension into that leg and foot. Lifting it a couple of inches off the ground, and squeezing all the muscles tight. Try rolling your foot around and scrunching your toes. A little tighter and let it all go. Deep breath and..... And now bringing your attention to the other foot and leg. Squeezing, lifting, and hold it tight. And now let it go. Deep full breath and sing it out. Now all the tension is in the face and neck squeeze all your features together like a prune, tighter and tighter, then stretching open, your mouth, eyes, eyebrows, tongue, and now squeezing tight again, scrunching it all up, and now open wide and let it all go. Deep breath and sing it out. Now gently bring your fingers up to your face and making little circles with your fingers, massage with utmost care and appreciation for this wonderful person. Don't forget the back of the neck, and the scalp. See how much you can let yourself receive. Now let your hands come to rest and let yourself relax deeply. Let the floor support you, you don't need to hold anything up. Gently watching your breath flowing in and out. With each inhale imagine you are breathing in a golden healing nectar, through a hole in the middle of your chest, and with each exhale, spreading this magic liquid throughout your body, down to your toes and fingertips. Breathing in golden liquid energy, breathing out and sending it everywhere in your body. Breathing in whatever qualities you need in your life right now to empower you and make you whole. It might be courage, forgiveness, self-love, compassion, assertiveness. You know what it is you can use, and you can take it in right now. When your mind wanders off, bring it back to this simple breathing in breathing out." (Now fade the music and fade in **Track 7 - Vangelis** . Be careful not to be abrupt, people are in a very sensitive place.) Let people lie still until it is over.

B. Emerging: "Now allow yourself to roll onto your side into a cocoon. All curled up, safe and still. We are going to very slowly and consciously emerge from this cocoon state and as we do I invite you get in touch with an aspect of yourself that is ready to emerge, to manifest in your life, or in a relationship, and hold that in your consciousness as you move into this next stage. Begin to gently wiggle your fingers and your toes, letting the movement grow until you are stretching your arms and legs and beginning to reach and stretch and breath, and letting this stretching and breathing begin to bring you to sitting. Exploring how many ways you can stretch and move in a sitting position.

C. Moving Through Space: Now allow your breathing and stretching to bring you to standing, where you begin to move through space, discovering the wonders of your feet, hands, legs, spine, as you continue to grow and expand in space. (Put on **Track 13 - African Voices**) See what happens when you meet other big emerging beings. "

D. Drawing And Sharing: One option when the music is over, is to have people take paper and colors and draw their emerging self. You can replay Paquebel or African Voices depending on the mood. Then share in pairs or small groups, talking about what in them is emerging and growing. These can be taped on the wall for the rest of the camp to remind people of their "emerging" selves.

123) Group Power Circle

Time: 30-45 minutes

Materials Needed: a bell or drum to mark phases

MUSIC: Track 14 – Cusco, Inca Dance - This is a very intense and beautiful empowerment ritual used to help transform fears and inhibitions into courage and self-confidence. It can work on a variety of themes from very personal issues to our feelings about the planet and our future. Participants will need to be familiar with *Show-and-Go's*. It helps to have them do a few to loosen up before beginning the ritual.

“We are about to do a very beautiful and powerful healing ritual, to help transform fears and self-doubt and negative thoughts into courage, self-confidence and power. It is important that you understand the instructions so that hopefully we can have no talking in the group once the ritual begins, so ask any questions you have. I will be guiding you step by step as we go along. Now take hands and form a circle. Take a moment to look around at the others who will be your allies in this journey today.

As children we were often given negative or fearful messages about ourselves or life by our parents, teachers or society. We carry these around for years, and they can limit us in our relationships, in our work, in confidence and ability to be successful in what we choose to do. The first stage of this process involves becoming aware of some of these messages that do not serve us and which we are ready to let go of. Some of these messages may be things like: ‘You are selfish, if you work really hard all the time someday you might be worth something, you can’t trust anyone, you are ugly, you’ll always be a failure, always be nice, your feelings are bad, there’s nothing you can do to make things better, it’s bad and it’s getting worse, etc. Who can think of a fear you have been carrying around? (give time for a few people to share)

In stage one, we will demarcate our power circle, walking around it, and leaving an opening or door at one side. As each person comes to the opening or door, they can trace it somehow so it is clear to every one where it is. Then everyone can enter the circle and find a place to begin. I will tap someone and they will begin by naming a fear or negative thought they are ready to let go of ‘Or ‘Fear says you’ll never change anything’. Always begin your sentence with ‘Fear says’. After someone states a fear, everyone does a show and go of what it feels like to live with that fear. What it is like to go through life believing that. You may want to interact with others as you dance out the fear. After a short while, I will drum (or ring the bell) and everyone freezes. You let that fear subside and make space for the next. The person who spoke a fear, taps someone else. That person now speaks a fear beginning with “Fear says..” and everyone moves as if they are living with that fear. When I again drum, everyone freezes again, and so forth until I let you know it is time for the next stage.

In stage two, you will all have imaginary cleaning tools, vacuums, blowers, brooms, powered by your breath to completely clean out your circle, your bodies, hair, clothes, minds, each other, of these negative thoughts and fears. You can also use your hands and feet to kick and throw things out as you clean. This part really works if you work hard, clean hard and fast and get every last bit of fear out of your circle. If something is too big for one person, try cooperating with someone or several others. I will let you know when to begin and end this stage.

Stage three consists of claiming out loud what you choose to believe about all of these fears, coming from your wisest most confident and empowered self. I will tap the first person who will state ‘I choose to believe I am capable of anything I set my heart on,’ or ‘I choose to believe I am lovable’, or ‘I choose to believe we can change the world together’, etc. After you have cleared out all the garbage, you will be surprised at the creative and empowering things you will choose to believe. Everyone will move how it feels to embody that empowering thought, until I drum. Then you will freeze, and the person who spoke will tap the next person

to speak 'I choose to believe...' and so forth. At the end we will join together in some form of spontaneous celebration.

Now begin by tracing our power circle, leaving a door at one end. When I tap the first person, state your fear beginning with: 'Fear says...' Then everyone will move what it feels like to live with that fear, until you hear the drum (or bell). (Beat drum when it's time to freeze. Now only speak if people forget to tap someone or else forget what to do. When about 10 people have gone, announce the next stage.) "You now have power tools of every sort, powered by your breath to completely clear out your circle, hair, clothes, brain, body, of all of these thoughts. Go!.....(When people have really tired out and cleaned the circle very well, announce the next stage.) Now take a moment to appreciate your clean circle, and when I tap someone you can state: I choose to believe.. and say what you choose to believe about any of these things." After 12 or so people have gone, Begin to clap or drum and shout "Yes, yes, yes!" over and over, as people begin to dance. Put on **Inca Dance** , and let people spontaneously celebrate.

CLOSINGS

Most of these exercises contain their own completion. However a lovely way to end a session is with the following:

124) Sufi dance and Song

Time: 10 minutes

"Those who love, loving pour forth radiance. We are the sons and daughters of love. In my lifetime, love in every heart. In my lifetime, peace, peace on earth."

Standing in a circle, have people face a partner and notice which direction in the circle they are facing. Tell them they will face this way each time they begin the dance.

Those who love: Half circle with partner, holding hands

Loving pour forth radiance: Hand to heart and out to partner

We are the sons and daughters of love Form circle step to right

In my lifetime: Join hands in to center arms up

Love in every heart: Step back, hands to heart

In my lifetime Join hands in to center arms up

Peace, peace on earth Open hands up to sky, arms down, step back

Begin again

125) Sounding with Movement

Time: 5 minutes

Have the group stand in a circle with eyes closed. Invite people to begin spontaneously sounding, at first expressing and clearing whatever is inside of them, then beginning more and more to listen to others in the group and let a harmonious group sound emerge. Let them know the process will last about 5 minutes, so people have a sense of when to begin merging. It feels great to accompany sounds with arm and hand gestures, and slight body movement, always remaining in the circle. This ends as the sounds grow softer and softer, and finish in silence.

RESPONDING TO THE PAIN

Outcome:

Help participants connect to their feeling response to the pain of our times, and to their own capacity to make a difference.

Purpose:

Apathy and denial sap energy and annihilate our capacity to take meaningful and effective action. When we connect with the feelings beneath our denial, and are affirmed in our true response, we become awakened to the awesome courage and power within us.

126) Feelings For Our World

Time: 30 minutes

Suggested Group Size: *In pairs*

Debrief: 5-15 min.

Everyone finds a partner they don't already know well. The pair decides who will be "Person A" and who will be "Person B." The facilitator has Person B complete all the sentences, and then the partners switch and Person A has a turn. Allow 1-4 minutes for each answer, starting at the low end and increasing the time allotments if people are having more to say as you go along.

- 1) I think the condition of our society is becoming...
- 2) What concerns me most about the world today is...
- 3) When I think of the world we will leave our children, it looks like...
- 4) Feelings about all this, that I carry around with me, are...
- 5) Ways I avoid these feelings are...
- 6) Ways I use feelings are...

Follow this with discussion. What came up? Did you say anything that surprised you?

127) Show & Go's: Crisis, Denial and Response

Time: 1 hour

Suggested Group Size: *16-40*

Debrief: 30+ minutes

Materials Required: *A big room, and if possible, a rocking sound system and a tape or CD cued up for positive, danceable song.*

Note: This is a show and go series that explores the relationship between our experience of the world's pain, our denial and resistance to it, and our capacity to respond. It is intense, and is best for a group that likes to go deep. It is not for a facilitator who isn't comfortable facilitating with intensity. But in the right context, it has the capacity to be profound.

Teach *Show & Go's*, if you haven't already, so participants are comfortable with the form. Then pre-frame that this exercise may bring up a lot along the way, and ask everyone's commitment to stay with it to the end. Make it clear that going into the feelings that arise is safe and welcome, and they won't be stuck there, but rather will leave the exercise feeling clearer, stronger, and more whole if they stay with it.

Have the group form a circle, and breathe for awhile, drawing strength and nurture and power from their bonding. Then have each person find a spot in the room. Then they Show & Go the below, allowing 20-45 seconds per item.

Note: 1's are preparational, 2's relate to the painful realities of our times, 3's represent our denial, and 4's are finding a healthy, powerful and unified response. This exercise takes participants on a journey through these states, and helps them to embody and thus know themselves and their ways of responding to the challenges our species faces. The exercise as written may be too long or too much for a given group. It also may leave out certain key issues you know are important to people, in which case you may want to add some additional 2's, or replace some that are written here. Feel free to omit certain Show & Go's of types 2 and 3 if you feel like it's time to move participants into stage 4 sooner than indicated.

- 1 Loosening up your body
 Feeling bad and pouting in order to get attention
 Finding a straighter way to express your needs

Centering

Enjoying being dramatic

Willing to undertake the journey that is to come

Preparing for an enormously powerful experience

- 2 How you feel coming across and seeing the reality of factory farms
Living beneath the nuclear shadow
- 3 Keeping it together so as not to be a burden on others.
There's nothing to worry about. The authorities have everything under control
- 2 How you feel encountering the reality of human hunger and starvation
Sensing the pesticide contamination of the earth's waters and soil
- 3 If I really let myself feel what I feel, I'd be so angry I'd be totally out of control
I don't want to look at the pain in the world. There's no way *I'm* going to appear weak
or emotional.
- 2 Breathing the choking smog of city air
How you feel watching young boys be turned into soldiers and trained to kill each other
Learning about the hundreds of thousands of girls, as young as seven, being sold into
prostitution by their impoverished parents
- 3 My actions make no difference to the vast pain in the world
I'm not an expert; my feelings are irrelevant and probably wrong.
- 2 How you feel discovering that a far greater proportion of U.S. citizens are behind
bars than in any other country in the world. That the state of California spends
more money on prisons than on education.
- 3 If I was prettier, if I had the right clothes, if I had the right boyfriend or girlfriend,
then none of this would bother me so much.
If the world's going down, I'm going to get what I can.
- 1 How you feel seeing a very few attain colossal wealth, while ever increasing numbers
of children and elderly live in poverty and become homeless
- 3 I'm the only one who really cares.
- 4 Hearing the call of the Earth and the cry of all her creatures and people in your heart
Asking the Earth to help restore you to balance, compassion, and wisdom
Taking off the cloak of denial and repression
Finding the courage to dance with open eyes in the face of the pain of our times
Finding your connection to the Great Spirit, and to what is greater than yourself
Seeking others with whom you can find the strength of heart to affirm life
Finding others with whom you can give and receive the mutual support we all need
Finding others with whom you can discover and celebrate your ability to respond to
what is happening to our world and humanity
Knowing that the tide is finally turning

Honoring the sense of commitment and purpose that is awakening in yourself and in the whole earth community

After the show and go series, form a circle again, and ask the group, what was impactful for you? What impressed you? What did you notice? How are you feeling now? What questions did this stir? What did you learn? What are you learning?

128) Evidence of the Great Turning

Time: 1/2 hour

Suggested Group Size: 5-100

Materials Required: A chalk board, dry erase board, or flip chart, and markers or chalk

The Great Turning is what Joanna Macy refers to as the “great awakening” or the “turning of the tide.” The concept is that we are on the edge of a vast transformation in our world, and the change may come sooner than we think. In fact, it may have already begun. And if we’re on the look-out for the dawn, perhaps that will give us hope to persevere through the darkest and coldest part of the night.

Introduce the concept, and conduct a brainstorm, taking notes, on “What evidence do you see that the Great Turning might have already begun?”

129) Writing On The Dark & Painful Stuff

Time: 20 minutes

Debrief Time: 5-20 minutes

Suggested Group Size: 1+

Materials Required: Paper and pen for everyone

Have participants write spontaneously (whether in linear prose, poetry, song, or whatever form they like) in response to the phrase: With the dark and painful stuff, our task is to...

Participants can do this outdoors or inside. Come back together afterwards for people to share what they came up with and to discuss the experience.

130) Truth Mandala

Time: 2+ hours

Suggested Group Size: 15-60

Materials Required: A medium-sized, smooth stone (at least big enough to fill your hand), dead leaves (at least 15-20 if average sized – they can be attached to a branch, but need to be brown already), an empty bowl (ideally beautiful and simple — pottery is best), and ideally a red pillow.

This ritual exercise provides a simple, respectful, whole group structure for owning and honoring our pain for the world, and for recognizing its authority and the solidarity it can bring.

Notes:

- a) As the facilitator, you should also participate. Don’t remain aloof, but enter the ritual as honestly and openly as you can, while fulfilling your responsibilities as a guide.

- b) Feel free to adapt the workshop to people's needs. In workshops with the elderly, the mandala is set up on a table rather than on the floor; to speak, each participant rises from their chair and stands by a quadrant. Facilitators have even used this in psychiatric wards, but replaced the stone with a vase or a picture.
- c) Before the ritual starts, ask participants to come into the room for it and find their seats in silence, so the ritual space is already being created before you start. Also make sure to have the altar already set up, and the cushions in place for the circle, when they arrive in the room.
- d) While the facilitator may not need to speak in the role of facilitator during the ritual, they should feel free to do so if needed. Be open to coaching people if they seem stuck, distracted, or in any way potentially violent to themselves or objects, using a "yes and" method to guide them if needed. Hold them tenderly with your voice, being kind, gentle, clear, direct and very concise.
- e) The question to ask in appraising whether or not there's a need for intervention may not be "Do I need to interrupt here," so much as "Do I need to guide here?" Remember that if you're feeling uncomfortable with the way something is going, other people probably are, too.

People sit in a circle in silence. They sit closely packed together, on pillows that the facilitators set up in advance to insure a "containment vessel" for holding and cooking the truth. At the center of the circle is an altar, with four quadrants and in each quadrant is placed a symbolic object as described above. In the very center is a pillow. There needs to be enough room in the center for all four objects, and for a person to sit before any of them while comfortably inside the circle. The objects need to be far enough apart that a person can sit on the pillow in the center.

Break the silence with a song. Then share some preframes for the exercise, including:

- The significance and power of this exercise, the courage it can take, and the richness it holds.
- This is an opportunity to share feelings we all carry about the state of things in our world. When we keep them inside ourselves, they isolate us. When we share them, they bring us together, awakening our compassion, our courage, our commitment and our capacity to respond.
- Anger is often associated with violence, but it can also be a fuel, power and healing energy. There will probably be some anger expressed as part of this ritual, and it's very important to be clear that this is a space where anger is welcome, so long as it remains non-violent and is not directed at any person.
- This isn't a time for theatrics. This ritual is for each of us, and for our world. But what you do you do for you, not to impress anyone else.

The facilitator gestures towards each quadrant, and towards the object it contains, explaining its meaning. For example:

"This stone is fear. It's how our heart feels when we're afraid: tight, contracted, hard. In this quadrant we can speak our fear.

"These dry leaves represent our sorrow, our grief. There is great sadness within us for what we see happening to our world, our people, and our lives, and for what is passing from us.

"This pillow is for anger. For there is anger and outrage in us that needs to be spoken for clarity of mind and purpose. This pillow represents our anger, and it can also receive our

anger if we want to use it that way (demonstrate hitting the pillow if it seems appropriate and you are so moved).

“This fourth quadrant, this empty bowl, stands for the lost places, our hunger for what’s missing, our meaninglessness and our emptiness.

“You may wonder where hope is. The very ground we sit on is hope. This circle is hope. Our presence together is hope. Our willingness to undertake this work is born of hope. So hope, and love, are the container we enter when we open to the feelings, the pain, the anger, the fear, the emptiness we carry. And as we open to these feelings, we open to ourselves, to each other, and to all of humanity. For these feelings are not unique to us. As you will see, they bring us all together.

“We will begin with a dedication and a chant because this will become holy ground. Nothing makes a place more holy than truth-telling. Then we will step in one at a time, spontaneously. We will take a symbol in our hands and speak, or more from one to another. We may come in more than once or not at all; there is no pressure on us to enter. Even if you stay on the periphery, you will find that, as each person enters the mandala, you are in there with them. We will speak briefly. In brevity, words are powerful. No one should ever be in any way violent to the objects on the alter. When you share, see how much you can be in your feelings, letting them flow through you instead of talking about your relationship to them.”

Now the guide, entering each quadrant, demonstrates how its symbol can be used for speaking the knowings and feelings we carry. For example, holding the stone of fear:

“I’m scared by the militarization of our cities and our nation. I’m scared by the power and brutality of the police, by the fact that we now spend more money on prisons than on education. And I’m scared that I or one of my friends will be locked up next.”

(Moving to face the leaves) “I feel such sorrow for every child born without love, freedom and support. Babies come in so pure and innocent and vulnerable, like all of us did once. They don’t deserve to be greeted by the madness and the dangers that they have to face in this cruel world. My heart breaks for them.

(Moving to the red pillow, and potentially hitting it gently if it feels appropriate and you are so moved) “Oh the fury I feel at our war on the Earth and the Earth’s people! How dare they, the people who ought to know better, the people with enough data to see the devastation their choices will wreak upon those alive and still unborn, how dare they play monopoly with our future!”

(Moving to the empty bowl) “I don’t know what to do. I recycle. I speak out. I lead YES! Camps. But I don’t think it’s enough. And sometimes I feel so empty inside.”

(Moving to the center) “Maybe there’s something you’ll want to say that doesn’t fit one of these quadrants, so the center is a place where you can stand or sit to give voice to it — be it a song, a prayer, or a story.

“Since we are not used to talking like this in public, we need the support of the whole group. After each person has spoken, let us all say, “We hear you.” That’s enough. Your agreement or approval are not needed — just your hearing and respect. And let us pause for three breaths in silence between speakings. Try it now.

(Moving back into the circle) “In the Truth Mandala we speak not only for ourselves, but for others, too. It is the nature of all ritual that it allows us to speak archetypally — not just as separate individual selves, but on behalf of our people and our Earth.

“When we enter the circle, we will let the ritual object focus our mind. We don’t enter the mandala to perform or explain or report to the rest of us, but to let that object help us voice the truth of our own experience. So while it can be tempting to go just to the center, I urge you to see

what feeling is arising, and go to the quadrant that represents that feeling. And if your feeling changes, you can move to a new quadrant. And whenever you are complete, return to the circle.”

Before the ritual’s formal start, ask for the group’s commitment to confidentiality: “What is said here, stays here.” Indicate also the duration of time you are giving to the ritual; this helps people to be comfortable with the silences that arise.

The ritual time begins with your formal dedication of the Truth Mandala to the welfare of all beings and the healing of our world. And its proceedings are initiated with a simple change or sounding. The syllable “ah” stands in Sanskrit for all that has been unsaid — and all whose voices have been taken from them, or not yet heard.

Trust yourself to sense the moment to draw the ritual to a close. You will read clues from in people’s body language and the energy in the group, or from utterances that seem to provide an appropriate note to end on. Do not expect everyone to take a turn (although there’s nothing wrong with it if people all do, provided it isn’t too large a group). After about an hour or an hour and a half of this ritual, you should be starting to look for a good time to close if you haven’t already, as the intensity can become draining if it goes on too long.

As you prepare to close, tell people, so that those who have been holding back and waiting to speak can seize the chance to do so. You might say:

“The truth-telling will continue in our time together and in our lives, but this chapter of it will draw soon to a close. Let those who have been waiting to come in, enter now and speak.”

The formal closing of the Truth Mandala is a key moment in which to enlarge the group’s understanding of what has transpired. First the guide, speaking generally and on behalf of all, honors the truth that each has spoken and the respectful support that each has given. Truth-telling is like oxygen: It enlivens us. Without it we grow confused and numb. It is also a homecoming, brining us back to powerful connection and basic authority.

Then the guide points out the deeper meaning of each quadrant in the mandala.

(Gesturing towards the stone) “For is not the stone also symbolic of the courage that it takes to speak our fear? In hearing fear, we also heard the trust it takes to speak it.

“And the sorrow spoken over the dead leaves was in equal measure our love. We only mourn what we deeply care for. ‘Blessed are they that mourn.’ Blessed are those who weep for the desecration of life, because in them life still burns clear.

“And the anger we heard, what does it spring from but passion for justice?

“The empty bowl is to honored, too. To be empty means there is space for whatever is, and also for the new.”

131) Planetary Citizen

Time: Version A: 20 minutes

Version B: 1-3 hours

Debrief Time, Version B: 1 hour

Suggested Group Size: 2+

Materials Required, Version B: Paper (ideally on a clipboard or pad) and pen for everyone

The Four Questions

- 1) What do you see as the greatest problems we face in the world today?
- 2) Do you think it’s getting better or worse, and why?
- 3) Do you think there’s anything that an individual like you or I can do?
- 4) What gives you hope?

