



Trekking Between the Mountains:

Ethically & Healthily Multi-Religious Belonging

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A. Steps of Design

The People

This workshop will be part of the Cahoots Festival, a weekend of faith, justice and arts programming. Participants come from all over southern Ontario & represent a wide-variety of ages, professions, genders and ethnicities. Historically, the event has been primarily Christian, but there is an intentional engagement with other traditions. This will be facilitated by Daniel Reed, a ministry Candidate in the United Church and a Kwan Um Zen Buddhist practitioner; and Eileen Dalusong, a Zen Buddhist and member of the Metropolitan Community Church, currently working in the Ministry of Aboriginal Affairs.

The Situation

Broadly, we live in a context where the combined work of globalization, secularism, multiculturalism and the internet have created the conditions for ongoing and creative encounters between different religious traditions. The complexity of these interlocking forces have increased the prevalence of communities *and* families existing in between them - a place which has a great possibility for hybridity, especially in religious terms.

On the one hand, in Canada, we witness a wide exploration of spiritual practices as a response to the rise of secular materialism, post-modernity and the end of Christendom. We see folks seeking to compliment their tradition's weaknesses with the existential analysis, practices or metaphysics of another tradition. We also witness an incredibly widespread practice of cultural and religious appropriation, where white Christians and SBNR folks uncritically and unaccountably co-opt the practices of other faiths and communities. In Canada, this is coupled with a history of religiously-motivated violence and forced conversion, especially in the context of the Indian Residential School system. Further, the intergenerational effects of this are felt in a society which still primarily upholds Christian values and cultural traditions.

The Change

By the end of the workshop, the participants will more easily engage in another religious tradition's practices, theories, and institutions in a way that is accountable, respectful and consensual. Participants will be able to use these skills to establish interfaith relationships, determine what spaces and traditions it is and is not appropriate for them to access, conduct themselves ethically as guests and to ascertain what boundaries for themselves might be. Those with and without religious privilege will be able to more easily assess and respond to their needs, the needs of their religious tradition, the needs of the tradition they're approaching.

The Timing and the Place

This workshop will be a single session, lasting all morning (four hours). There will be one opportunity for a break. We'll be spending a roughly equivalent amount of time in large-group discussion, small-groups and in personal reflection.

The workshop will take place outside, in a small pavilion, and so we'll need to account for the possibility of a great deal of sunshine. We'll be using a circle of chairs for the large-group discussion, with the ability to move them around