Version A is a partner sharing exercise, going through all four questions with one person answering, and then switching. At the end, invite them each to tell what they

appreciated about the other's sharing, and anything else they are left wanting to say. Give 1-2 minutes per answer for each person, and then 2-4 minutes for appreciation and talking at the end.

Version B is more adventurous. Participants go out into the world to conduct a "survey" of the general public. They spread out, staying near (though not necessarily right with) a "buddy" for safety reasons, and can either knock on doors in a neighborhood, or (most effective) talk to people in public places like street corners, or in or outside bus stations, libraries, malls, train stations, or stores. While ostensibly a survey, and certainly a great way to get a feel for how every day people feel about these vital issues, this is also an opportunity to practice listening, and to give people the opportunity to be heard. It is a powerful way for participants to take the safe space of a YES! Camp and discover their capacity to share it everywhere they go. For many of the people interviewed, this experience will be an important event, prompting them to connect with their depth of caring in the most non-confrontational of ways.

The survey-taker/listener must NOT share their opinion or perspective unless asked, and then only in at most a succinct form. The whole point of this exercise is about listening and creating safe space in a variety of very public situations, not another chance to explore your own opinions.

Note: Preframing this event is vital. Everyone participating should ideally go into it with a spirit of adventure, confidence and creativity, as it takes courage to reach out to strangers about anything. Participants can say they are taking a survey for a summer camp project (or a class project, or whatever seems applicable), and ask if it would be alright to ask a few questions. Some people will say "no," but a good portion will be accepting of the concept. The response will be completely different than if participants tried to share *their* opinions. Part of the power of this exercise lies in directly experiencing the power of listening to evoke truth and connection in people.

It is possible that some people will have painful or challenging experiences. That is part of the reason that they should always have a buddy nearby, to go to for support if need by. That is also why reconnecting at the end is so important, and can provide an excellent time to digest and assimilate the diverse experiences. There also need to be very clear times by which everyone will return to a common point, with the clear statement that this is not even slightly optional. Make sure you have notes on where everyone is going, and that everyone has a clear and easy way to communicate with some sort of home base if their plans or route change, or for any reason they may be running late.

132) "I See A World Where . . . "

Time: 10 minutes

Suggested Group Size: 10+

Outcomes: a chance to collectively envision the world that we want to create

Frames: "This is a chance to share and mix our visions of the world that we are working to create. We invite that whenever you hear something said by someone else that you really breathe it in if it feels good to you and imagine that this has just become true in the world."

1) PRIVATE ENVISIONING OF IDEAL WORLD: Participants are invited to close their eyes and envision the world they are working to create. To really see it and experience it. "How would you be sitting right now, if this world was not just fantasy, but reality? How would you breathe,

what sort of expression would be on your face, if you knew that starvation was a thing of the past and the world would never see another war?"

2) COLLECTIVE VISIONING: Participants are invited to speak out loud the words, "I see a world where . . ." and then to complete the sentence. (e.g. I see a world where . . . birds sing and children are laughing all day long." or "I see a world where there is no more racism."). There will be no given order to this sharing, but people are asked to speak when they feel moved to. Someone might explain the Quaker tradition of this form of prayer.

3) ENJOY IT: "Let's all breathe that in. Let's all see it all and imagine that we were living in this world. Feel how good it would feel to be living in this world. Then reach out your hands and pull that world into your body and know that this vision is there forever, and that we are alive in these times to carry that vision with us always, and to bring it closer to reality."

133) Common Roots

Time: 2-3 hours

Suggested Group Size: 10-50

Props: tape, poster paper, markers, watch for timing

Outcomes:

- Help people to see that all their problems are connected to and grow from these common roots. We are all being harmed by a common enemy.
- Help people better understand how these common roots show up in other places
- Help people understand how to deal more effectively with these common roots by getting a diverse range of experience.
- Help people understand how to work more effectively to foster the positive, life affirming roots.

1) Trees: Drawn up next to each other on poster paper are two trees. Each one takes up the full paper. They are outlines so that writing on the paper can still be seen.

2) Problem Leaves: Have them brainstorm the leaves (the symptoms, the specific problems in their lives that they feel most passionate and on fire and overwhelmed by).

3) Problem Trunk: Then brainstorm the problems in their communities as the branches that give rise to those.

4) Common Roots: Then brainstorm the roots that give rise to that. Then state the frame that "We're all being screwed by this. Even the corporate exec is being screwed by this in the long term."

5) The Tree of Life: Then brainstorm alternatives, new visions and ideas of the world that they want to see (e.g., solar power, consensus decision making, etc.) and the branches and roots of those things. Then have small group discussions on:

6) Discuss:

- How do we shift from a world based in bad roots to good roots?
- How have our lives been affected by bad roots?
- Where are those bad roots and conditioning alive in us in our personal lives? Where are we struggling with greed or hatred?
- In what ways do you live and act at the expense of others, physically, socially, or emotionally?
- In what ways are the good roots alive in us?
- How do we nourish the good roots?

7) Creative Expression: Consider doing Show & Gos or art focussed on creative exploration of both sets of roots.

SOCIAL ISSUES: WORKING FOR JUSTICE

Outcome:

Help them to become deeply aware of what is really happening to people around the world and feel the impact of that. To become aware of the beliefs and values that drive and give birth to such conditions, and see how these global challenges are reflected in their own individual lives. To support meaningful, effective action for liberation, peace and justice.

Purpose:

The driving force of any great leader is not their reputation but solving a challenge that is greater than themselves. By exposing them to the pain of the world, they have the opportunity to let themselves be touched and feel the pain in a way that compels them to take action and work to create positive change.

Healing Racism, Creating Justice: Frames & Context

What follows are a variety of activities for working with a group on racial healing and social justice issues. Some are intended for diverse groups (they should generally work with at least 1/3 people of color and also at least 1/3 white people, although a slightly smaller minority can work if they are pretty strong, resilient and experienced with these issues). Others are for a primarily white group (under 1/3 people of color). If you're working with a diverse group, it is strongly recommended to have a diverse (and representative) leadership. Some of the activities described here have the potential to touch into deep pains and explosive issues. Tread with caution and consciousness, and have capable, representative and informed leadership.

Begin either session by setting a good frame about the powerful impact racism has on our lives and our world. The very land of the United States was violently stolen from the Native people, who were forced to live on reservations that are now frequently contaminated with radioactive nuclear waste. 150 years ago, slavery was legal in the United States. Still, vast economic and social gaps persist.

It's often said that there are two kinds of racism. There is personal racism, also called prejudice. That's what happens when one person discriminates against another. That happens, and it's a major issue. But the even more destructive kind is what's known as institutionalized racism (prisons, environmental justice issues, tracking in schools, etc.). That's when the whole system is stacked to give unfair privilege to one group of people, at the expense of another. In the United States today, we have institutionalized racism on a vast scale. The following statistics may be useful, and can even be passed around the circle and read by each person, one at a time.

Social and Environmental

- People of color appear in the media as part of crime stories more often than not.
- In San Jose, CA, a first grade, anglo teacher assigned his students numbers by which they were referred throughout the year because he said that their names were too hard to pronounce.
- The population of UC Berkeley is less than 50% white and yet 1,457 of the faculty is white, compared to 47 Latinos, 39 African-Americans, 101 Asians, and 5 Native Americans.
- A study of ABC World News Tonight, CBS Evening News and NBC Nightly News in the year 2001 showed that 92 percent of all U.S. sources interviewed were white. Each network featured a lineup where 92 percent of U.S. sources were white and 7 percent were black. Other groups were even more strikingly underrepresented, with 0.6 percent of all sources being Latino, 0.6 percent Arab-American and 0.2 percent Asian-American. Out of a total of 14,632 sources, only one (on NBC) was identified as Native American.
- Three out of every five African-Americans and Latinos lives in a community with a toxic waste site. This is called environmental racism.

Criminal "Justice"

- Young black males make up 6 percent of the U.S. population, and 50 percent of the prison inmates.
- Three out of every four (76 percent) African American 18-year-olds living in urban areas can anticipate being arrested and jailed before age 36.
- In Massachusetts, blacks and Hispanics make up 9 percent of the state's population, but 83 percent of imprisoned drug offenders.
- African-American teens are more than ten times as likely to be incarcerated in California Youth Authority facilities as white or Asian youth.

- Danville, Virginia, regularly executes more people than any county in the country outside of Texas, but has never once since its incorporation in 1890 executed a white person.
- Black juveniles with no prior jail time who are charged with a drug offense are 48 times more likely to be sent to prison than white juveniles charged with the same offense.
- Today a far greater proportion of U.S. citizens are behind bars than in any other country in the entire world.
- There are now five times as many African-American men in California prisons as there are in California state universities.
- In 1998, California became the first state in U.S. history to spend more money on prisons than on education.

Economic Opportunity

- In 1865, shortly after Lincoln freed the slaves, blacks owned 0.5 percent of the nation's net wealth. In 1990, a quarter-century after the civil rights legislation of the 1960's had become law, despite the wealth of a handful of black athletes and entertainers such as Tiger Woods, Michael Jordan, Bill Cosby and Oprah Winfrey, the percentage of the nation's net worth owned by blacks still totaled just 1 percent.
- Today, the median annual family income for whites is approximately \$47,000, while for African-Americans it's \$26,000.
- Between 1979 and 1989 the number of Latino children living in poverty increased by 33%.
- In 1910, black Americans owned at least 15 million acres of farmland, nearly all of it in the South, according to the U.S. Agricultural Census. Today, blacks own only 1.1 million acres of farmland and are part owners of another 1 million acres.
- Black-owned small businesses are more than three times as likely as white-owned firms to have loan applications turned down, despite the same creditworthiness.
- Injustice does not just beset African-Americans. Native Americans, Asian-Americans, Arab-Americans, Latinos, and other people of color also lack access to opportunities that many white households take for granted.
- The median financial wealth of African Americans (net worth less home equity) is \$200. For Hispanics, it is zero.
- Hispanics are rejected for home mortgages twice as often as whites, regardless of income.
- The poverty rate for Hispanics is 2.5 times greater than than for whites.
- Less than half the households on U.S. Indian reservations have phone service.
- The amount of Microsoft stock Bill Gates owned in 1999 was worth twelve times the total amount of all the securities owned by all the 33 million African-Americans combined.
- In 1998 Disney CEO Michael Eisner made more than 25,000 times as much as the average Disney worker.
- In 1998, at the height of the boom of the 1990s, more people filed for bankruptcy in the United States than went to college.
- In 1999, three men — Bill Gates, Paul Allen, and Warren Buffet — had a net worth greater than the combined GDP of the 41 poorest nations and their 550 million people.
- In the United States as a whole, the richest 1 percent now earn more per year than the bottom 40 percent combined.
- In California, the richest 1 percent now earn more per year than the bottom 60 percent.
- In California, more than 1/3 of single mothers live below the poverty line. Nearly two in five Latinas in the state, one in three Native American women, and one in four women of African-American decent do not have enough food and must skip meals to feed their children.

Health

- People of color suffer disproportionately from the epidemics (heart disease, hypertension, obesity, diabetes, and cancer) that are fueled by excess meat consumption. They are the ones most harmed when the Food Pyramid continues to push frequent meat consumption.
- The cancer incidence among African-Americans compared to whites in the United States is 26 percent greater.
- The prostate cancer rate among African-Americans compared to whites in the United States is 36 percent greater.
- The lung cancer incidence among African-Americans compared to whites in the United States is 53 percent greater.
- The likelihood of an African-American woman dying of breast cancer compared to her Caucasian counterpart is 67 percent greater.
- The hypertension (high blood pressure) rate among African-Americans compared to whites in the United States is 40 percent greater.
- The heart disease rate for Hispanic women compared to white women in the United States is double.
- The incidence of obesity among African-American and Mexican-American women compared to white women in the United States is 45 percent greater.
- The diabetes incidence among Hispanic men compared to white men in the United States is 53 percent greater.
- The diabetes incidence among African-American men compared to white men in the United States is 69 percent greater.
- The diabetes incidence among African-American women compared to white women in the United States is more than double.
- The diabetes incidence among Native American women compared to white women in the United States is more than triple.
- Black males have the lowest life expectancy in the United States — 65 and going down.
- Compared to a white child, a black child is 4 times as likely to live in poverty and twice as likely to die in the first year of life.

Racism affects each one of us deeply. So in this session, we will look at the collective and at the same time very personal impact of racism. And we will take some steps to learn from each others' experiences, and how we can be part of bringing some healing where it is so needed.

Some notes on things we've learned about facilitating explorations of race, class and justice

- 1) We need to talk about race, culture, racism, and how it all affects us and the people we meet and care about. The conversations can be hard, they can be uncomfortable, but it's vital that we do it. **Don't ignore it.** The old statement "love sees no color" has a point, which is that at a core level we're all human and deserve love. But seeing no color can be used to justify conditions that are killing people and communities. Silence is the voice of complicity, and to choose to act with love, not just talk about it, means we must see color, and take a stand for a world of justice for all.
- 2) White folks need to start noticing their whiteness. Our society tells us being white is "normal," and everyone else is "other" or "different," even though people of color make up the vast majority of the world's population, and will make up the majority of the US population by the middle of the 20th century. As the saying goes, men are the only gender that often doesn't realize they are one, and European-Americans are the only ethnic group that often doesn't realize they are one.
- 3) We've seen many people of color expressing tremendous outrage at what they took to be malicious intent on the part of the white community, finding it near impossible to grasp the level of segregation that has enabled many well-intentioned white folks to live in ignorance. Most white folks have a choice about whether or not to notice racism. Most people of color have no such choice – it's in their face every single day. For those white people who have a choice, it can be

useful to issue a challenge to make that choice wisely: From this day on, make a commitment to notice racism, even if it makes you or others in your life uncomfortable. Notice when you receive preferential treatment that is not given to people of color, even if it's subtle. When renting a house or apartment, or getting a loan, or getting a job, consider: Would a person of color have been given this opportunity? I challenge you to live with this awareness always in your mind and heart, so that you can never be comfortable with unjust privilege, and so you can let each observation of injustice deepen your commitment to use your life on behalf of a more truly just world.

- 4) Most white folks don't **feel** privileged. Many feel pissed off at the world and angry or forlorn about ways they have felt themselves hurt, their dreams trampled, their hopes dashed. This is real, and there's no need to invalidate anyone's pain when you shine light on someone else's. In fact, the simple reality that we've all been through our hardships can be a linking point, a point of connection that builds empathy. It is crucial that all people have safe spaces in which to share their struggles, their dreams, their truth and their commitments, and that the exercises contained in this section be used in the service of liberation for all beings, not turning the tables of oppression from one group to another.
- 5) To make a gross generalization, we've observed that many communities of color have a strong sense of the collective, while many white folks have grown up in a much more individualistic context. In many discussions, people of color have spoken of "you," meaning white folks, but not specifically the white people in the room. The white people in the room may take offense at such statements as "you dragged us from our homes and sold us into slavery," not realizing that it's not meant or thought personally. There's a profound cultural richness that comes from looking out for the community, as marginalized groups have often had to do simply to survive -- a richness that creates a closeness and a common bond many white people feel jealous of when they realize it's there. This can often highlight the need for community that we all feel, and that is so often unmet in middle class white North America.
- 6) One danger in the exercises that follow is putting people of color on the spot to try to defend themselves or prove that racism exists. They can't try to represent their race, and officially need to be freed from that expectation. No one here is representing their race or culture. We all represent ourselves, and the commitments we bring to life. That's it. Whether good or bad, we cannot take the actions of one person as representative of anything more than themselves.
- 7) Another danger is "white guilt." Some folks who have been on the privileged end of the spectrum may feel guilt come up at one point or another. This does not serve any of us. Guilt can actually be like an addiction – a way of coping with distress about what we're learning that is its own vicious cycle of complacency. It gets us off the hook from actually doing anything constructive. The forces of injustice are happy to see privileged folks feeling guilty, because that doesn't in the slightest threaten the way things are going. Empowered, aware, self-confident allies, on the other hand...
- 8) **A useful pre-frame:** We right here in this group are not going to set out to heal the relationship between races, but simply to better understand ourselves and each other, and how our friends here in this circle have been affected by institutionalized racism. Everything shared here also has a larger intention: To support our capacity to build bridges of solidarity across the lines of separation, and to enable us to take a more powerful stand, together, for justice. But that's not going to happen today, and right now, our primary focus is on ourselves and each other. We want to see where we've picked up baggage, armor, and dirt on our windows that clouds our view, so we can begin to release the crap that no longer helps us, but might actually hurt us and the people we care about. Sometimes when we clean our windows, the crap we've been carrying can splatter on someone else. So as window washers (and I'm sorry if I'm carrying this metaphor too far), we need to exercise care in our actions.

Healing Racism, Creating Justice: Activities

134) The Heart Exercise

Time: 45 minutes

Adapted from TODOS Institute

Ask participants to envision a new-born baby, and to call out qualities of that baby in brainstorm format, written up on poster paper or chalk board. You'll probably hear things like innocent, sweet, dependent, noisy, trusting, etc.

Draw a heart around the list, and say: *"This is how we come into this world. Everyone, regardless of race or gender or class or anything else, is born like this."*

"What are some things that are said to young people that can hurt them, and take away that innocence?" (Shut up, do what you're told, you're just a kid, etc.) Draw a scar (a little black X or slash) on the heart for each of them. If you want to stimulate more ideas, you can ask: "What gets said when the child is a girl? To children whose skin is darker than "white"? To children who limp, or stutter?" Draw scars for each of these things.

"Human beings bruise very easily. Each of these words and remarks leaves a bruise. Each bruise develops a little scar. By the time we're adults, we have lots of scars."

Draw three or four concentric arcs over the scarred heart.

"What else happens when a person gets a scar? That person tries to keep herself from being hurt the next time. She puts up a shield to protect herself. One shield for every scar. When a young person puts up many shields, it makes it very hard for the heart to grow. It becomes frozen in place, holding up all of its shields."

Referring to the remarks participants previously called out as examples of what adults say to babies, have participants call out particular behaviors — shields — a young person learns to use to protect himself from getting that particular scar again. For example, if an adult tells a young person to shut up, that person might learn to be silent all the time around adults. Being told "You're just a kid," a young person might learn either to act very young all the time, or alternatively to act very mature and never let himself appear his own age. Ask participants: "What are some examples of ways people might create armor to protect themselves from being hurt? What are some ways you've done it?" Point out that some people's armor is defensive, and some people's armor is also offensive. Some people so want to keep from getting hurt again that they hurt others to keep them away.

Draw another heart with lots of "scars" and "shields," next to the original.

*"Now when two people meet, it's very difficult for them to see each other through all of their shields. Each finds it very hard to see the real person behind the shields, much less let themselves be seen. When you say something to me, it has to go through all of your shields before it even gets out, so it may come out sounding different than you intended. Then it has to get through all my armor, so by the time I hear it, it doesn't sound anything like what you intended. We often start fighting just because we have both been bruised so much and hold up so many shields that we don't know how to talk to or listen to one another. When you think about it, it's a miracle that we even **actually** communicate with each other at all."*

"Remember, our old shields can keep us from growing. They might be helpful sometimes, but we need to be able to put them down. Every time you can safely put a shield down, there's that much room for your heart to grow."

"It's important to see people for the heart inside, not the armor. Remember that everyone came into this world as a precious human, and when we treat them like that, we help them to be who they really are. We are the hearts, not the walls."

135) Power Grid

Time: 1/2 hour

Adapted from Paul Kivel and No Boundaries, a manual from TODOS Institute

Note: This activity is best as part of an introduction to issues of oppression, and can be condescending to more experienced activists. It can also have the effect of dehumanizing people, causing them to feel relegated to categories on a chart. For this reason, it can be helpful to accompany it with a strong foundation in our common humanity, our love for one another, honoring the diversity of everyone (no one can be relegated to a box or a statistics), and a recognition that this is a useful lens to help us see some important things, not a recommended way to live our whole lives.

Draw this grid on poster paper:

Target	Non-Target
Women	Men
Children/Youth	Adults
Elderly (Over 45)	30-45 years old
People of Color	White
Jewish/Muslim/Catholic/Other	Christian
Gay/Lesbian/Bisexual	Heterosexual
Immigrant	US-Born
Working Class/Poor Background	Owner, Middle/Upper Class Background
Disabled	Able Bodied
Parents not College Educated	Parents College Educated
Single Parent	Two-Parent Family
English is Second Language	English is Primary Language
Adopted/Foster Child	Raised by Biological Parents

“Look at this grid. What do you notice about it? What do the groups on the right side have in common? How about the left side? Ask participants to notice where they fall on this grid. Are you a member of several groups on the right? Which groups do you belong to, or have you belonged to, on the left?”

“This is called the power grid. It represents a partial list of groups in this society referred to as Target and Non-Target Groups. Target Groups are on the down side of the social and economic power imbalance, while non-targets are on the up side. This does not mean that everyone on the right side of this grid has had an easy time. Far from it. But in our society, the field is consistently tilted to make it harder for people in the Target groups.”

“All of us are on both sides. Everyone has experienced being targeted for mistreatment at one time or another. If you are having trouble finding yourself on the target side, simply look at the “children/youth” category. All children experience being targeted. In fact, the oppression of children is often considered the place that mistreatment of other groups is set in motion.”

“In addition, we have all been members of non-target groups. These groups generally do not receive day-to-day, systematic mistreatment. White people usually do not receive institutional mistreatment”

due to their ethnicity. Men do not have to watch out for their safety every day in the way women do, and can expect to earn 25% more money than women for the same job. Non-targets are the recipients of certain privileges simply because they belong to non-target groups.

“Some people are targeted in many groups while others are primarily members of non-target groups. Some targets are groups we were born into and cannot change. If you are born a person of color, you will remain on the target side until the world does away with racism.

“Many people who have been targeted in one group will mistreat members of other target groups. For example, a low-income white person might take out their frustration by trying to have power over a person of color, or someone who is lower income.

“So long as we try to claim our power by getting power over those less fortunate, racism, and all the other isms, will never be done away with. When we can find ways to truly affirm compassion and justice for all, we take a stand for ourselves and all beings who long for a truly sane and sustainable world.”

You can also lead a discussion of what it means to be an ally to someone in a targeted group. The best way to understand is to ask people to choose a group in which they feel or have felt targeted, and to consider what they want from their allies on the powerful side of the Grid in that area. How can they support you? When you're on the less powerful side of this, what do you want from more powerful people to be a good ally to you?

136) The Class-Race Exercise

Time: 45 minutes

Debrief Time: Considerable, will vary depending on what follows

Originally adapted from Paul Kivel and Martin Cano

Note: This exercise can bring up a lot for people. It's a look at the impact that prejudice and racism have had on our lives, and on the privileges given to some and not to others. Throughout the exercises in this section, you may want to remind participants that we all came in beautiful and whole and complete. The purpose of this work is to grow in awareness and real understanding of each other, and to take some steps towards healing wounds and being allies. You can't do something about a problem without recognizing it, even if seeing it is painful. With this and all the exercises we do, notice any feelings and memories that might come up, and please stay with it. Feelings are okay. Tears are okay. Anger is okay. Just notice what comes up, and stay with it, knowing we're in this together, and we'll come out the other side of it together.

The Exercise

Everyone starts out on a line in the middle of a large room facing one wall. The exercise can also be done outside. Participants are told that the line is the starting line for a race to get a seven-figure salary with a private jet, a limo, four secretaries, and lots of stress and power – our society's materialistic dream of success. But before the race starts people's starting position will be adjusted somewhat via the following exercise. Participants are asked to silently take a step forward or backward depending upon the instructions, if the statement applies to them. They should decide for themselves if the statement applies, and, as much as possible, keep their steps the same size throughout the exercise.

Framing The Exercise

Before starting the actual exercise, share some pre-frames for it. You might also consider sharing some “frames” during the exercises or afterwards. Useful frames might include:

- This is not a yardstick of pain. It is a tool for exploring how our society has privileged some of us at the expense of others, but by no means does where you end up on this continuum exemplify how easy or hard your life has been.
- This is designed to bring up feelings or memories, including times you or people you care about have been marginalized, targeted or discriminated against. Some of them will be painful. That’s okay. Stay with it, keep breathing, try not to shut down, and we’ll talk about it and process it together afterwards. Facing the injustice is vital to changing it.
- There’s nothing wrong with you if you find yourself moving forward – or backwards — as we go along. None of us are responsible for the ways that our society has given unfair advantages to some at the expense of others. The injustice hurts all of us, in our own unique ways. We’re looking at it from one angle, because that can serve our growing awareness and motivation to constructive action. There can be a tendency to glorify those behind you, and resent those in front of you. This does not serve any of us.
- This exercise *will be* uncomfortable for all of us. That’s okay. Stay with it. It’s okay to look around, breathe, notice how you’re feeling, and keep remembering, as you look around, that these are your friends.

The Questions

1. If your ancestors were forced to come to this country or forced to relocate from where they were living, either temporarily or permanently, or restricted from living in certain areas, take one step back.
2. If your parent or parents did not grow up in the United States take one step back.
3. If you feel that your primary ethnic identity is “American,” take one step forward.
4. If you were ever called names or ridiculed because of your race, ethnicity or class background take one step back.
5. If you grew up with people of color, or working class people, who were servants, maids, gardeners, or babysitters in your house take one step forward.
6. If you were ever embarrassed or ashamed of your clothes, your house or your family car when growing up, please take one step back.
7. If you have immediate family members who are doctors, lawyers, or other professionals take one step forward.
8. If you consistently felt your dreams and spirit affirmed by one of your parents, take one step forward. If you consistently felt your dreams and spirit affirmed by both of your parents, take another step forward.
9. If you ever felt consistently unsafe or threatened around one of your parents, take one step back. If you felt consistently unsafe or threatened around both of your parents, take another step back.
10. If either of your parents has been addicted to alcohol or drugs in your life, take a step back.
11. If either of your parents has been emotionally or mentally unstable, take a step back.
12. If one or both of your parents regularly beat you, take a step back.
13. If one or both your parents regularly shamed, ridiculed or criticized you, take two steps back.
14. If pimping, prostitution, drugs or other illegal activities were a major occupational alternative in the community where you were raised take one step back.
15. If you ever tried to change your physical appearance, mannerisms, language or behavior to avoid being judged or ridiculed take one step back.
16. If you studied the history and culture of your ethnic ancestors in elementary and secondary school take one step forward.

17. If you started school speaking a language other than English, take one step back.
18. If your family had more than fifty books in the house when you were growing up, take one step forward.
19. If you ever skipped a meal or went away from a meal hungry because there wasn't enough money to buy food, take one step back.
20. If you were taken to art galleries, museums, or plays by your parents, take one step forward.
21. If one of your parents was ever laid off, unemployed, or underemployed not by choice, take one step back.
22. If you ever attended to a private school or summer camp take one step forward.
23. If you received less encouragement in academics or sports from your family or from teachers because of your gender take one step back.
24. If you were told by your parents that you were beautiful, smart, and capable of achieving your dreams, take two steps forward.
25. If you've ever struggled with dyslexia, take a step back.
26. If you are or ever have been physically or mentally handicapped or disabled in a significant and long term way, take a step back.
27. If you or your family ever had to move because there wasn't enough money to pay the rent, take one step back.
28. If you were told by your parents that you were beautiful, pretty or good looking and therefore what you thought or did wasn't important, take one step back.
29. If you were ever discouraged or prevented from pursuing academic or work goals, or tracked into a lower level because of your race, class or ethnicity take one step back.
30. If your parent or parents encouraged you to go to college take one step forward.
31. If you were ever given less support than the boys in your family forgoing to college or pursuing work goals because of your gender, take one step back.
32. If you grew up in a single parent household, take one step back.
33. If, prior to your 18th birthday, you took a vacation outside of your home state take one step forward.
34. If you have a parent who did not complete high school take one step back.
35. If your parent or parents owned their own house through a majority of your childhood, take one step forward.
36. If you commonly see people of your race or ethnicity on television or in movies in roles that you consider to be degrading take one step back.
37. If you ever got a good paying job or a promotion because of a friend or family member take one step forward.
38. If you were ever denied a good paying job or promotion and you believed it was because of your race or ethnicity take one step back.
39. If you were ever denied a job, paid less for comparable work, or had less qualified men promoted over you because of your gender take one step back.
40. If, as a white person, you ever worked in a job where people of color held more menial jobs, were paid less or were otherwise harassed or discriminated against take one step forward.
41. If you ever were paid less, treated less fairly, or given harder work than a white person in a similar position because of your race or ethnicity take one step back.
42. If you were ever unfairly mistrusted or accused of stealing, cheating or lying by someone in a position of power over you, take one step back.
43. If you ever inherited money or property take one step forward.
44. If you primarily use public transportation to get where you need to go take one step back.
45. If you generally think of the police as people that you can call on for help in times of emergency take one step forward.
46. If you have ever been stopped by police because of your race, ethnicity or class take one step back.

47. If you ever felt afraid of violence towards you because of your race, class, or sexual preference, take one step back.
48. If, as your sexual identity emerged, you ever doubted your society's willingness to let you legally marry your future spouse, take a step back.
49. If, in general, you avoid those communities that you consider dangerous, take one step forward.
50. If you ever feared for your safety, or for the safety of your family or friends, because of consistent gunshots or violence in your neighborhood, take one step back.
51. If you ever felt uncomfortable or angry about a remark or joke about your race, gender, sexual preference or ethnicity but it wasn't safe to confront it take one step back.
52. If you or your close friends of family were ever a victim of violence because of your race or ethnicity take one step back.

After the last statement everyone is asked to freeze in place, and to look around and notice where they are and where everyone else is. What patterns do they notice?

Then people are told that they are in a race to the front wall for that seven figure salary and all the benefits that come with it. Second place gets a six figure salary. They should imagine that they need a good job to support themselves or their family. At the count of three they should run towards that wall (or goal) as fast as they can. The first few to the front wall will get the best jobs. Quickly say, "Ready, set, go," to start the race.

Ask People

How are you feeling ? How was that for you? Notice any memories or experiences that came up. There may also be questions you wanted to see added – ways that you've experienced oppression or discrimination that were not listed. That's okay. Just keep breathing, feeling, noticing. And now let's pair up and talk for a few minutes about whatever feelings came up during this exercise. (You can either have them pair up with someone near them in the continuum, someone far from them in the continuum, or just whoever they like). Have the pair talk about how it was, what they noticed, how they felt, what memories surfaced, and how they're feeling now. Make sure that each pair gives a turn for both people to talk.

Group Discussion:

Facilitate a discussion in which people can share what came up, how they're feeling, and what this all means. This discussion may become intense. The exercise can raise issues of individual achievement, "level playing field," affirmative action, and the different reactions people have to an unequal system (e.g., given where they started the race from, how did that affect how hard they ran toward the front wall? Did they run at all?) Some people may also be a bit numb afterwards, and if this is the case, you may want to help them make space for wherever they are, and also invite them to "thaw" and places that may have frozen up, remembering that they are among friends. If things become intense, one format that can hold space for intense discharging in a relatively safe context is Truth Mandala.

137) The Caucuses

Time: 1 – 1 1/2 hours

Adapted from TODOS, No Boundaries

Note: YES! did not experience good results with the original form of this exercise that we used. When we used it, we found it divisive, and difficult to bring the group back together in a healthy and positive way. We also found that the "people of color caucus" had a lively and meaningful discussion, while the

“white caucus” became stagnant, heavy and heady. We offer these exercise because they have been used with success by some other groups, and they may contain some useful concepts or tools, but based on our experience we can not fully endorse their use. The form you see here has been modified in attempt to address some of the problems that occurred, with the result that while it might work well, we have not actually tried it in entirety.

This exercise has often been used as a follow-up to the class race exercise. Participants break into the “white caucus” and the “people of color caucus.” If people ask what a “person of color” is, tell them that the definition for this exercise is however they identify. Another way to approach it is: If you walk into a store, how are you perceived by strangers? Some biracial people may feel confused about where they belong, and they should feel free to choose whichever group they want to join. Caucuses are about 1 or 1 1/2 hours long.

Context setting for the caucuses: To build connection to and deepen understanding of one’s own group, and to provide a safe environment where people can share their feelings, thoughts, growth and challenges, speaking freely without excessive fear of stepping on toes or offending someone else.

Discussion can occur in the different caucus groups that might not be as productive in the mixed group. The purpose is to create an environment where participants can share their stories without having to worry about what members of the other group might think and feel.

Remember that people have been conditioned into racism and no one was born that way. Help people to see where they have put on armor, and in what ways they may have hurt others along the way.

Reactions for people of color: This group often brings out the very issues that have split them apart from each other. Internalized racism manifests in people of color judging each other by how they look, act, who they associate with, how they relate to whites, etc. Stories often surface of how they have been hurt by other people of color and/or whites. People of color sometimes feel alienated from the others in their group. Some feel protective of white people. By the end of the caucus time they may feel more empowered, together, and supported by each other.

Reactions for white people: This caucus can elicit guilt and defensive anger. Guilt in response to feeling like a beneficiary of injustice, as well as choices or actions (or inactions) that may have perpetuated racism. Anger that often comes from feeling blamed for racism. Both of these can be hallways that lead somewhere constructive, but are terrible destinations. Both guilt and defensive anger are ultimately barriers to the fulfillment and self esteem that come from positive, constructive action. Choosing to focus on and face the injustice is done not to blame, shame, or offend anyone, but rather to empower us to act in greater alignment with the highest aspirations of our hearts and of all humanity.

The White Caucus

Facilitate a conversation, pair and share, and /or go-arounds on some of these themes:

8. When did you first receive the message that people of color were different from you?
9. How do we learn racism?
10. What gets in the way of your intervening when you see injustice taking place?
11. How has racism hurt you?
12. How has racism affected your relationship with other white people?
13. What does it mean to you that you are white? What do you appreciate about it? What’s hard for you?
14. Who are some white people that you admire, respect and love, and why?
15. Who are some people of color (this can also be broken down by ethnic groups) that you admire, respect and love, and why?
16. How has racism affected your relationship with people of color?

17. How have you resisted racist conditioning?
18. Have you ever taken a stand for social justice, and if so, describe it.

The People of Color Caucus

The people of color process their own experience, first processing the Class-Race Exercise (if it was just done), then exploring, through discussion, pair-and-share, and/or go-arounds, some of these themes:

1. How did it feel to be in the back of the line?
2. What did this bring up?
3. When was the first time you noticed you were a person of color?
4. Tell your story of early memories of being targeted for mistreatment or racism.
5. What messages did/do you receive about the ethnic group you're in? Which have you taken on?
6. What do other members of this group do that drives you up the wall?
7. What do you never want to hear, see, experience again by members of this group?
8. What do you never want to experience again from white people?
9. What gets hard about being a member of this group?
10. What are you proud of in being a member of this group?
11. How do you interact with people of color from other ethnic groups? How do you feel treated by them?

Bring People Together Again

There are many ways to bring the groups back together again. In certain groups, coming together singing, or with hugs, may be appropriate. In other groups Appreciating Diversity, or some of the other exercises in this section might be appropriate or useful.

138) Racism Stand-up

Time: 1 hour

***Note:** This is best done with a diverse group. It's another exercise to have in the "tool-kit." It can be used before the Caucuses. It can also work as part of the People of Color Caucus.*

This exercise shows the pervasiveness of the mistreatment of people of color. Most people of color will stand up for each statement.

Reactions: Common reactions for people of color include feeling a sense of strength from seeing that they are not alone in their experience, anger at the pervasiveness of racism, protectiveness of white people, and upset at the separations. White people have responded with shock, guilt or embarrassment at never having known what people of color have faced.

Facilitation Hints: This exercise is most effective with a white person facilitating. Feelings should be welcome. Make it clear that everyone's feelings and experience are okay. Let the group know that this exercise can help build a deepened sense of safety for both people of color and white people. Explain that this exercise shows some of the mistreatment of people of color. This does not mean that whites have not been hurt too, or that all whites have been "guilty" of creating these injustices. It does mean that the people in the room have been through some intense experiences, and those experiences are not unique to those people. By exploring the things we've been through personally, we can become more awakened to what's happening collectively, and our own ability to respond.

The Exercise: Seat the group in a circle. State that you are going to lead an exercise which will show the pervasiveness of racism and how it's affected us all personally and collectively. Tell participants that you will read a number of statements and the participants will stand if the statement applies to them. Tell them to simply notice their feelings, memories or thoughts throughout the

exercise. For each question, the role of people who are seated is to look around the room and notice who is standing, who is sitting, and their own reactions as they observe. Invite them to remember the beautiful babies we all were when we started out, and the hearts inside everyone, and to hold the people standing and sitting in their heart and care.

Ask everyone to do this exercise in silence. Tell the people of color that if they don't want to stand when something applies to them, that's okay. But they need to be honest with themselves, and notice what they feel.

Note: Choose some of these items to read, starting with the ones that are likely easiest for people to disclose at first, building up to the ones that may be more emotional or revealing. Read each statement slowly and clearly, allowing about 10 seconds after everyone has stood for them to remain here, then gently say: "Thank you."

"Stand up silently if you have ever..."

- 1) Been called names because of your ethnicity.
- 2) Heard jokes told about members of your group.
- 3) Been treated unfairly by teachers or counselors in school because of your ethnicity.
- 4) Seen other members of your ethnic group mistreated.
- 5) Heard stories of mistreatment from your family because of ethnicity.
- 6) Been the target of violence because of your ethnicity.
- 7) Felt out of place because of your ethnicity.
- 8) Been told you weren't good enough or couldn't do something because of your ethnicity.
- 9) Felt alone or uncomfortable in a group because you were the only person of your ethnicity.
- 10) Heard others told, or been told yourself, to go back where you came from.
- 11) Been told that you are not like, or do not act like, the other people of your ethnic group.
- 12) Been stopped by the police or other authority because they said you "looked suspicious."
- 13) Tried to change how you look or speak for fear of being put down for being of your ethnicity.
- 14) Had a white person come up to you assuming you speak a language other than English.
- 15) Been followed around suspiciously in a store.

After the statements have been read, break into pairs for sharing time (two minutes each way) for participants to process any thoughts or feelings that came up for them in the exercise. Then return to a big group circle.

After the partner sharing, facilitate the feelings and reactions of individuals. Remember to just listen and ask others to listen to the various reactions. Remember that honesty is good, and hold people's sharing with an open heart, remembering always the heart behind the "armor."

139) True Colors

Time: 45 minutes

Show the powerful video True Colors (18 minutes, from ABC 20/20) on racism, followed by sharing first in partners (initial reactions) and finally in a circle about institutionalized racism issues, prisons, environmental justice issues, what people have done and are doing, etc.

For information on obtaining a copy of True Colors, go online to <http://www.corvision.com/discr.htm>. The cost of this video is, unfortunately, extremely high.

140) Violence/Nonviolence Brainstorm

Time: 20 Minutes

Suggested Group Size: 5-200

Materials Required: A poster or large piece of paper for each camper, and colored pens

On two pieces of poster paper, first brainstorm: What is violence? Then brainstorm: What is nonviolence?

141) Conflict Resolution/ Nonviolence Role Play

(Based on Augusto Boal's Theatre of the Oppressed)

Time: 1-4 hours, depending on size of group and other factors

Materials Required: pens, paper, masking tape or name tags

This exercise has potential for creating upset feelings. Actors often take their characters seriously and experience real emotion around what transpires. It is very important that safe space is created, that the participants are prompted with basic nonviolence/conflict resolution principles, and are fully taken through the closing debrief process and removed fully from their role in the enactment.

Identify Conflict Scenarios

1. **Brain Storm** potential conflict scenarios with group. This can range from
2. a political action (ie demonstration at an abortion clinic) to an interpersonal conflict (ie conflict in a household of students).
3. **Small groups** After you've completed the brainstorm, inform the participants that they are going to break into small groups of 4-5 and choose one of the scenarios to act out (or they can choose an entirely different scenario that might have more relevance to them). They should try to be as detailed as possible in creating the proponents of the situation: each character's name, age, ethnicity, occupation and general position in the scenario. Participants should write their character names on a piece of tape and attach it to their shirt. The physical environment should be defined and the opening of the scene. However, the outcome of the scene is not to be determined and should remain open without any pre-conception of what the final culmination will be.
4. **Frame** Once the groups are ready, the facilitator reminds the participants that the intention is to resolve the conflict using conflict resolution skills to maintain nonviolence and ensure that all parties feel heard. The end goal is a win-win solution.
5. **Role-Play Conflict Scenarios** One group at a time will come before the "audience" of all the other groups and present each character, the setting and how the scene will begin (but not how it will unfold). The facilitator (who is not involved in the role play) calls 'action' for the scene to begin. As actors proceed the facilitator may call "freeze" if s/he feels that the role play is getting cloudy, moving away from resolution, or real tension/violence is beginning to ensue. The facilitator should ask the actors to consider where the scene is heading and how they can shift the direction to help each person feel more heard and to move towards resolution. The facilitator then calls "action" for the scene to continue. If the role-play reaches a resolution, it will naturally end. If the role play seems to be going on without any clear resolution approaching, or if any form of violence is taking place, the facilitator calls "cut" for the scene to end and immediately asks the actors to remain in character.

6. **Debrief The Role Play** Each character then sits in a chair in front of the audience, *remaining in character*. One facilitator asks the character: How are you feeling? What happened for you? Were you heard? Then the facilitator asks the character to stand, remove their name tag and attach it to the back of their chair. The facilitator asks “Who are you now?” and the actor states her/his true name (this is a very important psychological/symbol removal of the character from the emotions the actor experienced during the role play so they do not carry those emotions with them). The facilitator asks how the actor, now out of character, feels about the role play. And finally the facilitator asks them to turn to the chair (now representing the character they were) and asks: Is there anything you would like to say to your character? Continue this process with every member of the role play.
7. **Group Feedback** Once each member has been debriefed, the facilitator asks for feedback from the audience: Do they feel the conflict was resolved? Was it a win-win solution? How could the characters have acted differently to ensure everyone was heard? Then proceed to the next role-play group and continue the same process.

142) Power Line

Time: 30 Minutes

Debrief: *Can be considerable (30-60 minutes)*

Materials Required: *Masking Tape across the middle of a room*

- a) **Discussion of Power and Oppression** Start with a brainstorm on poster paper of what power roles exist in society and what are their opposites (ie man/woman, rich/poor, boss/worker). Discuss how the cycle of oppression is continued and how those who are oppressed in one way in turn oppress others in different ways. It’s also worthy to note that emotional factors and personal empowerment can affect an individual’s sense of power, such as how happy or sad they are, how much love they experience in their life, or how much fulfillment. For example, there have been times when wealthy white males, who “appear” to have power, placed themselves very low on the power line because of the lack of joy, love and meaning they were presently experiencing in their lives.
- b) **Personal Reflection** Then ask participants to silently reflect on their positions of power/powerlessness in society. How do they have power? In what ways are they powerless?
- c) **Stand on the Power Line** Then lay out a strip of tape on the floor from one corner of the room to the other (this should actually be done before hand) and tell the participants that the tape is a power line and that one end represents great power and the other powerlessness. Remaining in silence, ask participants to line up along the power line according to how they see their position of power in relationship to the rest of the participants. They can define their power in whatever terms they wish, based on material power, emotional well-being or both.
- d) **Frame This Process** Encourage compassion, cooperation and eye contact. It is not a competition. One person’s choice to place themselves in a more powerful position than another is that person’s subjective and personal interpretation. Also, acknowledge that some individuals may see themselves in positions throughout the line and may be unsure where to place themselves. Ask them to interpret their power based on which interpretation affects them most in their life.
- e) **Witnessing The Power Line** Once everyone has lined up, ask the participants to notice where each person has placed themselves on the line, who is at both ends and in the middle. Ask the participants to notice how they’re feeling, what thoughts or judgements they may

be having about other people and about where others have chosen to place themselves along the power line. How do they feel oppressed and how have they oppressed others? Allow for a moment of silence for the participants to observe the lay out of the power line.

- f) **Share Reasons for Positioning** Then, beginning at the point of least power, ask each participant to speak about why they placed themselves in that position along the line and how that affects them both in this moment and everyday. Continue, one by one, down the line, until every person has spoken. For closure (or to lead into another discussion) ask the participants to join hands and to form a circle, with the person in the position of least power holding the hand of the person in the position of most power.
- g) **Crucial Note** This exercise is essentially a “trigger” exercise meant to ignite feelings about power relationships and ones personal struggle with power. This exercise has potential for divisiveness if a closure process is not included that allows for everyone to come together. A closing process must occur. It’s important to allow individuals to experience each other not as proponents of their power, but as allies in working to balance the scales of power and end oppression.
- h) **Possible Follow-up Discussion** A good discussion to go into may be another brainstorm on poster paper: What is an ally? (*define concept of ally*). What qualities does an ally have? How can we be allies to each other?

143) Cultural Awareness Dialogue

Time: Will vary

Can be used in go-arounds or in pop-corn style discussion.

- 1) What has been your experience with racism?
- 2) Can you think of a time that you did something to interrupt racism?
- 3) For whites: What does it mean to be an ally to people of color?
- 4) For people of color: What has been your experience working in coalition with whites/European Americans?
- 5) Are there members of your family who feel differently than you do about racism issues? How so? Has that been challenging for you?

144) Awareness to Action

Defining specific ways to combat racism

Suggested Group Size: 2-100

Time: 20-30 minutes

Materials Required: One copy of Personal Action Plan (as below) for each participant

This activity helps conclude a racism discussion on a positive note and encourages participants to further their learning and take action.

This activity will:

Help participants identify specific ways in which they can take action to combat discrimination.

Empower participants to further their own education and to create change.

Here’s how:

- 1) **Frame the Exercise** Remind participants that each of us is responsible for eliminating the discrimination around us. To do this we each need to set up an action plan.

- 2) **Create Action Plan** Pass out copies of the Personal Action Plan (below) and tell the group they have about ten minutes to answer the questions, then they will be asked to share their answers with a partner.
- 3) **Share Action Plan** When sheets are completed, ask participants to pair up and discuss their action plan with their partner.
- 4) **Closing** When pairs have completed their discussion, bring the whole group back together for debriefing. Does anyone want to share how that was for them? Or what they came up with? Encourage them to work to accomplish every item on their worksheet.

PERSONAL ACTION PLAN

Fighting racism is difficult work and requires a plan of action. This worksheet helps you identify specific actions you can take to help further your own education and create change in your community.

1. Information I plan to seek out to further my understanding of racism:
2. A topic of conversation I would like to have with my friends, colleagues or family:
3. The ethnic groups I feel I still need to gain a great deal of knowledge about:
4. Events or activities I plan to participate in to increase my understanding of ethnic groups:
5. An action I can take (through a leadership position, organization or project) to enhance ethnic/race relations in my school, organization or community:

145) Judgment Circle

Time: 45-60 minutes

Suggested Group Size: 10+

Materials Required: Pre-made judgment tags (meaning: **Don't wait until 2 minutes before the activity to start making these!** Do them the night before! and tape for attaching them.

For this exercise there is an assumption made that every person has negative stereotypes of other people that they may or may not be aware of. Through media, school, and other aspects of our society, we have messages sent to us about certain generalized groups of people. i.e. different races, sexes, classes, styles of dressing; addresses, names, etc. Our beliefs about people are like a window. Many stereotypes are like dirt on that window. By becoming more conscious of that dirt, we can take steps towards cleaning our "windows" and seeing the world and all of it's beautiful people a little more clearly. We can judge people a little less swiftly, and start along the journey towards letting go of stereotypes.

Make sure that the participants understand that given time to formulate a real opinion, we know that they would not think the things that immediately come to their minds during this exercise. Its purpose is to bring the judgmental part of us out, even if it's something we don't necessarily want to admit to ourselves. It can bring up unpleasant things, and it's crucial to stay clearly grounded in the distinction between the "dirt on the window" and the people. After all, a good solvent finds and dissolves the dirt, but not the window.

Sometimes, as it comes off, the dirt can splatter on people. An important part of this exercise is being conscious of any hurt feelings anyone has, and not taking people's dirt personally. This exercise is all about the stereotypes and judgments people carry, and not in the slightest a reflection of who you are.

Two facilitators and two rooms are required. The labels should be written in advance on note cards. Here are some suggestions for labels (feel free to create others): *Logger, Corporate CEO, Environmentalist, Hippie, African-American Man, Latina Woman, White Person, Soldier, Heavy Metaler, Athlete, Republican, Cheerleader, Celebrity, Communist, Christian, Muslim, Jew, Skinny person, Housewife, Foreigner, Overweight person, Vegetarian, Homeless*

person, Teacher, Prostitute, Teen-ager, Old Person, Coach, Factory worker, Farm worker, Asian Woman, Homo Sexual, Beautiful Woman, Native American etc.

1) Break into 2 groups, A and B. One facilitator takes Group B into another room.

Group A: Everyone stands in a circle, facing inside, with plenty of space between people. The facilitator places a label on each person's back. (No one is allowed to see their own label). The label should not fit the person in question if at all possible.

Group B: While the members of Group A receive their labels, the other facilitator explains the following process to Group B:

The Process: The group without labels walks silently in a single file line into the room and around the outside of the circle. Each person will read someone's label and whisper in that person's ear the *first* (no censoring is acceptable) thing that comes to mind upon reading it. (The person with the label cannot respond.) The whisperer needs to be sure to whisper loud enough to be heard, and to be close to the ear. No physical contact is allowed. Then they will move on to the next person, continuing until everyone in group B has a chance to react to each label.

2) After the first round of this process, Group B stays where they are and this time it is Group A that goes to the other room.

3) Repeat the process. This time the members of Group B stand in the circle with labels. While Group B is having the labels applied, Group A can be standing in a circle in their room, and members can discuss briefly how the exercise affected them, and what it was like to hear what they heard. (These labels should be different from the ones used by Group A.)

1) Both groups meet again for a big group discussion. In a go-around, each participant shares what kinds of things they heard, how it felt, guesses what they think their label says, and then removes it to see what it actually is. They also share what they learned, it felt to be on each end of the labels, and if anything surprised them.

For the debrief time, I'm going to ask that if someone says something you feel hurt by, you can say "ouch." And to do that is not a sign of weakness, but a sign of strength. So if someone says "ouch," I want to invite whoever's talking to pause for a moment and hear that your friend, someone in this circle, just felt hurt. It doesn't mean you were right or wrong, but it is an opportunity to get that feedback, and maybe to apologize or respond in some supportive way. Let's try it all together. "You're all a bunch of crummy weaklings!" (They should respond with "ouch!") Oops! Sorry!

Make sure to explain the "window" concept described above. Don't let anyone apologize for things they said — make sure they understand this exercise is about uncovering the "dirt" we've picked up, and honesty is the most important thing of all. It is often hard for people to admit things like this. Try to lead the discussion to a positive, action-oriented outcome. Ask people what they can do to break down judgment barriers and stereotypes. Ask how this exercise will change the way participants look at the world.

Possible Questions:

- Did you find it easy to judge others?
- Were you honest with your judgments?
- Did you get carried away?
- How did it feel to be judged?
- Have you made similar judgments of anyone in the past?
- Have you ever felt hurt by people's judgements? Have people ever felt hurt by yours?
- Can you do anything that will help you release needless judgements and see people more clearly?
- When you see the pain that stereotypes and judgements cause, how does that affect you? Do you want to make any commitments coming out of that awareness?

146) Appreciating Diversity**Time: 30 minutes****Suggested Group Size:** 20+

This is excellent as part of a series of exercise on the topics of diversity, judgments, and respect. It goes well towards the beginning, although it's also a great way to create resolution and harmony if the group ever gets bogged down, or just as a celebration of uniqueness. People invariably feel good and honored for the very things that might have led them to feel separate before.

Pre-frame: It can be hard to feel like we need to put ourselves in boxes based on groups, especially when a lot of us have felt like people put us in boxes so they could essentially poke pins at us. But this exercise is about celebrating our uniqueness, and honoring each other. So while it will involve putting yourself in certain categories, and you might have a resistance to that at first, I invite you to be adventurous, and see what it's like to let your unique culture be appreciated.

Have the group form a circle. Explain that you're going to call out a series of categories, and for each one, if it fits for someone, they should step into the center. People can step in for as many categories as fit — there is never a need to choose just one. Each time one or more people step in, the group claps for them with gusto, cheering for the gifts, experiences, and qualities these people add to the group. If some of the categories are not represented, the group should simply notice that in silence for a moment, and then you will call out the next category. After each section, ask if anyone has been left out, and if so, have them announce their group, step into the center, and receive applause. Preface the following categories with: "Step into the center if you're a..." Complete each category with asking: "Did we leave anyone out? What other (ethnic groups, religions, or whatever the category is) are represented here?"

Ethnicity: Native American, Afro-American, Pacific Islander, of Middle Eastern decent, Latino/Latina, Asian, Euro-American, Jewish.

Religion: Jewish, Christian, Catholic, Muslim, Buddhist, Atheist, Deep Ecologist, Pagan, Quaker, Hindu, Agnostic, Unitarian.

Sex/Sexual Preference : (these first two can be combined if the group is unlikely to have many, so those who fit them can have a larger group for support) gay or bi-sexual male, lesbian or bi-sexual female, heterosexual male, heterosexual female, you're open to whatever and not sure how life will unfold.

Geography: (list regions, represented states, or countries, depending on the group).

Musical Taste: you like hip-hop, you like rap, you like jazz, you like new age, you like rock, you like heavy metal, you like funk, you like reggae, you like R & B, you like classical.

Age: (categories will vary, depending on the age range of the participants, but make sure to include at least four represented age groups).

Language: (will vary depending on where this is taking place, but a US example might be: English is your first language, English is your second language, you speak multiple languages, you speak only one language.)

Diet: Raw foodist, meat-eater, lacto-ovo vegetarian, vegan, macro-biotic.

Musical Instruments Played: You play the guitar, you play the flute, you play the piano, you like to sing in the shower, you like to sing whether or not other people think you sound good, you play the trumpet, you like to drum, (make sure to invite other entries!).

Season of Birth: You were born in the spring, you were born in the summer, you were born in the fall, you were born in the winter (this can also be done by astrological sign if the group seems so-inclined).

Anything Else: What else do you want to feel acknowledged for? What are some other forms of diversity in this group?

147) Cultural Community

Time: 60-90 minutes

Suggested Group Size: 20+

Materials Required: Pens and paper.

Ask people to brainstorm a list of groups represented here, and within which people present have felt stereotyped or judged unfairly. It might be things like: environmentalists, youth, vegetarians, guys with long hair, smart, dumb, women of color, Afro-American teens, Freshmen/women, etc. The brainstorm should only include groups to which people belong. Record the brainstorm on a large piece of paper (or several). Then have each person, in silence, choose one they feel fits them, and for which they have felt a significant amount of judgment from other people. Then go over the categories, one at a time, and have each person raise her/his hand for the group s/he has chosen. Make sure they understand they can only choose one group. If any group has only one person, ask him/her to join another group unless someone else wants to join in. Go over the number of people signed up for each group to make sure everyone is signed up, and that no one has signed up more than once.

Each group meets a little ways away from the others. They choose a note-taker, who records what the group members say. They each take a turn answering each of several questions (which the note-taker should get from the facilitator and write down before they start). Suggested questions are:

- One thing I like about our group is:
- One time I felt oppressed as a member of this group was:
- One thing I never want anyone else to say, do or think about our group is:
- One thing I want other people to know about our group is:

Give each group 20 minutes for each participant to come up with answers to these questions, and to create a presentation that expresses the feelings of the group's members. Next all the groups come together and the groups, one at a time, stand in front of everyone else, and present their conclusions and feelings. Have each group member read or re-state their answers to each question, taking one question through each group member, before going on to the next question. The audience can clap, and should show support, but cannot ask questions or make statements.

When every group has had a turn, give 15 minutes or so for people to ask members of other groups questions. People can also share things they've learned. Facilitate it closely, making sure no one speaks without raising her/his hand first.

148) Cultural Judgments

Time: 15 minutes

Suggested Group Size: 10+

Ask people to pair up. They must pick an ethnic group to which neither belongs (such as Afro-American), and one of them says the name of the chosen group, at which point the other says the first word that comes into her/his head. No censoring! The person saying the name of the group says it again, many times over, in varying voice tones that carry anger, joy, sadness, boredom, and other emotions, waiting only a second each time after her/his partner responds. This happens for 2-3 minutes, then they switch, using the same group. Participants close their eyes while having a word repeated to them, helping word associations come more smoothly.

149) Cultural Self-Image

Time: 45 minutes

Suggested Group Size: 10+

Ask people to place themselves in a broad culture with which they identify — such as lesbian, white man, Native American, Asian, etc. They can choose whatever they want, as long as it's not too eclectic or complicated. Then each person pairs up with someone who is *not* in the same category. They stand up, facing each other, and each takes a turn asking questions while the other takes a turn answering. The questions (which each person should write down first so they can do this at their own pace) are:

- 1) You are now going to talk to everyone who is (part of your culture or group — example: a Caucasian male). Imagine that I represent them. Don't ever speak in "we" as if you were a part of this group — always speak in "you." Talk to us. Tell us what you don't like about us. Let the feelings flow. (listen until partner is finished, and then ask)
- 2) Now tell us what you respect and appreciate about us.
- 3) What do we, uniquely, bring to the world?
- 4) If you could say one thing to every-one in this culture or group (example: Caucasian male), what would it be?

Then have the partners switch places. Allow a total of about 15 minutes for this stage. Then bring everyone back together, and ask them if they learned anything new. Give 10 minutes for discussion.

150) The Blue-Green Game

Time: 1 hour

Suggested Group Size: 10-60

This only works if all participants have never played it before. As the game unfolds, ask if anyone has played it. If they have, ask them not to participate. If a lot of people have, don't play it.

Materials Required: In advance, create two tick-tack-toe like grid sheets that look like this:

Round Number:	1	2	3	4	5
Team A			x2=		x3=
Team B			x2=		x3=

Scoring System:

- 1) If "A" and "B" each choose blue, they each lose 3 points.
- 2) If "A" chooses blue and "B" chooses green, "A" scores plus 6 and "B" scores minus 6.
- 3) If "A" chooses green and "B" chooses blue, "A" scores minus 6 and "B" scores plus 6.
- 4) If "A" and "B" both choose green, they each gain 3 points.

Directions:

Form two equal-sized groups (“A” and “B”) and place them in locations that are visually separate (and sound separate, too). The facilitator goes to each group and tells them:

“Choose a team captain. I am going to read these instructions three times and that’s all. The object of this game is to win. To win you must obtain a maximum number of positive points. I am the game master, and I will only communicate with your team captain. Every round, each team will choose a color (either blue or green) by majority vote. Every person must vote. In the event of a tie, the team captain decides. There will be five rounds. Once again, the object of the game is to win.” (Repeat twice more).

Then explain the scoring and give the team their scoring tally sheets. Go through this process with team “A” and team “B.” Then it’s up to each team to choose either “blue” or “green.” Check with their team captains every couple minutes until their teams have taken a vote. Both teams must complete a round before either team can proceed to a new one. The third round’s score is doubled. The fifth round’s score is tripled. When all five rounds have been completed, bring the teams together for an all group dialogue.

Ask people what they noticed. How did the game feel? Did the teams finish with positive points, or negative points? Remind participants that the object of the game was to win, and ask if they interpreted winning to be limited to their team, or to include both teams. What can we learn from this game? How does it relate to war, peace, and disarmament issues? Or to violence in our cities and communities? What will it take to stimulate trust between people on seemingly separate teams. This is sure to stimulate a lively discussion.

151) “Camelot”: The 3 Castes Game

Time: An afternoon on free time (2-3 hours).

Suggested Group Size: 15-80

Debrief: 1 Hour

Materials Required: Bandanna's for 3/4's of the group.

Camelot is a great exercise for communicating viceraly the power of segregation and prejudice. It illustrates powerfully the impact of a system entrenched in seeing people separated by race or class. At first, people are likely to think of this as just a ‘fun game’ but as it goes along, it can wear on even the most spirited of them.

Description: The campers are divided into 3 separate castes: Upper Caste (a.k.a.: Group A), Middle Caste (a.k.a.: Group B), Lower Caste “Untouchables” (a.k.a.: Peons). Over the period of lunch (2-3 hours) they experience a condensed version of what it would be like to live in a system that actively promoted segregation.

Outcomes for Participants:

- **Outcome for Peons:** to experience injustice and how it can eat at the soul and to learn from their response to it. To experience the devastation of oppression and the pain of punishment for the slightest resistance. To experience learned helplessness.
- **Outcome for Group B:** to experience no man’s land, dis-empowerment, disconnectedness and a taste of the injustice on both sides and to learn from their response to it. To experience being dominated and the desire to dominate.
- **Outcome for Group A:** to experience external affluence and it’s hypnotic lure. To explore the dominator mentality and experience it.

Pre Game Outcomes:

- **Meals:** Talk with Camp Cook and have them prepare a gorgeous, multi-course menu for Group A, an okay meal for Group B and bowls of rice for the Peons. Only a little bit of Soy sauce (but not enough for everyone . . .).
- **Boundaries:** Set the physical boundaries of the game. No one should ever go out of earshot. Keep people in relatively close quarters.
- Decide where Group B can and can *not go*.
- Decide where Peons can and can *not go*.
- **Jail:** Set Up Jail Space.
- **Graveyard:** Set Up Graveyard Space Next to Jail.
- **Change Clothes:** Have all Peons go to their tents or cabins first to change into comfortable clothes they don't mind if they dirtying.
- **Decide on Paper Who is Who:** Decide which camper will be in which group. Anyone who you think is likely to have experienced oppression should be in A's or B's. Any one who comes from a more privileged back ground should be a peon. Peons should represent about half of the group: Wear their bandannas around their heads. Group B 1/4 of the group: Wear their bandannas around their wrists. Group A, the remaining quarter: don't have to be bothered with the trouble of wearing a bandanna.

Preframes and Announcements: Gather all of the campers together, divide them into 3 Groups and explain the following rules:

- **Rules of Camelot:**
 - 1) Play full out and pretend that you really live in Camelot.
 - 2) "Everyone get together with your groups. Put your arms around each other. Come up with a name for yourselves."
 - 3) You must support your team.
 - 4) Explain the Status of each Group.
 - 5) You may report rules violations to the authorities, who may take disciplinary action.

PEONS:

- are not allowed to make eye contact with the upper groups.
- can not speak unless they are spoken to by upper groups.
- must follow any and all directions from A Group, B Group or Authorities .
- can be arrested for anything (if they break any of these rules, that is grounds for arrest).

GROUP A:

- Can make eye contact and speak to anyone.
- Can order around the Peons and have considerable influence over Group B.

GROUP B:

- Should not make eye contact with A Groups or speak without being spoken to.
- Must follow direction by A Groups or Authorities.
- Can have influence over Peons.

ALL:

- Explain how jail works.
- You've been brought up in these roles your entire lives. This is all you know. Imagine that.

- If you are shot then you need to go and lie down silently by the jail. Without talking. Anyone caught talking to a dead person is either thrown in jail or punished if they already are in jail or given a full game sentence to jail.
- There are no magical spells! If you are shot, you are dead! If you are injured, you must act like it for the rest of the game. (e.g. if you are shot in the foot, you must limp, if you are shot in the knee, the maybe your leg gets amputated and you tie your foot up by your thigh so you can't use it; maybe you are paralyzed from the waist down and you must be carried by the other Peons.

GROUP B:

- Middle class.
- Can't look in eyes of Group A.
- Must do as the Group A and authorities command.
- They can tell Peons what to do.

Authorities:

- *"Once we put on our sashes, we are no longer facilitators. We are the authorities of Camelot We represent the Courts, the Army, the Police and any one else in authority. We have imaginary guns and full authority to send anyone to jail for any violation of the law."*
- If you are questioned about the authorities actions (e.g. authorities had to quell a revolution by killing some people) deny it or twist the truth:
 - "No, no one got killed. No, there's been no trouble. Everything is fine, just some rabble rousers."
 - "Unfortunately, one of them attacked an authority and he had to kill him in self-defense. A sad thing."
- If an authority is shot, they are immediately replaced by "A different authority."
- Authorities should carry around rewards for anyone following orders (e.g. food, snacks, ginger brew, buttons, a pass for a gourmet meal of the A Group or B Group, a pass to get one person they love out of jail.

Ideas on How to Pamper the A Group:

- give each a free button
- watch a video if time permits
- give them a huge, gourmet meal (too much food).
- magic show (if you can do magic)
- pool party
- laws are very flexible when applied to the A Group
- always have chips and salsa and, possibly, ginger brew
- get creative! The key is give them anything that the Peons can't have and that the Group B probably won't have!

Ideas to Oppress the Peons:

- make them make lunch. They are the spontaneous meal crews! They must prepare and clean up the meal. Anyone scheduled to do a meal crew that day doesn't have to.
- clean up Group A's gathering areas (it must be done perfectly, feel free to send them back time after time if there is so much as one spec of anything on the floor)
- some may be 'lucky' enough to be chosen to be the servants for the A Groups pool party.
- Some will be assigned to prepare the meals for the A Group in the kitchen

- Talk to a peon and offer them a good meal if they will turn in any fellow peons who are talking of doing any illegal activities.
- Empty out their small bowl of rice into a garbage can in front of them and forbid them to eat any more. Do this randomly and without reason. Do this to someone who looks hungry!

How To Relate To Group B

- Be pleasant with them. Chat with them. Carefully dodge their questions and keep them feeling secure about the world they live in. Mostly ignore them.

DONT CHA KNOW, WE'RE TALKING 'BOUT A REVOLUTION:

Consider enlisting the cook(s) support. You can ask them to help to incite the Peons to stage a revolution. The Peons may also do it by themselves without assistance.

JAIL (Do Not Pass Go):

You must set up a jail that you can keep you eye on that would be uncomfortable and not fun to be in. While in it they must be silent. No talking to other prisoners is permitted. Your outcome is to make their stay miserable. The darker, dirtier, and more cramped the better. Have a Peon guarding the cell and ensuring silence. For his cooperation he gets the same kinds of meals as a Group B. If he is caught not doing his job properly, then he gets put into jail and another guard is selected. If you catch them being harsh or following orders, reward them immediately in some way with a compliment or some extra food.

If the jail starts getting too full, allow and subtly inspire (perhaps through the camp cook), a revolution to free the Peons and keep them in the game. You don't ever want everyone bored in the jail.

DEBRIEF:

- Sit in a circle and ask, "What was it like being in your group?":
 - a) Peons
 - b) Group B
 - c) Group A
- Reread the rules of the game. Who was your team? Was it just your "group" or was it "everybody"?
- Read the outcomes for each group. Were they achieved?
- Resolving these kinds of problems isn't easy.
- How many of you felt like the game was over too quickly before you had a chance to work to create any change? That's the way it is often is in life!
- Often Group A people will realize, "Wow. I thought I was being so nice to the Peons because I was so polite to them and I always said thank you, but that was just reinforcing the stereotypes and societal roles. My being 'nice' was about them being inferior. It's like I just assumed: That's the way it is."
- What does it mean to "do the right thing" and why is it so hard?
- Ethics before laws (e.g. the Nuremberg Trials).
- What do you now realize about the world that you hadn't before?
- How are you going to use this when you go home?
- One key outcome I have for the campers is to understand the pain and challenges not just in the extremes of rich and poor (for few of us in a Western culture can honestly say that we have lived and understand that) but the numbing and disempowering claw of the no man's land that most of us live in. It's like the dog on the porch that is always whining, and when a passer by inquires as to the dog's misery, the owner states matter of factly, "Oh! He's sitting on a nail."

The man replies in disbelief, “Well then, why doesn’t he get up?!” The man on the porch chuckled, “Well, it doesn’t hurt him *that* much . . .”. In our comfort we have become not just blind to the problems but we don’t really feel the pain of them and so we don’t take action to solve them. This ‘in-between-ness’ is one of the most underestimated problems in the world. The campers may also see how oppression and oppressive systems can become internalized.

- If there was a revolution or some group process of blasting the context of the game by the end, ask them if already knowing and loving each other made it harder for them to become lost in the separate roles of Camelot. “But what if you had very little contact with the other classes? Wouldn’t it be easy to just go on with your life and not think about the injustice around you?”
- How does this game relate to our world today, where 6% of the world consumes 35% of the world’s resources? Where America leads the world in big houses and in homelessness?
- What is the connection between oppression and environmental issues?
- Who are the oppressed, or sometimes oppressed, groups in our world today? (youth, elderly, people of color, gays and lesbians, Jews, various religions, foreign-born etc.).
- What can we do to uproot institutionalized oppression?

152) **Prejudice In The Flesh**

Time: An afternoon on free-time + 90 minutes

Note: This is very similar to Camelot. Do not use both at the same event.

Suggested Group Size: 15-80

Materials Required: Wrist-bands in 3 colors, each sufficient for 1/3 of the group.

This is most valuable with an ethnically and/or economically diverse group. Only do it if you feel the group can handle more intensity. It belongs towards the middle or end of Camp.

Start off by explaining that this is an intense exercise, and it requires everyone's full cooperation. Divide the group into 3 equal-sized "classes," or categories, based on eye color. They can be indicated by the color of wrist-band people are given (for example, Brown-eyed people getting blue wrist bands and being upper class, Green-eyed people getting red wristbands and being middle class, and Blue-eyed people getting yellow wristbands and being lower class).

Explain that the blue-eyes (or white skins if you're using race) are least important. They cannot look anyone other than their own group members in the eyes. They cannot speak to anyone outside of their group unless spoken to. They must do what any superior says, and have no rights. If they're playing in a field, and a superior comes, they must stop and should leave the area unless commanded to stay. The green-eyes (or brown skins) are superior to the blue eyes, but inferior to the brown eyes (or black skins), who are most important. The wristbands (assuming you're using them) should be kept clearly visible, and must stay on until the exercise is completed.

The rules cannot be broken, and people cannot go off alone — they need to stay in the area and are asked to interact with others within this system. A facilitator or two can be the police, and they have the authority to take any blue or green-eyed person off to jail (a tree, picnic table or room) for an assigned length of time (5-10 minutes). This authority should not be excessively abused — it's primarily just for occasions in which a more important person complains about a less important person. The police can also intervene if any less important person is being hurt in any way — which is absolutely unacceptable. All people must obey the police. If things start getting dull (which is unlikely) the police can harass or interrogate less important people.

This exercise continues for about 2 hours, (potentially right through lunch break), and is followed by the facilitators calling everyone together and inviting them to remove their wrist-bands. Then a discussion takes place. The format is this: The facilitator asks a

question, and anyone who wants to do so can answer it. Allow a few answers, and maybe even a little discussion, and then ask the next question.

Discussion-stimulating questions:

- a) Were any of you surprised by what happened?
- b) Did any of this relate to things any of you have experienced in the real world?
- c) How did it feel, greens and browns, to be more important than other people?
- d) How did it feel, greens and blues, to be less important than other people?
- e) Does anyone here want to share any stories of experiencing racism or classism first-hand?
- f) How does oppression play out in terms of environmental issues?
- g) What can be done to uproot institutionalized oppression in terms of economics?
- h) How do prejudice barriers affect us in our daily lives?
- i) Who here has ever done something, directly, to stop racism or classism? What have you done?
- j) Does any one here want to make any commitments or pledges for themselves relative to oppression? Do you want to commit to doing something about it?

Make sure the point is made that oppression hurts the oppressor as well as the oppressed. Also make sure the concept is expressed that racism isn't just about prejudice, or certain individuals dis-liking certain other individuals, it's also about institutionalized oppression, and about economics. There is no such thing as "reverse racism," because racism isn't just between individuals, it's in society as a whole. There is such a thing as prejudice, from any skin color to any other skin color. Prejudice in any direction helps fuel racism.

You might want to finish with a closing circle, or, in the interests of time, you might want to break now.

153) Cross Cultural Exchange

Adapted from Rowland Russell, Cascadia Quest, and from Bafa-Bafa: A Cross Cultural Simulation, by Gary Shirts.

Time: 1 1/2 hours required

Debrief: 30-60 minutes

Suggested Group Size: This is written assuming you have roughly 20 participants, although it can be used with much larger groups broken into 20s.

Intention: This cross cultural simulation game helps players to:

- Experience feelings similar to those they may feel when living in a different culture.
- Observe unspoken rules in another society and interact with members of that culture.
- Stimulate discussion and common reference points for our different cultures — including the potential for misunderstandings and the opportunities to learn from and appreciate one another.

Note: This activity is most applicable with a very diverse group, representing varied cultures within your nation or especially internationally.

Materials Needed

Two large rooms

2 facilitators and 2 ushers

3 chips for each player plus 10 extra for each of the two groups

A flip chart, dry-erase board, or chalk board, and markers or chalk

Event	Time
1) Introduction to game and assignment to cultures	10 min.
2) Explanation of rules and practice time	25-30 min.
3) First observers exchanged (2 per culture)	3 min.
4) Observers return and share observation; Q/A time	5 min.
5) First exchange of visitors (3-4 per culture; don't exceed 4)	3 min.
6) Visitors return to own culture and share experiences	5 min.
7) Repeat steps 5 and 6 two more times	16 min. total
8) Gather groups together for de-briefing	30-60 minutes

Procedure

- 1) Divide players into Blues and Greens.
- 2) Separate Blues and Greens into two separate rooms, with a facilitator and an usher for each.
- 3) Distribute 3 chips and a color label to each player.
- 4) Each facilitator goes over the rules of their group carefully, demonstrating the desired behaviors. Encourage questions. Do **not** answer any questions about the other group's protocol.

Instructions for the Greens

You are a member of the culture from the land of Greenling. You are known as Greens. There are several things about your culture which you have learned to be important when interacting with others. Demonstrate the following cultural characteristics

- * You never look other persons in the eye.
- * When speaking to another, always keep a distance of at least 2 feet.
- * Males stand aside Females when talking, never face to face. Males may talk to males face to face, and females may talk to females face to face, but you must stand aside each other when talking to someone of another gender, and no matter what, you never look anyone in the eye (demonstrate).
- * Touching is OK, but to speak about one's body is forbidden and rude.
- * You may only ask "yes" or "no" questions.
- * You exchange chips when you greet each other and as you say good-bye.
- * If you run out of chips, borrow from each other. You must always share your chips.

Instructions for the Blues

You are a member of the culture of the land Bluesia. You are known as Blues. There are several things about your culture which you have learned to be important when interacting with others.

- * You only talk to people when they face you.
- * You only speak into the other person's ear.
- * You never touch other people because it is rude.
- * If another person touches you, the conversation ends abruptly because you walk away.
- * Your word for agreement is "OH".
- * Your word for disagreement is "HMMM".
- * You exchange chips when you greet each other and as you say good-bye.
- * You have one person who distributes more chips when you run out of them.

- 5) Have your group members practice these behaviors until they are comfortable in that culture. After practicing, ask them simple questions to assure everyone understands (e.g., What do you do if someone touches you? How do you say “Yes” in Bluesia?)
- 6) Tell them they must learn as much as possible about the new culture. They should take their roles seriously, and treat members of the other group with respect.
- 7) Send two volunteers (ideally participants from different countries or backgrounds) as observers to the other culture. They are to interact and to find out what cultural rules the other society follows. They may not ask questions about cultural rules. They may take written notes if they wish. (Ushers will direct these observers to the appropriate room as well as ensure that they return to their own culture after the allotted time.) Meanwhile, the Greens and Blues continue their daily life, interacting with members of their society according to the rules that are important to them.
- 8) Observers will stay for 3 minutes and then return to their own culture.
- 9) These observers will describe what they saw and how they think the other culture works.
- 10) Send next group of 3-4 visitors (again ideally participants from differing backgrounds) to visit the other society and to interact with its members using the knowledge shared by their predecessors. Again, stay only 3 minutes. (Ushers help with timing.)
- 11) These observers will return to share their information with their own people.
- 12) Continue to exchange visitors until all members of the group have an opportunity to interact with the other society. (If you run low on time, send larger groups of visitors). Make sure all participants visit the other culture.
- 13) Leave a minimum of 1/2 hour to debrief, and preferably have an hour available.

Discussion and processing afterwards

For some players, this simulation helps to surface their feelings, anxieties, or misinterpretations when interacting with others who follow different cultural rules. For others, this simulation further imprints upon them that different cultures may live their daily lives according to another set of rules. Whatever conclusion each person arrives at is the right one for her/him at that moment of learning. If any painful feelings have been aroused, it is the responsibility of the facilitators to see that such feelings are aired and discussed to the satisfaction of the participants. Adequate time should be allowed to accomplish this. Do not add. Do not delete. Simply honor the person’s realization. Debriefing is used to support the person’s journey of awareness by providing witnesses to acknowledge his growth at that particular moment in their lives.

To begin debriefing, write on flip charts, dry erase board, or chalk board all observations made by players, even if they repeat another person’s observations. (Some may not understand other’s use of language, so their repetition of the idea is actually new for them.) Write in more than one language if applicable and you are able.

- 1) Bring the cultures together into one group circle. Have the Greens sit on one side, and Blues on the other.
- 2) Ask Greens to explain the Blues’ culture (in one/two word descriptions).
- 3) Ask Blues to explain the Greens’ culture (in one/two word descriptions).
- 4) Ask each culture how the visitors appeared to them.
- 5) Ask each culture to describe their feelings and thoughts when they visited the other society.
- 6) Ask each culture to explain its own culture.
- 7) Ask members of both cultures in which culture they would prefer to live and why.
- 8) Ask how communication differed between cultures. How did they feel about these differences?

- 9) How did they discover the other's rules? Did they change their own behavior to fit in? Why or why not?
- 10) Ask for stories of cultural misunderstanding experiences from participants' actual lives. Have there been any so far in this group?
- 11) Ask how they can use this information to figure out the cultural rules that they actually live by. How did it fit into their daily lives? Different people, peer groups, within school?
- 12) Wrap-up: How can they apply what they have learned here to better understand themselves and others during their experience together?

Two Exercises That Are Geared Towards White Folks

Both the below exercises are best for groups that are largely or entirely composed of white participants. They can be useful as part of a "White Caucus," and they can also be used with some people of color present, with the recognition that their primary focus is on the white folks and their growing awareness of the benefits and costs of the privileges they have received.

Although these two exercises are described as stand-ups, the "stand-up" questions are also useful simply to read over and be familiar with as a list of white "benefits." They can also be read, or even passed around the circle and read, not as "stand up silently" questions, but rather as examples of white benefits that are often not shared by people of color.

154) The Material Benefits of Being White

Time: about 45 minutes

Adapted from Paul Kivel

Tell the group that you are going to read a series of statements and that each person to whom a statement applies should stand up after that statement is read. Tell the group that all the white people are being asked to participate, and people of color are welcome to participate, although they can also just observe (stay seated the whole time). If someone is physically unable to stand up, they may raise their hand to indicate that they are part of the group standing.

Each participant should decide for themselves if a statement applies to them or not.

If they do not feel comfortable standing for a particular statement that applies to them they may pass for that statement but should notice any feelings they have about not standing. If there's a question someone doesn't know the answer to, that's okay, too, although they may want to think about it some time in the future.

The exercise will be done in silence to allow participants to notice the feelings that come up during the exercise and to make it safer for all participants.

After a statement is read and people have stood for a few moments, ask participants to sit down. You can indicate this simply by saying "thank you." Then read the next statement.

"Stand up silently if..."

1. You ancestors were legal immigrants to this country during a period when immigrants from Asia, South and Central America and Africa were restricted.
2. Your ancestors came to this country of their own free will and have never had to relocate unwillingly once here.
3. You live on land that formerly was home to Native Americans.
4. Your family received homesteading or landstaking claims from the federal government, or you or your family or relatives receive or received federal farm subsidies, farm price supports, agricultural extension assistance or other federal benefits.

5. You lived in or live in a neighborhood that people of color were discriminated from living in.
6. You lived or live in a city where red-lining discriminates against people of color getting housing or other loans.
7. You or your parents went to racially segregated schools.
8. You live in a school district or metropolitan area where more money is spent on the schools that white children go to than on those that children of color attend.
9. You live in or went to a school district where children of color are more likely to be disciplined than white children, or more likely to be tracked into nonacademic programs.
10. You live in or went to a school district where the textbooks and other classroom materials reflected your race as normal, heroes and builders of the United States, and there was little mention of the contributions of people of color to our society.
11. You were encouraged to go to college by parents, teachers or other advisors.
12. You attended a publicly funded university, or a heavily endowed private university or college, and/or received student loans.
13. Your ancestors were immigrants who took jobs in railroads, streetcars, construction, shopbuilding, wagon and coach driving, house painting, tailoring, longshore work, brick laying, table waiting, working in the mills, furriering, dressmaking or any other trade or occupation where people of color were driven out or excluded.
14. You received jobtraining in a program where there were few or no people of color.
15. You worked or work in a job where people of color made less for doing comparable work or did more menial or hazardous jobs.
16. You have worked in a job where people of color were hired last, or fired first.
17. You work in a job, career or profession or in an agency or organization in which there are few people of color.
18. You or your family have received small business loans or credits, government contracts or government assistance in your business.
19. Your parents were able to vote in any election they wanted without worrying about poll taxes, literacy requirements, or other forms of discrimination.
20. You can always vote for candidates who reflect your race.
21. You live in a neighborhood that has better police protection, municipal services and is safer than that where people of color live.
22. The hospital and medical services close to you or which you use are better than that of most people of color in the region in which you live.
23. You have never had to worry that clearly labeled public facilities, such as swimming pools, restrooms, restaurants, and nightspots were in fact not open to you because of your skin color.
24. You see people of your ethnicity in a variety of roles on television and in the movies.
25. Your race needn't be a factor in where you choose to live.
26. Your race needn't be a factor in where you send your children to school.
27. A substantial percentage of the clothes you wear were made by women and children of color in this country and abroad, for wages low enough to make the clothes a good deal cheaper to you than they might be otherwise.
28. Most of the food you eat is grown, processed or cooked by people of color in this country or abroad, for wages low enough to make your food a good deal cheaper than it might be otherwise.
29. The house, office building, school or other buildings and grounds you use are cleaned or maintained by people of color.
30. Most of the electronics goods that you use such as TVs, VCRs, microwaves, computers and cameras are made by people of color in this country and abroad.
31. You don't need to think about race and racism every day. You can choose when and where you want to respond to racism.

After the exercise, ask people to pair up to talk about what came up for them doing the exercise. Reassemble the group and facilitate a group discussion of the feelings, thoughts, reflections, and insights that people want to share.

The purpose of this exercise is not to discount what white people have achieved but to question the prevalent assumptions that everyone started out with equal opportunity or that white achievement occurs on a level playing field.

Individual white people are not responsible for the circumstances under which they stood for the exercise questions. They were born into and inherited a system which exploits people of color and provides benefits to white people whether they want them or not. Individual white people are not responsible for racism, but they are responsible for how they respond to it.

Also worthy of note is that fact that although some of these benefits are money in the bank for each and every white person, some white people have bigger bank accounts than the rest. According to 1992 figures, 1 percent of the population controls 48 percent of the net financial wealth of the United States. Women, people with disabilities, people with less than formal education, and people who are lesbian, gay or bisexual also face substantial discrimination.

“Clearly there are benefits for white people. But there’s also costs. We lose touch with our cultural background, heritage, etc. We lose a real sense of connection and solidarity with a majority of the human race. Etc.” That’s why a useful follow-up exercise is:

155) Costs of Being White

Time: about 45 minutes

Adapted from Paul Kivel

Oppression ultimately hurts all of us. Becoming awakened to its impact on our lives, personally as well as collectively, can be a vital step towards becoming an agent of change. This is essential for white folks, too, so that being an ally isn’t just felt to be about helping “them with their problem,” but becomes a stand of solidarity for all people.

Explain to the whole group that you are going to do an exercise that focuses on the some of the ways that racism hurts all of us, and most significantly white people. State that you will be reading a number of statements, and that the participants are to stand if the statements are true for them. After each statement, you will ask those who are standing to sit again. Tell them to observe who is standing and who is not and to notice any thoughts or feelings they may be having. State that this exercise is to be done in silence.

“Stand up silently if you have ever...”

1. Wanted to know or been curious about a person of color in your life but felt unable or uncomfortable to reach out to them.
2. Felt that you were not interesting enough or didn’t have a culture.
3. Felt that you were the only one who really cared about ending racism.
4. Felt guilty for being white.
5. Felt responsible for everything hurtful that has happened to people of color throughout time.
6. Been on the receiving end of anger or violence from people of color that was more because of your skin color than your actions or choices.
7. Been in the presence of an ethnic joke but felt unable to interrupt it.
8. Felt pressure to go along with someone putting down a person of color.
9. Felt unable to get close to a person of color because you were taught to fear them, or they were taught to fear you.

10. Been cut off or had to hide a relationship with a person of color to protect them or yourself from the judgements of others.
11. Been put down, ridiculed or dismissed for trying to stand up against racism.
12. Had to give up or limit a relationship with a white person you loved because of their racist actions.

Divide the group into pairs, with the people of color being if possible paired with each other, answering: "What thoughts or feelings came up for you with this process?" When partner sharing is complete, return to a full group circle, and ask a few people to share their experience of the exercise with the rest of the group.

Then you could move into the concept of allies. When are you or have you been on the targeted side of the Power Grid? What do you want, or did you want, from people on the privileged side, to be an effective ally for you?

What gets hard about being an ally in a racist situation? What's hard about interrupting a racist joke? How can we support each other?

What stands for social justice have people in the group taken in their lives? What stands are they presently taking? What are our next steps individually? What can we do collectively? What are concrete steps we are going to take towards ending our own racism and challenging racism in society and in the movement for a better world as a whole?

Focus on Gender: Building A Partnership World

Time: 4-16 hours

Suggested Group Size: 10-40

This exercise takes the most intensive facilitating and most rigorous guarding of safe space. It should be co-facilitated by one male and one female. You need to make sure that you have the whole day open and that people are feeling connected and energized going into it. It has upon occasion been done in an evening, starting at 7 PM and running potentially as late as 2 AM, with the possibility of a follow-up morning session if things haven't been completed. But it's ideally in the morning and afternoon, with the evening available if necessary. This exercise can open up some powerful stuff for people. What you start here, you need to finish. People need not just to experience openness but also closure and resolution. Co-facilitators need to understand, plan and talk this exercise through in advance.

In Advance:

If someone's on psychiatric drugs, or you have a distinct sense that they might have a hard time with the intensity of the experience, connect with them beforehand to discuss their participation and how appropriate it is.

Ensure that the campers have been well energized before to get their fidgeting and excess energy off and then slowly pace them down to the level you need throughout the morning.

GENDER HEALING: THE CONTEXT

The Realities Of Female Oppression Include:

In the United States, a woman has a 1 in 3 chance of being raped in her lifetime, and a married woman has a 50 percent chance of being battered in at least one of her marriages. Women in the United States generally make 74 cents for every dollar that men make. 25% of single mothers in the United States live below the poverty line, with many having to choose between feeding their children and themselves. Women did not have the right to vote in most states until 1920. Globally, the United Nations reports, women do 66% of the world's work for less than 10% of the world's wages, and own less than 1% of the world's property. Four times as many girls die of malnutrition as boys because food is given preferentially to boys. In many countries, women still cannot vote, and are not recognized as full citizens. Regardless of what country we come from, we are all affected by the sexism and prejudice in our world.

Female empowerment (including education, reproductive rights, and economic equality) directly influences countless environmental and social issues. Women must have increased rights, opportunities and respect if we are to create a true partnership towards social justice and environmental sanity.

Did You Know:

- A study of ABC World News Tonight, CBS Evening News and NBC Nightly News in the year 2001 shows that 85 percent of all U.S. sources interviewed were male. More than half of the women who appeared on the network news in 2001 were presented as ordinary Americans (as opposed to experts of some kind), versus 14 percent of male sources.
- One out of every 4 college-aged women in the US has an eating disorder.
- A psychological study in 1995 found that 3 minutes spent looking at models in a fashion magazine caused 70% of women to feel depressed, guilty and shameful.
- Models, who twenty years ago weighed 8% less than the average woman, today weigh 23% less.
- Although the United States is considered the birthplace of the women's movement, last year we ranked 49th in the world in our representation of women in elected office.
- Of more than 12,000 people who have served in the U.S. Congress over 200 years, only 215 have been women. Only 26 of the almost 500 Cabinet appointees have been women.

The Realities of Male Oppression in the United States Include:

- In the U.S., the average male life-span is seven years shorter than the average female.
- In the U.S., men successfully commit suicide at four times the rate of women.
- Men are the primary victims of violence and murder.
- Men are imprisoned at a far greater rate than women.
- Men are the vast majority of the world's soldiers.
- Fifty thousand Vietnam veterans are blind, 33,000 are paralyzed. Nearly 100,000 Vietnam vets have committed suicide since the end of the war, twice the number killed in battle. On any given night, 271,000 of the nation's veterans are homeless.
- As well as having the advantages of higher pay for their work than women, men also have the added stress of feeling more responsible for the financial needs of their families.
- While men make up 55% of the work force, they experience 93% of all job-related deaths. Over two-thirds of all serious workplace injuries and diseases happen to men. Every day almost as many American men are killed at work as were killed during an average day in the Vietnam war.
- America's men are far more likely than its women to suffer from alcohol or drug addiction. 75% of all alcoholics are men, as are 84% of those charged with drug violations.
- As more and more marriages end in divorce, divorced men have vastly higher rates of suicide, depression, and drug and alcohol abuse than do divorced women.

This session focuses on the profoundly personal and yet, at the same time, global, impact of sexism. In a variety of formats, this exercise looks at the different ways our world has taught us to act as men and women, and at how this conditioning affects us. We will look at how sexism is an environmental pollutant, how it hurts all of us, and how we can overcome it. Participants will have the opportunity to share their feelings and experiences in a supportive and safe environment, and to learn from each other.

156) Gender Day Activities

This works best as a whole day. You may find completion by the end of the afternoon, but should be willing to move into the evening as necessary.

The topic of sexual abuse is likely to be brought up during this exercise, usually by one of the participants sharing her/his own experience. It is important that the atmosphere be supportive and safe. One person sharing her/his experience may trigger within others the memory of their own sexual abuse. The experiences shared can invoke valuable healing and bonding. The final outcome could be immeasurably worthwhile. However, it is also important not to push the sharing of sexual abuse. If it doesn't feel appropriate, it doesn't need to happen.

Another issue that is likely to raise its head for the women is body image. This one may not be as intense as sexual abuse but its impact on self-esteem and self-image is not to be overlooked. You will also likely hear stories of eating disorders.

The men may have feelings of guilt, shame or defensiveness arise, as well as the physical or psychological abuse that many of them have experienced. Many may carry wounds from having women lash out at them, projecting past pain with men onto people who were not responsible for it. The most potent and at times volatile issue that often arises for men is pain with their own fathers. A stunning percentage of the men in our programs have extremely painful relationships with their fathers. Many men also carry pain and/or shame around pornography, difficulty contacting their emotions, gang violence they've been involved with, or ways they have hurt others. As facilitator, your most important job is to hold the circle and everyone's sharing with honesty and love, and to be fierce and kind in your protection of safe space.

Overview of the Day

- I) Introduction and Preframes
- II) Males and Females Separate for Brainstorms and Anonymous Question Responses.
(*Bathroom break*).
- III) Genders rejoin and report on what they came up with.
- IV) Silent Lunch Break
- V) Focus on Men: Stand Up and Fishbowl (or Stand Up and Truth Mandalla)
- VI) Focus on Women: Stand Up and Fishbowl (or Stand Up and Truth Mandalla)
(*Bathroom Break*).
- VII) All Group Dialogue
- VIII) What We Want From Each Other
- IX) Songs and Final Sharing.

The Day In Detail

NOTE: A great song to start this day with to center in on the intention of healing is: *Let us Sing This Song for the Turning of the World*. It can also be good to sing *I See The Light of the Mother/Father*, which can also be used later but will work best later if participants already know it.

I) Introduction and Preframes:

The whole group gathers, seated in a circle. The males and females should be mixed throughout the circle. Start off with a full-length tune-in. Consider sharing some of the statistics in this section's opening note.

(Note: What follows is written as you might say it. Feel free say it in your own words).

Dirt on the Windows: "Have you ever known someone who you could never please? Someone who could make a lemon out of lemonade and find the dark cloud in every silver lining? These people are convinced that it is the world that is so messed up. But imagine that this person is sitting in a house and they are looking at their world through their living room window, like we all do. Now, suppose that their window is dirty but they don't know that it's dirty. They might just think that the world is dirty! Instead of cleaning their own window, so that they can see the world more clearly, they just blame the world!

"Of course, that could never happen to you or I could it? The media likes to claim that it doesn't shape people values and beliefs, but does it? Yes or no? (Let them respond). You bet. That's why, every year, advertisers spend *billions* of dollars. So that they can paint your window and smudge it up a bit to convince you that you really need their products"

"The other side is how we see people through our own dirt. If someone's window is dirty and we look at them from out on the street, how will they seem? They will look dirty through their own window. It's like meeting someone with 'racist dirt'. Instead of seeing the beautiful and worthy soul that they are, we see a 'racist', we see dirt. But, let me ask you, does that ever lead to peace?(*Let them answer*) Does seeing people as the dirt on their window help them clean it?(*Let them answer*). We all know that it doesn't work.

"We all carry dirt on our windows and the first step to cleaning it off is seeing that it's there. That's not always easy. (*Consider sharing a quick story of uncovering some of your own dirt*). It can be painful to know that we have been seeing people and life in such destructive ways but the beauty is that then we get to wash our windows, the whole world will look brighter. Today is about exploring where that dirt might be in terms in of how we see men and women and ourselves and then beginning the process of cleaning it off."

“But it’s so important to remember that we are not the dirt on the windows. We are separate from that. So, if you ‘feel some dirt’ inside yourself or ‘hear some dirt’ from others, this is not the time to judge it. This is bringing the darkness of our souls up into the light so that it can be healed. It’s not easy for us to admit we have such huge chunks of dirt and it’s a vulnerable time so I want to really reintroduce the concept of safe-space. This is a time to really hold people in your heart as they are sharing and to know that there is a beautiful person on the other side of the glass.”

Explain that this exercise can be quite intense, and no one has to participate if s/he doesn't feel up to the emotions which could be triggered. However, anyone who starts it needs to stay through to the end. It is vital that no one leave the room except at designated breaks. Even though some things may get uncomfortable, participants need to stay with it. That doesn't mean anyone will ever be required to speak if they don't want to, just that they'll stay with the process. Ask for that commitment from everyone. Also explain that even if the process becomes intense or heated, that's nothing to panic about, because while the process can go deep, it is also safe and will ultimately make the whole group wiser, closer and more understanding of one another. It's an opportunity for a lot of healing. Invite anyone to ask for confidentiality before or after saying anything s/he doesn't want to have leave the room, and ask people to raise their hands if they're willing to keep something private if asked to do so (make sure they all raise their hands). Ask everyone to provide full respect to the process and to the other participants, so as to create a safe space. Make it clear that this process is about supporting each other, not judging each other. If they need to pass they can pass, and they are invited to share as deeply as possible.

Other pre-frames to incorporate:

SILENT LUNCH: “We will be having a Silent lunch.”

MEDIA'S IMPACT ON SELF WORTH: The media's role in influencing us to see ourselves as faulty or less than others.

YIN & YANG: “This day is not just about men and women but masculine and feminine energies and qualities in our world and in our lives.”

HOMOSEXUALITY: Remember that 10% of the population is gay or bi-sexual, and that almost certainly includes some people in the room. It's easy for people who are heterosexual to talk in a way that assumes that others are, and in the process to be alienating to some of the people in the room. Whatever your personal experience around the issue, this is a place where everyone is welcome, and we want to treat each person with respect and support. So please don't assume you know what a person's sexual identity is unless they've told you, and make space for each person's uniqueness.

INTENSITY: "This day can bring up really intense issues. I can be a very emotionally intense day.

Requires Commitment / focus and caring.”

CHOICE: “No one is forced to share. It is your choice.”

SUPPORT: “We're here to support, not judge.”

INVITATION FOR DEPTH: This day and this process is an invitation to share deeply and honestly.

INVITATION TO BE VULNERABLE: “We're not doing this to navel gaze the rest of our lives, but this is a circle where it's okay to be weak, it's okay not to be strong. It's okay not to have the answers.”

VICTIMIZATION: You may have been victimized or victimized others, but no one here is a victim and no one here is in a position to judge anyone. Safe space. Sometimes the most honest thing you can say is, “I don't know. I'm confused.” The key is to be honest.

VICTIMIZERS WERE VICTIMIZED: Everyone who hurts someone else has been hurt themselves.

That's an absolute fact. And anyone who's been hurt is either going to take that pain out on others, or

find some way to transform it and let it empower them with expanded empathy and connection to the pain of others. That's why we're here.

NO COMPARING PAIN: This isn't a day about comparing who has had it worse. We've all been victimized. This is about listening to each other.

II) Males and females split into two groups and tune in.

1) Brainstorm: Someone in each group is taking notes and ideally creating a poster for the group. Keep going with the following questions until everyone feels that their feelings are represented.

- a) What does society tell us a (man/woman) should be?
- b) What do we want to claim or embrace as (men/women)?

2) Anonymous Responses to Questions: Give them each a piece of paper and a pen and have them write down the first 3 words that come to their mind, totally uncensored, in response to the following questions, Make it clear that this is anonymous and totally honest. Collect their answers in separate piles, grouped by question.:

- a) A man/woman is...?
- b) What careers do opposite sex have?
- c) What does opposite sex want most in life?
- d) For men: Menstruating women are . . . (fill in the blank).
- d) For women: Men around menstruating women are . . . (fill in the blank).

Tips On The Men's Break-out Session

Grunt-In: As silly as this sounds, some facilitators have started the men's time with a grunt-in among the men. Instead of a tune in, participants sit there and make grunting noises.

Bonus Plans: Sometimes the sharing circle, due to small size of group or lack of conversation, stops before the agreed upon reconvening time. It's good to have some kind of physical energizer or activity planned in case this happens. Keep the focus on cooperation and supporting each other. Here are some ideas:

Drumming, diads answering specific questions, songs, or:

Café Style: Groups of 4-5 around a blank piece of poster paper . Each have a pen a brainstorm answers to discussion topics.

Jokes: Humor is a fast and reliable way to build male solidarity, provided it doesn't degenerate. If you can show that you don't take yourself too seriously and that you deal with the same funny things and notice the same things it helps to build bridges. Sometimes Tad will joke about, "Do you ever notice that women always bring a friend to go to the bathroom? No man would ever do that!" or "Women don't know how awkward underwear can be for a guy if you are sitting in the wrong position!" Don't stay on these topics but sharing funny stories can be a great start.

Also, as you are filling out the poster, it is fine if it digresses a bit into people sharing stories and having conversations about it. If someone says, "That reminds me of a time . . ." Try to find a healthy balance between finishing the poster and sharing stories and experiences.

III) Genders Rejoin:

1) Presentations of Posters:

- a) Men read their poster of what society tells them a man should be.
- b) The women share their poster of what society says a woman should be.
- c) Men read their poster of what they want to claim or embrace as men.
- d) Women present their poster of what they want to claim or embrace as women.

2) Anonymous question responses are read aloud. Share the men's first and then the women's. Ask that people not laugh or snicker, but just listen and notice what they feel. Remind people as often as needed that these answers were the first things on people's brains and not what they feel to be true. This is the dirt that our culture has thrown on all of our windows.

3) Brief Discussion. Questions you might consider asking include:

- "How did it feel to hear that?"
- "Did the (men/women)'s answers surprise you? Why?"

After "menstruating women..." responses are shared, you might ask:

Women- What was your experience of your 1st menstruation? How was that responded to? How did or do men in your life respond?

Men- What's been your relationship to this issue?

Note: The intention of this brief discussion is just to be together in looking at the extent of the stereotyping and "dirt" we carry, not to process it in any major way or get into intense sharing.

IV) Lunch Break

NOTES: No meals crews. *It can be very powerful and centering to set up lunch as a silent time for people to be alone and with themselves and really digest what they heard in the morning. This can help people who need more space to get it and it also prevents the energy from getting too rambunctious or distracted. When they come back from lunch, pull them in silently — perhaps with a pre-arranged drum. Start early and give yourself time. Keep the silence until you are all in a circle and if needed you can do a quick check-in, "How are you doing?" with volunteers or "What are three words that describe how you're feeling?" with full go around. Don't go too deep in the check in as it could undermine depth later and bring things up prematurely.*

Upon return from lunch break, form a whole circle to explain the fishbowl format to come. Explain that for the next while, the focus will be on the men, and the women will be silent observers, in what we call a "fishbowl" format. Later, the roles will be reversed. Then say something like: "The listeners around the outside have a crucial role to play in this. Although you do not speak, you hold a space within which the sharing will occur, and as such your loving, respectful support is extremely significant. By listening quietly, and holding each speaker in your heart, you help create a feeling of safety and connection in the room. Some people need, more than anything else, to be heard, and just listening is a profound service.

"For the males, and later the females, in the center, I want you to know that when you're sharing, some of you may have deep and painful feelings come up. I do not doubt that there are people in this very room who have experienced tremendous abuse. It is important to speak at such times very much from your own experience, and to avoid making generalizations that extend too much beyond it. For example, it is fine to express anger or resentment at someone in your life and to say they stink, but it would be counterproductive to say "all women bitches," or "all men are assholes." By sharing from your own experience, you can help everyone else who is here to better support you as an ally, without feeling they need to become defensive for something they never did. Does all that make sense?"

"And I really want to emphasize to both males and females that when you're listening, that is a time that you are profoundly needed. Please don't get caught in thinking that just because you aren't talking, your presence doesn't matter. See how much you can be there for people in your heart, and with your attention. I promise you it will make a huge and transformational difference."

V) Focus On Men

1) Stand Up Questions:

The female facilitator guides the males to form a small circle in the middle, with the females seated around the perimeter.

Then she explains what's going to happen next, which is: She will speak only to the males, and the females will watch, as she asks the males to stand up silently at each of the following statements if it applies to them, notice who's standing, and notice their feelings. Then they sit, and the next statement is called. All have the right to pass, but are asked to notice their feelings if they do so. As you stand, notice who else joins you. This process allow us to see we're not alone, to support each other and see how much these issues effect even the people right here." (Repeat the phrase "Stand up silently if" before each of the below items.) *Entries in italics are optional, at your own discretion, based on the nature of the group.*

Stand up silently if:

1. you've ever worried you were not tough enough.
2. you've ever exercised to make yourself tougher.
3. you've ever been called a wimp, queer or fag.
4. you've ever been hit by an older man.
5. you've ever been hit by an older woman.
6. you've ever fought because you felt you had to prove you were a man.
7. you've ever been physically injured and hid the pain.
8. you've ever been arrested.
9. *you've ever done time in jail or prison.*
10. you've ever gotten so mad that you drove fast.
11. you ever drank or took drugs to cover your feelings or pain.
12. you've ever had thoughts of suicide on a regular basis.
13. you ever hurt another person physically.
14. you were ever sexually abused or sexually touched in a way you didn't like by another person.
15. you've ever thought you might be or were gay or bi-sexual.
16. *you've ever had a sexual experience with another man.*
17. you ever stopped yourself from showing affection, hugging, or touching another man because of how it might look.
18. you've ever needed to talk to someone, and felt that no one was there for you because you were a man.
19. you've ever not stood up to another man because of fear of being assaulted.
20. you've ever been violent in an attempt to prove your manhood.
21. you've ever feared your sexual "performance" would be inadequate.
22. you ever hurt another person sexually, or were sexual with another person when they didn't want to be.
23. you've ever gotten someone pregnant.

2) Men's Fishbowl:

Note: *Below is one way of facilitating this portion of the day. Another alternative is a Truth Mandalla with the men (and later the women) sharing in that format. It is likely to be more intense, can be somewhat more concise as well. You can use either format*

Then the male facilitator has the men sit in silence together holding hands for a moment and has them take a deep breath. Then he says, "Notice what you're feeling and how that was for you. Now I want to share a few questions and in a moment we'll do a go around

circle where each of us will have a chance to share. You can answer any of these questions that strikes a chord for you. They are:

- How have your feelings about yourself and your place in the world been affected by society's messages to you as a male?
- How do society's messages affect the way you relate to other men?
- How do society's messages affect the way you relate to women?
- How do you think society's messages have affected the way women relate to you?
- How has your dad affected your sense of yourself as a male?

“When it’s your turn to share, I want to encourage you to **go right to the heart** of what’s up for you on these issues. It can be tempting to say a lot of superfluous stuff when we’re scared to say something we really need to share. But, I want to encourage you to take advantage of the opportunity in a concise and direct way. For the rest of us, when we’re listening, let’s really hold what the person is sharing close in our hearts. Let’s listen deeply and give them our full attention and support. Who would like to start?”

You may find that men have a hard time sharing their feelings in depth. If this is the case, address it. This is an issue that is part of the purpose of the whole exercise. Try to encourage seriousness throughout the discussion. This should take an average of 2-15 minutes per person. Don't cut any one off if they're sharing something meaningful. But watch the time and encourage conciseness if you see someone getting longwinded. If people are having a hard time getting started, you might want to ask: “When you stood up, did any one remember anything particular that you’d like to share?”

At the conclusion of the men’s sharing, they join hands for a closing song or tune-in. The female facilitator can have the women join hands in a circle around the men, and when the men are complete with their song or tune-in, they can stand silently and face outward to the circle of women around them. Then the men and women can bow to one another, one at a time, as one circle moves clockwise, the other counter-clockwise, until each male and each female have bowed to one another. The females can use this opportunity to express through their eyes and hearts their love and support for the males. This can work especially well with an appropriate song, such as *“Oh My Friend, Oh My Friend, Let Me Tell You How I Feel, You Have Given Me So Much Healing, I Love You So,”* which can provide a nice rhythm for the movement. You can also practice this earlier in the day if you like, so the group is comfortable with the song and the rhythm of it.

Bathroom Break (short: maximum 5-10 minutes)

VI) Focus On Women

1) Stand Up Questions:

Now it's time for the females to form a circle in the middle, with the males around the perimeter of the room. The male facilitator preframes the importance of deep listening and honest, to-the-point sharing, and thanks everyone for their participation in this healing day.

The male facilitator should let the men know that it may last a while, and invite men to commit to being there to support the women until it's done (whatever it takes). One of the big issues in men is impatience. A lot of guys just think *get to the point*. But sometimes women need a lot of space and support. These issues go really deep for women, and it's important for the guys to make space for that. “We need to show our support through our attention, and through not fidgeting. Even if you’re just sitting for a long time, please know that your presence is precious and really important to the

women. Every man committed to being here as long as it takes, and being here to support the women in our group, raise your hand.”

The male facilitator speaks only to the females, and the males watch, as he asks the females to stand up silently at each of the following statements if it applies to them, notice who's standing, and notice their feelings. Then they sit, and the next statement is called. All have the right to pass, but are asked to notice their feelings if they do so.

Stand up silently if:

1. you've ever worn make-up or shaved your legs or under-arms.
2. you've ever worn uncomfortable, restrictive clothing — heels, nylons, or other clothes — when they felt too tight or too revealing.
3. you've ever feared you were not feminine enough.
4. you ever went on a diet to change your body size, shape or weight.
5. you've ever been afraid to speak or felt ignored because the men were doing all the talking.
6. you ever felt limited in what careers were open to you.
7. you were ever yelled at, commented upon, whistled at, touched or harassed by a man in a public place.
8. you've ever been called a bitch, a slut, a cunt or a whore.
9. you ever didn't hug, kiss or hold hands with another women because you were afraid of being called a lesbian.
10. you've ever thought you might be or were lesbian or bisexual.
11. you've ever had a sexual experience with another woman.
12. you have ever gotten drunk or done drugs to cover your feeling of pain
13. you've ever had thoughts of suicide on a regular basis.
14. you've ever feared that your sexual “performance” would be inadequate.
15. you've ever used sexuality to gain power over men.
16. you were ever sexually abused or touched in a way that you didn't like by another person
17. you were ever expected to take full responsibility for birth control.
18. you've ever been frightened that you might be pregnant when you didn't want to be.
19. you've ever been pregnant when you didn't want to be.
20. you have ever been pressured to have sex with a man, or had sex, when you didn't really want to.
21. you have ever been hit by a man.
22. you've ever been hit by a woman.
23. you have ever been arrested.

2) Women's Fishbowl:

Note: *Below is one way of facilitating this portion of the day. Another alternative is a Truth Mandala.*

The female facilitator has the women sit in silence together holding hands for a moment and has them take a deep breath. The she says, “Notice what you're feeling and how that was for you. Now I want to share a few questions and in a moment we'll do a go around circle where each of us will have a chance to share. You can answer any of these questions that strikes a chord for you. They are:

- When you stood up just now, did you remember anything in particular that you would like to share?
- How have your feelings about yourself and your place in the world been affected by society's messages to you as a female?
- How do society's messages affect the way you relate to other women?

- How do society's messages affect the way you relate to men?
- How do you think society's messages have affected the way men relate to you?

NOTE: If the women's circle goes for an extremely long time, you may need to break for dinner in the middle of it or right after it.

NOTE: It is *highly* likely that a woman will break down crying during this section and be comforted by many people. When this happens, a beautiful thing to do is to pull out your guitar and sing, "*How Could Anyone Ever Tell You, You Were Anything Less Than Beautiful.*" It is important that no one move into giving advice, and that people sharing be steered away from detailed melodramas of their love life, and stick with the feelings that are stirred for them, and the core of what it is they want to share.

At the conclusion of the women's sharing, they join hands for a closing song or tune-in. The male facilitator can have the men join hands in a circle around the women, and when the women are complete with their song or tune-in, they can stand silently and face outward to the circle of men around them. Then the women and men can bow to one another, one at a time, as one circle moves clock-wise, the other counter-clockwise, until each male and each female have bowed to one another. The males can use this opportunity to express through their eyes and hearts their love and support for the females. This can work especially well with an appropriate song, which can provide a nice rhythm for the movement, and help everyone feel more comfortable.

Bathroom Break (5-10 minutes max)

VII) All Group Dialogue: What happened? What did you learn?

Now have the whole group form a gender-mixed circle, and open the floor for full group discussion. One of the facilitators can pick it up from here, although they can trade off if they so desire. People raise their hands if they wish to speak, and can tell stories, ask questions, and share insights or feelings. Hugs are most certainly okay. Make sure no one interrupts, although the facilitators can do so if they feel it is necessary for some reason. The facilitator can also ask questions or make statements that will help the group along. Try to prevent finger-pointing and defensiveness, while helping feelings to find safe and meaningful expression.

VIII) What We Want From Each Other

Ask the women to share what they want to ask of men. This goes for all men not just those in the circle. Ask the men to listen closely, as they'll later be asked to mirror back what they heard. Then have the women start, in a brainstorm format. They could be saying things like: "I want men to see me as a whole person, not just a sex object." "I want men to share their feelings with me." Or, "I want men to love and respect me even when they don't understand me." Or "I want men to begin to understand the unique challenges that women face."

Notice if any women haven't spoken and consider asking them: "How about you Phyllis, is there anything you'd like to ask of men?"

Continue for 10-15 minutes until all of the women feel well expressed.

Next, have the men "mirror" back what they've heard, in a brainstorm style. For example:

JOE: "You want us to see you as whole people, not just sex objects."

FRED: "You want us to begin to understand the unique problems that women face."

When the men seem to be running out of ideas, ask the women if there's anything they haven't felt has been heard. Give the women time to restate anything necessary. Then, have the men mirror what the women have reminded them of.

Then give the men a chance to say what they want of women and have the women mirror that.

IX) Closing Sharing and Songs

Invite Participants to ask question or share feelings or thoughts. Allow a few minutes for open sharing (as needed) and then go into one or more group songs. **GREAT SONG** = "*I See the Light of the Mother/Father in You.*"

Then it's time for one last, crucially important activity: Everyone is asked to hug at least four other people (and there is no maximum).

TAKING ACTION / CARRYING FORTH

Outcome:

Help to foster awareness of the problems and a genuine sense of hope and empowerment that we can solve them.

Purpose:

Dispel the antiquated myths that surround environmental challenges. Help them to understand where they fit into the web of life. Help them to see themselves as stewards and guardians of the environment!

157) Choices For The Environment

Time: 45-90 minutes

Suggested Group Size: 5+

Start off with a go-around in groups of 30 or less, with everyone answering the questions: How have environmental problems affected your life? You can do another go-around on: What choices do you make in your life to bring about a better world?

Next, provide an education session, sharing facts and information on environmental issues, the choices we make, and how we can have a positive impact on the world. Use *Choices For Our Future* (available from YES!) as a resource for statistics and information. If it's indeed the case, make sure people understand that food choices will be discussed later, so they don't have to talk about it too much now. After you talk about each area, open it up for questions or comments. Or, as another option, you can simply bring up each area, and have a group discussion of it with you calling on people's hands. If you do that, make sure the key facts and issues get stated, and also make sure the discussion stays on track.

Suggested format:

- 1) Energy Choices (including fossil fuels, acid rain, global warming, air pollution, oil spills, incinerators, toxic racism, nuclear power and waste, lighting, good gas-mileage vehicles, insulation, hydrogen, solar power, and wind power).
- 2) Consumption (including advertisements, packaging, trash, shipping food, multi-nationals, water pollution, farm workers and ripped off low-paid employees, boycotts, farmer's markets, recycling, cutting consumption, re-using, and letter-writing to companies).
- 3) Power To The Buyer (including boycotts such as Nestle, American Home Products, Du Pont, and Mitsubishi, and boycotts such as Aveda, Patagonia, organic and natural foods, locally produced products, black and minority-owned businesses).
- 4) Population (including rate of increase, level of consumption in US per capita, and birth control).
- 5) Rainforests (their beauty, diversity, medicines, native peoples and foods, and their destruction — for tropical hardwood, disposable chopsticks, grazing land, mining, dams, and cash crops. Also discuss what we can do about it.).
- 6) Other (including whatever other areas of problems and choices you or the participants wish to bring up).

If the world were a village of only 1,000 people the following would be true:

- Our village would have 520 women and 480 men; 330 children and 60 people over the age of 65; 10 college graduates and 335 illiterate adults.
- We'd have 52 North Americans, 55 Russians, 84 Latin Americans, 95 Europeans, 124 Africans, and 584 Asians.
- Communication would be difficult: 165 of us would speak Mandarin, 86 English, 83 Hindu, 64 Spanish, 58 Russian, and 37 Arabic. The other half of us would speak one of more than 200 other languages.
- Among us we'd have 329 Christians, 178 Muslims, 132 Hindus, 62 Buddhists, 3 Jews, 167 nonreligious, 45 atheists, and 84 others.
- About one—third of our people would have access to clean, safe drinking water. About half of our children would be immunized against infections.
- The woodlands in our village would be decreasing rapidly and wasteland would be growing. Forty percent of the village's crop land would produce 72 percent of the food to feed its 270 well—fed owners. The remaining 60 percent of the land would produce 28 percent of the food to feed the other 730 people.

- Five hundred people in the village would suffer from malnutrition.
- Only 200 of the 1,000 people would control 75 percent of our village's wealth. Another 200 would receive only 2 percent of the wealth. Seventy people would own cars. One would have a computer, and that computer might or might not be connected to the internet.

158) Issues & Activism Teach-In

Time: 3 hours

Suggested Group Size: 12-50

Materials Required: A chalk board, dry erase board, or flip chart, and markers or chalk

Note: This works especially well a short time before Truth Mandala, perhaps 1/3 or 1/2 of the way through a week-long camp.

1. Have the participants brainstorm key issues facing our world today that they either know a lot about, or want to know more about. Try for a list of perhaps 20-30 issues. Write them all down in a way that everyone can see.
2. Participants each pick the issue on the list on which they would most like to share the knowledge they carry. Conduct straw poles for each item to see how well represented it is, writing the number of hands raised by each item that has received votes (1 vote per person). The goal now is to form groups of 3-5 based on area of focus. There are several techniques you can use to get there.
 - a) Any issue with less than 1 person is scrapped from the exercise.
 - b) If there is any issue with more than 5 people, participants are invited to join another group that has only 1 or two members.
 - c) Groups with only 1 or 2 members are invited to combine with one another if they are similar.
 - d) Members of groups of 1 or 2 are invited to join another group that is appealing to them.
3. The groups cluster in small circles, all within earshot of the exercise facilitator, though far enough apart so as to not distract each other very much.
4. Each group picks a facilitator, whose job is to help everyone be respected and heard in the process. Each group is given a question to answer, sharing the knowledge they have on the topic at hand. They will probably want to do a go-around on the topic, and then open it up for discussion afterwards. But they can use whatever format they like. They are given 10 minutes for each of these questions.
 - a) What do you think is the root of the problem?
 - b) How did you first learn about this issue?
 - c) Share your knowledge about it. Why do you think this issue is important? What about it most affects you?
 - d) What can we do about it, individually and collectively?
5. Each group prepares a 5-minute presentation to share with the group, passing on information, inspiration and empowerment on their topic in a creative, entertaining, and informative way. This presentation should use at least four mediums: speaking, dance, poetry, song, rap, spoken word, drumming, etc. They have 25 minutes for this stage (if everyone needs more, you might consider adding on a bit extra).
6. Each group gives its presentation, which can be up to 5 minutes long (give them a 1 minute warning, and cut them off if they go over by much), and then there is a 5 minute maximum question and answer session, if members of the "audience" want to learn more.

159) Globalization

Time: 45 minutes

Suggested Group Size: 5+

This is intended for an international group that is reasonably aware of globalization issues. These questions are best asked in small-group go-arounds, although they can also be used for partner sharing. In any case, try to have people share with others from different backgrounds than themselves.

- 1) How would you define globalization?
- 2) What effect are multi-nationals having on your country, your environment, and on your local economy and environment?
- 3) What is the philosophy exported by the west? Why are many people buying it?
- 4) What do you see as the role of the World Bank, the IMF, and multi-nationals in all of this?
- 5) What can we do to support the strength of local economies based on sustainable development?
- 6) How can we raise quality of life without compromising local self-sufficiency?
- 7) What are our essential needs as humans?

160) Taking A Stand Success Stories

Time: 2 minutes/person

Suggested Group Size: 5-50

Have people share in pairs, and then go around with everyone taking a turn to tell a story of one time they took a stand for something they believe in. It could be talking their friend into rethinking a racist comment, or shutting down a toxic waste incinerator next door, but either way, have them share their experience. Every one has to share something, even if it's just coming to this event. Encourage people to tell their stories theatrically.

When this is done, if you want, you can invite people to tell success stories of what other young people have accomplished, too.

161) I Challenge Myself

Time: 10 Minutes

Find someone that you've gotten closer to today (or at this camp). Sit with your partner knee to knee.

Choose Person A/B. Complete this sentence. "Starting Today I Challenge Myself To..." Go back and forth until the facilitator says stop (about 5 minutes).

162) Tree Planting

Time: 30 minutes or more

Suggested Group Size: 2+

Materials Required: *At least one tree, a shovel, and a good place to plant a tree (including the factors of legality and the care it will receive).*

Plan this ahead. The group can take turns with a shovel, or can plant multiple trees in smaller groups. With enough planning, tools, and space, tree planting can also be a major activity — possibly even re-foresting a large area.

163) Letter Writing

Time: 30 minutes

Suggested Group Size: 1+

This is great right after an education session on an urgent issue on which people need to write, or after the Conflict Resolution Exercise.

Give people a variety of people and addresses to write to, and reasons to write.

Government officials say one individually written letter represents the opinions of **10,000** people. So writing letters has an incredible effect on what goes on in the world. Letters are also an essential method of communication. Many companies or politicians will not speak to you if you haven't already written them a letter. And if the letter isn't in the right format, it may not even be read. At the same time, if you use a few tricks and write to the appropriate people, your letter might just help to change the future of our planet.

5 little tips that have big impacts:

- 1) Neatly written or **typed**. And if typed, double spacing is recommended
- 2) If possible, make letters personal.
- 3) It is an absolute must that the name of the person you are writing to be spelled correctly.
- 4) It is important to have compassion for your listener regardless of how destructive that individual or company may be.
- 5) Make letters as short as possible. The person on the other end may receive hundreds of letters a day, and at times the shortest letters are the only ones read.

A few places to write:

President George Bush The White House 1600 Pennsylvania Ave. N.W. Washington, DC 20500	Barber Conable, President World Bank 1818 H St. N.W. Washington D.C. 20043	Your Senator US Senate Washington D.C. 20510
Your Representative US House of Reps. Washington D.C. 20510	Edgar Woolard Jr., Chairman, DuPont 1007 Market St., Wilmington, DE 19898	Tim Crull, President Nestle USA 800 North Brand Blvd., Glendale, CA 91203

An alternate version: Personal Letter -Writing

Start off by explaining that people are part of our environment and that by resolving old conflicts, expressing our truth, or apologizing for mistakes we've made, we can take steps towards freeing ourselves and building a more honest and compassionate world.

Instead of writing letters about world issues, people can write letters to friends, family, teachers — anyone with they feel some incomplete, unresolved tension that needs to be dealt with. Being at YES! Camp can be a great time for people to feel expanded insights into themselves and their relationships. Personal letter-writing is an opportunity for expression from this place of heightened clarity. Letters can be intended to be sent or not, as feels appropriate to the writer. The point isn't necessarily the dialogue that may ensue, it's to give people a chance to get things off their chest and express what needs to be said.

164) Tangible Action Ideas

- A Street Theater Demonstration
- Visiting your political representatives.
- Starting an active social, environmental or political group.
- Have monthly potluck evenings where you watch socially aware movies and talk about social issues.
- Talk to owner of local grocery store and ask them to boycott "bad" companies and to stock more local organic produce.
- Pick up any litter or messes. Leave the space cleaner than when you found it.

At a Camp:

- A Standing Ovation for the Cook or Site Hosts
- Making something beautiful for the site
- Being kind, friendly or supportive of anyone you meet.

165) Large Group Speak Out

From Challenge Associates

Time: at least 1-2 minutes per person

Suggested Group Size: 15-200

Give each person a chance to speak (up to a maximum of perhaps 75), standing up, completing one of the following sentences:

Something I want you to know about me is...

What I never want to see, hear or have happen again is...

What I need from all of you is...

What I learned from you all is...

I am sorry about...

I love you...

Thank you...

Facilitators follow up with directions, affirmations, and commitments from group.

List of possible examples.

Use hand signal to send this person some love.

Would you like to hug someone?

Would someone like to give this person a hug?

Challenge you to ask someone you don't hang out with for a hug.

Who will be there for him/her?

Would you like to say "I'm sorry" to someone right now?

Raise your hand if you respect them for saying they're sorry. Use them as your role model.

Stand up tall. Everyone here, I want you to notice how beautiful this person is on the inside and outside.

Give this person a round of applause if you are willing to join them in their commitment.

166) Food Choices

Time: 60-90 minutes

Suggested Group Size: 5-150

Materials Required: *Food Without Fear* video, \$22.50, 20 minutes. Available from Vegetarian Educational Network, P.O. Box 3347, West Chester, PA, 19380, and an appropriate sized television and VCR. You can also show *Diet for a New America*.

Materials Suggested: *Realities*, one copy for each participant, available from EarthSave, www.earthsave.org, or (orders only) 1-800-DNA-DO-IT.

Before leading this, you should be well versed in the issues of our food choices and their social and environmental impact. Please read The Food Revolution, by John Robbins (Conari Press, Publisher), as well as Choices For Our Future, by Ocean Robbins and Sol Solomon for more information. You can

Make sure you present this information in a direct and yet sensitive manner. Realize that if many people are vegetarians, this session could be very hard for those who aren't. Go out of your way to help them feel accepted, and to make it clear that the point of this session isn't to make people put themselves in a different category or box, or to add new rules to anyone's life, it's to help us all be better informed.

Show *Food Without Fear* or *Diet for a New America* first. It is a good idea to preface the video as a shocking truth that has been hidden from many of us, and that there may be some scenes which make viewers a bit queasy.

After the video is shown, form a circle. If there are less than 20 people, go around the circle and let each person share her/his personal reflections about the video. If there are more than 20 people, allow people to raise their hands to be called on.

Next, provide an education session on the impact of modern meat production, including:

Water consumption, land consumption, grain consumption, global starvation, deforestation, energy consumption, topsoil erosion, manure piles, water pollution, heart disease, the protein myth, diabetes, osteoporosis, cancers, food poisoning, and factory farming.

Finally, have a question-and-answers session, and a comments and discussion session, for whatever time remains.

167) Goal Setting

Time: 45 minutes

Debrief: 5-15 min.

Suggested Group Size: Groups of 2

This is best towards the end of Camp or a particularly close workshop.

Everyone finds a partner. The pair decides who will be "Person A" and who will be "Person B." The facilitator must ask each question twice, first prefacing it with "Person A, ask Person B..." (a question), and the second time, "Now, B's ask the A's..." (the same question). Allow 2-5 minutes for each answer. Afterwards, invite folks to share their dreams and aspirations with the whole group.

Suggested questions are:

- If you were to dream really big, what would you want to do with your life to make a difference in this world?
- What barriers are in the way of your living the life you want to live?
- What resources, knowledge and support do you already have that will help you?
- What do you need to acquire and learn?
- What's one thing you can do next week?

- Where will you begin? What can you do in the next month?
- What can you do in the next year?

168) Momentum Process

Time: 2+ hours

Suggested Group Size: 4+

Note: This works well on the last full day of a week long event in the afternoon. It's great outdoors if the temperature and environment are conducive to focussed sharing (i.e., no hungry mosquitoes, extreme temperatures or big winds).

Opening Pre-Frame

In a very real sense, the last day of YES! Camp is not an ending, but rather a beginning. We believe that if participants leave thinking only, "wow, that was a great week, too bad I have to go home now," we have failed to accomplish our goals. If they leave thinking, "what an amazing week, I can't wait to go home and apply all that I've learned in my life. I'm going to change this world!", then we've succeeded. YES! Camp is not intended to be a vacation from the "real world," so much as a support and catalyst to live with passion and purpose, and to make a meaningful positive difference. Along the way, many participants experience what may well be the most loving, supportive environment they've ever known. They need to feel and know that *they* helped to create that environment, and that the task before them is to carry this experience forth into the rest of their lives. If participants leave camp rich with skills, love, and connection to their highest life's commitments, and looking forward to living with greater integrity, then the impact of the week will not be on 30 people, but on a whole planet that will yet be transformed.

Sometimes people who have been happy all week will look a little more sober as they contemplate returning home to environments that are often painful and un-supportive, and occasionally abusive. This is not something to avoid. Looking at the uncomfortable or painful things, as well as the beautiful, in an atmosphere of support and empowerment, can help participants enormously. The purpose of the Momentum Process is to help participants take the week they have shared and ground it in their lives, looking at how they are going to integrate the experiences and the learning, and supporting one another as their attention turns forward.

- 1) Get participants into an energetic and enthusiastic state. This is particularly important if they are looking tired or have been sitting for a while. It can be accomplished with a song like Haida, a WOO clap, quick and energetic shoulder massages or 4-on-1 massages in rotation, a pep rally, an invitation to rise to a new level of presence for a powerful and vital process, or any combination of these things.
- 2) Preframe this exercise and its importance, and that its focus is on making the transition from a great week to a life of passion, purpose, clarity and commitment. Share some inspiring words about the power of our dreams and vision and listening to our hearts in shaping our personal lives and our world. "How many of you are committed to investing the next couple of hours fully, giving 110% to make sure that you take everything valuable from this camp forward with you when you go home into your daily life? Participants choose a buddy — ideally someone they feel close to or who they expect that they may keep in touch with in the future — and sit on the ground back to back with their buddy, so they

are leaning against one another. Pass out the “A Vision” sheets, with the “Questions To Answer With Your Buddy” questions on the back (text for them is below). Do it with an air of mystery, perhaps calling these “magic pages,” and making it clear that participants should not look at either side until the appropriate time, and that they pages should stay hidden from their eyes in the mean while. Also pass out pens and, if needed, folders or other items to use as hard backing for writing.

- 3) Ask participants to be in silence and close their eyes. Then say something like: “I’m now going to invite you to join in a journey to explore your future. To look at your values, and your highest life’s commitments. So I’m going to share some questions with you, and I invite you to answer them silently to yourself.”
- 4) Then ask a series of questions, each with space around it for participants to imagine their answers. Leave between 5-10 seconds after each question for digestion and absorption, depending on the nature of the question and how comfortable the group is with meditative pauses.
 - a) “What kind of person do you want to be?”
 - b) What values do you want your life to affirm.?
 - c) When you look back at the end of your life, who do you want to have been? We’re not talking about your career, or what you’re going to “do with your life.” We’re talking about your character. When you look back on the other side of your life, what do you want to see?
 - d) What is most important to you?
 - e) What kind of person are you becoming?”
- 5) “Now I want to invite you to keep that vision in your mind and heart, and imagine yourself floating through time until you arrive at exactly one year from today (state the date that is 1 year into the future, for example, “July 17th, 2004”). (Give about 30 seconds for each of below.)
 - “Notice what you see around you, what you hear and feel.
 - Where are you?
 - When you look in the mirror at the end of one year, what do you see? Who are you? What would you say to yourself?
 - Where are you in terms of your dreams? Your connection to your hopes and prayers?
 - Where are you with your physical health? With your body and how you feel about it?
 - What is your relationship with your family like? They may or may not have changed at all. But you may be experiencing them in a new way, or relating to them in a new way. How has your relationship with your family grown or changed? Is it easier it is for you to handle old problems that used to hook you?
 - What is your relationship with your friends like? How much love do you share? How much connection and support? How honest are you? What new people are in your life who, just a year ago, you dreamed of having in your life now? If you were a fly on the wall, what affirming things would your new and old friends say about you?
 - Where are you with your relationship to spirituality, however you define it? With your sense of connection to forces greater and wiser than yourself? How open are you to inspiration, to magic, to the miraculous?
 - Where are you with your belief to your own worth and power? How do you see yourself? How courageous are you? What are you committed to? How big do you smile? Do you feel lighter or heavier? More alive or less alive? If you like what you are experiencing then

make a fist and say, “YES!” Imagine, if this was all true, if everything that you just saw, heard and felt were guaranteed to come true, how would you be sitting right now? Where would your shoulders be? What kind of facial expression would you have? How would you be breathing? . . . now double that feeling in your body. Pour it on and make it feel good! If you like this feeling, make a fist and say ‘YES!’.”

- 6) “Now still being in silence, open your eyes, pull out your pen, and take a look at your magic paper. Find the side that says ‘A Vision’ on it, and take about 5 or 10 minutes to write your vision for who you want to be and how you want to be living in a year. Keep in mind that you can write in linear prose, you can write in bullet items, or you can write abstract poetry. Use whatever style works for you, as you express your vision. We’ll take about 5 or 10 minutes for this, all of it in silence, starting now.”
- 7) After 5-10 minutes (or whenever you start to notice anyone looking done or ancy), ask: “Raise your hand if you’re ready to move on soon.” And then respond appropriately.
- 8) When it’s time to move on: “Now open your eyes, and still staying focussed, turn to face your partner and share with them whatever of what you’ve written feels comfortable to you. Each of you should take a turn, and during that time, I invite you to listen and share in a way that fosters safe space, honesty and connection. This process could be very meaningful, if you make it so. After sharing your vision with your buddy, tell them more about what you saw when you looked one year into the future. What was exciting or inspiring to you? What was especially moving or compelling? Then whoever listened first will ask the questions on the SECOND side of your magic page, and take notes on your partners’ answers. When you get to the end, the person asking the questions, listening and taking notes is welcome to nudge a little bit, and maybe ask some of the questions at the bottom as well. But you can use your own judgement about that when the time comes. Again, you will focus on one person at a time, switching when the first person feels complete with all the questions they want to answer. You’ll have about 10 minutes each.”
- 9) After 10 minutes, or when you see that a majority have switched, announce that pairs should be switching soon. Once some pairs are nearing completion, announce that it’s time to wrap up soon. Once people seem mostly complete, invite them to give their buddy a hug and come back into a circle, standing.
- 10) Ask for a show of hands of how many people have made commitments with their buddies. If any don’t raise their hands, invite them to consider a commitment they might want to make. Then move into a powerful, magnificent *Commitment Circle*

An Option To Consider:

Either after participants vision their life in a year but before sharing with their buddies, or else after the *Commitment Circle* you can have participants write a letter to themselves that they will receive in 1 month, telling them everything they want themselves to remember and be affirmed in. They should make sure the letter includes lots of appreciation for who they are and the gifts they bring, and whatever insights or values they want to be reminded of. They can fold these (totally confidential) letters up with their names marked clearly on the outside, give them to the facilitators, and then make sure to send them out 1 month later.

Texts for A Vision and Questions To Ask Your Buddy

The below texts can be put turned into two full pages, with plenty of space for participants to write their vision on one side, and to answer questions on behalf of their partner on the other.

A Vision

What kind of person do you want to be a year from today? What values you want your life to stand for? We're not necessarily talking about your career, or what you're going to "do with your life." We're talking about your character. What is most important to you? What kind of person do you want to grow into? This is kind of a mission statement for your life. It can change with the years. But what is your vision right now? When you look in the mirror, who do you want to see? How deeply do you want to love? What difference do you want to make? You don't need to write in linear prose. Whatever style works for you...

Questions To Ask Your Buddy

You can take notes on your buddy's answers, and then give them this page afterwards. If you feel comfortable with it, share your "Vision" with me, and then tell me about what you saw when you looked one year into the future. What was exciting or inspiring to you? What was especially moving or compelling?

What are some of the key elements of your vision? Why are they important to you?

In the next year, what are ways you want to use your life to make a difference in the world?

What do you see as being the biggest challenges to your achieving this vision?

What are some ways to overcome those challenges?

What people or resources are especially important to your having the support you need?

How can you create support in your life for who you are and what you want to do?

Is there anything you particularly want to remember that might help you in the times to come?

What are some things you can do in the next week that will help you move towards your vision?

Do you want to commit to specific actions you can take in your life? What specifically?

Questions That May Apply To Get More Specific About Your Commitment:

What is your specific commitment? When will you start? What will you do first? When will you finish? What are some yard-sticks to measure your progress along the way? Who will support you? Who will you tell? When will you tell them? Are you ready to make this commitment whole-heartedly? Would you be willing to restate it in front of the whole group?

169) Commitment Tunnel

Time: 30-40 minutes

Suggested Group Size: 10-50

Props: 30-40 postcard-size piece of cardstock; 30-40 pens; a container to burn papers in. *And a guitar played by a guitarist is great, too! This is best at the end of Camp.*

Outcome:

- End the event in a formal, ritual way
- Make a clear transition point towards carrying event forward into the world
- Provide people a space to clarify how they want to carry energy, love, and support of group out into the world
- Provide a means for people to support each other and verbally appreciate and encourage their friends

Frames:

- Share outcomes

- When people pass by you, say whatever it is that you think they are needing to hear. What will help them feel stronger, more confident, able to take on the challenges of the world.
- Read William Unsoeld quote (in quotes section of this manual)
- “This is our last official act as a group.
- “Going through tunnel from inside this event to out. You can state commitment before entering the tunnel or not.”
- *Be open to receive this gift. Let it wash you of any worries you have in going home.*

- 1) Paper is passed to each participant with a pen and they are asked to write down a bold commitment or goal to pursue or action they want to take when they leave the event.
- 2) They fold up the paper and visualize themselves living the result of whatever they wrote. Fully associating.

1) The group stands in two parallel lines 3 feet apart, each person holding hands with the person across from him/her in the other line, as in "London Bridges, Falling Down."

2) Teach everyone the tune for: "How We Love You," sung to the tune of "A-lei-lu-ia," as in Pachelbel's Cannon or any other song that the group chooses.

3) The exercise is explained, and the group begins to sing.

3.5) If people choose to, they may read what they wrote before entering the tunnel. They never stop walking and are not to be stopped by people on either side. Once they are halfway through, the next person starts.

4) One person at a time is guided to walk slowly through the space between the lines, eyes closed, as the group sings to them. As the blind walker passes each person in line, s/he is caressed and touched gently (with full respect). People in the line can also whisper words of affirmation and encouragement and support or sing nice things to the walker in the middle, as they gently guide her/him through.

5) People on the end at which the first walker started enter the column one at a time, from alternate lines. A new person enters the middle when the most recent walker is 4-5 people ahead.

6) When a walker reaches the end, the last person to “Angelically Wash” them gives the walker a hug, and says: “welcome home.” This is how the walker knows s/he has reached the end. Then s/he opens her/his eyes, and takes her/his place at the end of the line.

7) As the line moves in one direction (which it will slowly be doing), the whole group may want to slowly and consciously move in the opposite direction, so as to keep everyone in the same basic area (unless there's plenty of room, in which case it doesn't matter).

8) They may burn their commitment should they choose. Smudge may be offered.

ENERGIZERS AND GAMES AT A GLANCE

Ultra Quickies (Can be done in 1 minute maximum)

- Whoa Clap
- Sakatumi
- Weird Body Tricks
- Group Shoulder Massage

Just Plain Quickies (Can be done in 5 minute maximum)

- A Goolee Goolee Rub Sum Sum
- Sprinting Through A Tunnel of Arms
- Back to Back
- Pass the Clap
- Bunny Bunny
- Trust Circle (smaller group 3-5 people).
- Falling In Pairs

Not-So-Quickies . . . but still goodies (Can be done in a 10 minute maximum).

- Groups of 4-5 Massages
- 3 Legged Races
- The Blob
- Triangle, Circle, Square
- Circle Lap Sit
- The Human Knot
- The Sock Toss Game
- ZAP!
- Trust Circle (larger group 6-10 people).
- I Love You Darling

Not-Quickies, The Lack of Quick, The Absence of Quick, In Search of Quick, The Quickless, "Quick-Be-Gone", Leaving Quickville, Let's Just Say . . . (Can be done in under 15-30 min. for sure . . .).

- Blindfold Tag
- All Aboard
- Wizard's Giants and Elves
- Thumper
- Deer Ears
- Log Role Reversal
- Falling from a Table

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QUOTES

A Variety of Quotes to Stir the Imagination, Inspire the Soul, and Catalyze Action

Commitment and Perseverance

“Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness.

“Concerning all acts of initiative, there is one elementary truth the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves, too.

“All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision raising in one’s favor all manner of unforeseen incidents and meetings and material assistance which no man could have dreamed would have come his way.” — As told to Goethe by W.H. Murray

“This is the true joy in life, to be used for a purpose recognized by yourself as a mighty one, to be thoroughly worn out before you are thrown on the scrap heap. To be a force of nature instead of a feverish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

“I am a member of the community and as a member it is my privilege to do for it whatever I can before I die. Life is no brief candle to me. It is a sort of splendid torch that I want to make burn as brightly as possible before handing it on to future generations.” — George Bernard Shaw

“I do not want to talk about what you understand about this world. I want to know what you will *do* about it. I do not want to know what you *hope*. I want to know what you will *work for*. I do not want your sympathy for the needs of humanity. I want your muscle.”

— Robert Fulghum

“I asked for strength,
and God gave me difficulties to make me strong.

“I asked for wisdom,
and God gave me problems to learn to solve.

“I asked for prosperity,
and God gave me a brain and brawn to work.

“I asked for courage,
and God gave me dangers to overcome.

“I asked for love,
and God gave me people to help.

“I asked for favors,
and God gave me opportunities.

“I received nothing I wanted.
I received everything I needed.”

— Hazrat Inayat Khan

“After the final No, there comes a Yes. And on that Yes, the future of the world depends.”
— Wallace Stevens

Youthful Attitudes

"Youth is not a time of life; it is a state of mind. It is not a matter of rosy cheeks, red lips and supple knees; it is a matter of the will, a quality of the imagination, a vigor of the emotions; a freshness of the deep springs of life.

"Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in an adult of 60 more than a child of 20. Nobody grows old merely by a number of years. We grow old by deserting our ideals.

"Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, fear, self-distrust bows the heart and turns the spirit back to dust.

"Whether 60 or 16, there is in every human being's heart the lure of wonder, the unflagging childlike appetite of what's next. In the center of your heart and my heart it's as if there were a radio antenna; so long as it receives messages of beauty, hope, cheer, courage and power from people and from the infinite, so long are you young."

— Samuel Ullman

"The real voyage of discovery consists not in seeking new landscapes, but in having new eyes."

— Marcel Proust

"To be nobody-but-yourself in a world which is doing its best night and day, to make you everybody else — means to fight the hardest battle which any human being can fight; and never stop fighting." — E. E. Cummings

"We must never cease our exploration, and the end of all our exploring will be to return to the place where we first began and to truly know that place for the first time."

— T.S. Eliot

The Courage To Take A Stand

"All truth goes through three stages. First, it is ridiculed. Second, it is violently opposed. And lastly, it is accepted as self-evident." — Arthur Schoepenhauer

"Why don't you stay in the wilderness? Because that isn't where it's at, its back in the city, back in downtown St. Louis, back in Los Angeles You go to nature for an experience of the sacred . . . to reestablish your contact with the core of things . . . The final test is whether your experience of the sacred in nature enables you to cope more effectively with the problems of humanity." — Will Unsoeld, Mountaineer and Educator

"I am only one person, and I cannot do everything. But just because I cannot do everything, does not mean that I will refuse to do that which I can." — Hellen Keller

"I slept and dreamt that life was joy. I awoke and found that life was service. I acted and, behold, service was joy." — Rabindranath Tagore

"Someday, after we have mastered the winds, the waves, the tide and gravity, we shall harness for God the energies of love. Then for the second time in the history of the world, man will have discovered fire." — Teilhard de Chardin

"Don't ask yourself what the world needs. Ask yourself what makes you come alive, and then go and do that. Because what the world needs is people that have come alive."

— Harold Thurman Whitman

“Give me a place to stand...
And I will move the world.” — Archimedes

“The reasonable (person) adapts herself to the world; the unreasonable one persists in trying to change the world. Therefore all progress depends on the unreasonable person.” — George Bernard Shaw

The Adventurous, Passionate Life

“Come to the edge,” she said. They said, “We are afraid.” “Come to the edge,” she said. They came. She pushed them... and they flew.” — Guillaume Apollinaire

“Sometimes when I consider what tremendous consequences come from little things... I am tempted to think that perhaps there are no little things.” — Bruce Barton

“Listen to your life. See it for the fathomless mystery that it is. In the boredom and the pain of it no less than in the excitement and gladness: touch, taste, smell your way to the holy and hidden heart of it because in the last analysis all moments are key moments, and life itself is grace.” — Frederic Buechner

“I will not live an un-lived life, I will not live in fear, Of falling or catching fire. I choose to inhabit my days, to allow my living to open me, to make me less afraid, more accessible, to loosen my heart until it becomes a wing, a torch, a promise. I choose to risk my significance; to live, so that which came to me as seed goes to the next as blossom, and that which came to be as blossom, goes on as fruit.” — Dawna Markova

“What lies behind us and what lies before us are tiny matters compared to what lies within us.”
— Ralph Waldo Emerson

“Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond measure.
“It is our light, not our darkness that most frightens us.
We ask ourselves:
Who am I to be brilliant, gorgeous, talented, fabulous?
Actually, who are you not to be?
“You are a child of God.
Your playing small does not serve the world.
There’s nothing enlightened about shrinking
so that other people won’t feel insecure around you.
“We were born to manifest the glory of God
that is within us.
It’s not just in some of us; it’s in everyone.
And, as we let our own light shine,
we unconsciously give other people
permission to do the same.
“As we are liberated from our fear,
our presence automatically liberates others.”
— Marianne Williamson, as quoted by Nelson Mandela in his inaugural speech

The Spirit of Service

"The place God calls you to is the place where your deep gladness and the world's deep hunger meet." — Fred Buechner

"We are not human beings having a spiritual experience, we are spiritual beings having a human experience." — Teilhard de Chardin

"I don't know what your destiny will be, But one thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve."
— Albert Schweitzer

"Be the change you wish to see for the world." — Mahatma Gandhi

"A person totally wrapped up in himself makes a small package."
— Harry Emerson Fosdick

"Perhaps people who have come out of disturbing situations have a better grasp of who they are and what they want. They have had to fight. Perhaps worse off are those who have never been challenged, never been questioned what makes their life worth living, those who grow up chained to an external model of success rather than inspired by an internal one. The difficulty lies in moving out of the monotony, out of the comfort zone, from that which is just above bearable, to that which makes us sparkle and glow."
— Jennifer Butte-Dahl

"Everybody can be great...because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need to have a heart full of grace. A soul generated by Love."
— Dr. Martin Luther King, Jr.

Racism, Violence, and Justice

"Violence is anything that denies human integrity, and leads to hopelessness and helplessness." — Dr. Martin Luther King, Jr.

"Environmental racism is racial discrimination in environmental policymaking. It is racial discrimination in the enforcement of regulations and laws. It is racial discrimination in the deliberate targeting of communities of color for toxic waste disposal and the siting of polluting industries. It is racial discrimination in the official sanctioning of the life-threatening presence of poisons and pollutants in communities of color. And, it is racial discrimination in the history of excluding people of color from mainstream environmental groups, decision-making boards, commissions, and regulatory bodies." — Rev. Benjamin Chavis, Jr.

"Environmental justice advocates are not saying, 'Take the poisons out of our community and put them in a white community.' They are saying that *no* community should have to live with these poisons. They have thus taken the moral high road and are building a multicultural and inclusive movement that has the potential of transforming the political landscape of this nation." — Rev. Benjamin Chavis, Jr.

Peace, Reconciliation, and Diversity

“You can’t solve a problem on the same level on which it was created. You have to rise above it to the next level.” — Albert Einstein

“We must learn to live together as brothers, or we are going to perish together as fools.”
– Dr. Martin Luther King, Jr.

“The best way to destroy an enemy is to make him (or her) a friend.” — Abraham Lincoln

“An eye for an eye will only leave the whole world blind.” — Mahatma Ghandi

"While walking in a toy store, The day before today,
I came upon a crayon box, With many things to say.

"I don't like red!", said Orange, And Green said, "Nor do I!"
And no one here likes Yellow, But no one knows just why."

"We are a box of crayons, That does not get along,"
Said Blue to all the others, "Something here is wrong!"

Well, I bought that box of crayons, And I took it home with me,
And I laid out all the colors, So the crayons could all see...

They watched me as I colored, With Red and Blue and Green,
And Black and White and Orange, And every color in between.

They watched as Green became the grass, And Blue became the sky.
The Yellow sun was shining bright, On White clouds drifting by.

Colors changing as they touched, Becoming something new.
They watched me as I colored, They watched 'till I was through.

And when I'd finally finished, I began to walk away,
And as I did the crayon box, Had something more to say...

"I do like Red!", said Orange, And Green said, "So do I!"
And Blue, you were terrific, So high up in the sky!"

"We are a box of crayons, Each of us unique,
But when we get together, The picture is complete."

(A story by Shane De Rolf)

From YES! on Nonviolence: “ We honor a diversity of tactics and strategies in the struggle for a world of peace, justice and sustainability. In our work, we advocate for the principle and active implementation of nonviolent resistance to systems of exploitation and injustice. We believe, with Cesar Chavez, Mahatma Gandhi, Rosa Parks, and many other successful social change activists, that non-violence is a powerful strategic method for addressing the roots of the fear, greed and violence that plague our times. When properly applied, we believe that nonviolence has a unique capacity to awaken the conscience of adversaries and turn enemies into friends,

and that it is a potent and even revolutionary commitment. We envision a world that works for everyone; even those who would, in the current context, oppress others for their own perceived gain. We believe that no one is free until everyone is free, and that material gain at the expense of others leads to a poverty of the spirit. While a world where everyone wins may be far off, we affirm that it is possible, and in fact, necessary.”

— Ocean Robbins and Tad Hargrave, YES!

From YES! on Solidarity: “Our work supports bridges of solidarity and partnership being built across the lines of historic (and often current) separation, including race, class, gender, geography, and area of focus. Fundamental to this work is the recognition that we are facing profound injustices and savage inequities in our world today, and that certain people have received material benefit while others have been profoundly marginalized by the oppressions of our times. Also fundamental to this work is the belief that injustice hurts all of us, and that building a world that works for everybody will take all of us. This is easier said than done. Years of prejudice, ignorance and hurt often prevent us from completely hearing one another and relating as human beings and allies. As historically privileged and historically underprivileged groups come together, we believe that there is a central distinction to be made regarding the use of whatever level of privilege we hold in our lives. This is the distinction between charity and solidarity. Charity was once defined as love in action. Sadly, at its worst, modern charity says, "Let's go help those people, over there, with their problems." Charity, by itself, can disown the "giver's" own connection with and responsibility for the problem. It can even be used to justify the privileges that come at the expense of others. This is not to downplay the important role charitable acts and giving play in the world. Charity is vital, but it is not enough. Charity is made complete when it is grounded in solidarity. Solidarity is not an action you can take, so much as a stand you can embody. It is grounded in partnership. While charity may help those on trial by the system, solidarity may put the system on trial. It not only gives resources, but it actively works to change the very systems that unfairly put resources into the hands of some at the expense of others. Solidarity says, "I don't want to benefit unfairly from a system that is unjust." It knows that the quality of life gained by privilege over others is a pale shadow of the quality of life gained by a world shaped by, for and of the highest dreams of us all. It also knows that we are all wounded by the oppressive cultures we live in different ways; sometimes economically and sometimes spiritually. Solidarity is borne of knowing that we are all connected and so the choice of 'us' versus 'them' is a false one. We choose to serve one another because we know that to serve others is to serve ourselves. What harms anyone harms everyone. No one is truly free until everyone is free.”

— Ocean Robbins and Tad Hargrave, YES!

Living Simply

“When you let go of what trying to get more of what you don't really need — which is what most of us spend our lives trying to get more of — an enormous amount of energy is freed up to make a difference with what you have.

“When you make a difference with what you have - it expands.” — Lynne Twist

“What you appreciate — appreciates.” — Lynne Twist

“Besides the noble art of getting things done, there is the noble art of leaving things undone. The wisdom of life consists in the elimination of non-essentials.”

— Lin Yutang

A Simple Story

The American businessman was at the pier of a small coastal Mexican village when a small boat with just one fisherman docked. Inside the small boat were several large yellowfin tuna. The American complimented the Mexican on the quality of his fish and asked how long it took to catch them. The Mexican replied only a little while. The American then asked why didn't he stay out longer and catch more fish? The Mexican said he had enough to support his family's immediate needs. The American then asked, but what do you do with the rest of your time? The Mexican fisherman said, "I sleep late, fish a little, play with my children, take siesta with my wife, Maria, stroll into the village each evening where I sip wine and play guitar with my amigos, I have a full and busy life, *senor*." The American scoffed, "I am a Harvard MBA and could help you. You should spend more time fishing and with the proceeds buy a bigger boat. With the proceeds from the bigger boat you could buy several boats, eventually you would have a fleet of fishing boats. Instead of selling your catch to a middleman you would sell directly to the processor, eventually opening your own cannery. You would control the product, processing and distribution. You would need to leave this small coastal fishing village and move to Mexico City, then LA and eventually NYC where you will run your expanding enterprise." The Mexican fisherman asked, "But *senor*, how long will this all take?" To which the American replied, "15—20 years." "But what then, *senor*?" The American laughed and said that's the best part. When the time is right you would announce an IPO and sell your company stock to the public and become very rich, you would make millions. "Millions, *senor*? Then what?" The American said, "Then you would retire. Move to a small coastal fishing village where you would sleep late, fish a little, play with your kids, take siesta with your wife, stroll to the village in the evenings where you could sip wine and play your guitar with your amigos."

The Shambhala Prophecy

As told by Joanna Macy

Coming to us across twelve centuries, the Shambhala prophecy comes from ancient Tibetan Buddhism. The prophecy foretells of a time when all life on Earth is in danger. Great barbarian powers have arisen. Although these powers spend much of their wealth in preparations to annihilate each other, they have much in common: weapons of unfathomable destructive power, and technologies that lay waste our world. In this era, when the future of sentient life hangs by the frailest of threads, the kingdom of Shambhala emerges.

You cannot go there, for it is not a place; it is not a geopolitical entity. It exists in the hearts and minds of the Shambhala warriors. That is the term the prophecy used – “warriors.” You cannot recognize the Shambhala warrior when you see him or her, for they wear no uniforms or insignia, and they carry no specific banners. They have no barricades on which to climb or threaten the enemy, or behind which they can hide to rest or regroup. They do not even have any home turf. Always they must move on the terrain of the barbarians themselves.

Now the time comes when great courage — moral and physical courage — is required of the Shambhala warriors, for they must go into the very heart of the barbarian power, into the pits and pockets and citadels where the weapons are kept, to dismantle them. To dismantle weapons, in every sense of the word, they must go into the corridors of power where decisions are made.

The Shambhala warriors have the courage to do this because they know that these weapons are “*manomaya*.” They are mind made. Made by the human mind, they can be unmade by the human mind. The Shambhala warriors know that the dangers threatening life on Earth are not visited on us by any extraterrestrial power, satanic deities, or pre-ordained evil fate. They arise from our own decisions, our own lifestyles, and our own relationships.

So in this time, the Shambhala warriors go into training in the use of two weapons. The weapons are compassion and insight. Both are necessary, the prophecy foretells. The Shambhala warriors must have compassion because it gives the juice, the power, the passion to move. It means not to be afraid of the pain of the world. Then you can open to it, step forward, act. But that weapon by itself is not enough. It can burn you out, so you need the other

— you need insight into the radical interdependence of all phenomena. With that wisdom you know that it is not a battle between “good guys” and “bad guys,” because the line between good and evil runs through the landscape of every human heart. With insight into our profound inter-relatedness, you know that actions undertaken with pure intent have repercussions throughout the web of life, beyond what you can measure or discern. By itself, that insight may appear too cool, conceptual, to sustain you and keep you moving, so you need the heat of compassion. Together these two can sustain us as agents of wholesome change. They are gifts for us to claim now in the healing of our world.

Many in the Tibetan lineage believe that this is the time of this ancient prophecy. If so, perhaps we are among the Shambala warriors.

May You Forever Be Haunted By Your Conscience

May you forever be haunted by your conscience.

May you grow ever so vigilant in the realization that the miracle of our biological differences in birth is not a natural reason to consider one as subordinate to the other.

May you forever be uncomfortable in the thought that the difference between you and indigenous peoples is the persistence of a legal doctrine declaring them as having a low level of intelligence and backward and uncivilized.

May you remember others as they struggle for shelter as you enjoy yours in the worse of weather conditions.

May you be forever awed by the political influence of capital and the insistent struggle of workers for a decent wage and the dignity of collective recognition.

May you be conscious that the hands that have nurtured the food in the simplest and fanciest of meals eat less than three times daily.

May you imagine as you revel in the giggles of your children the ever growing possibilities of child labor oppression harassment and sexual assault.

May you realize that the ecological disaster that you have watched with detachment on the television— may happen or is happening to you at present.

May you feel the powerlessness of other people of your people in your own powerlessness.

May you understand the other as you understand yourself while you comprehend the otherness of others in yourself.

May we be forever haunted by a detailed vision of a just society, an equitable society, a gender fair society, a culturally appropriate society.

And in these processes of becoming and being may we be haunted enough to empower.

May all these continue to haunt you and to disturb you.

May you forever be empowered.

— Atty Marvic Leonen

NOTES:

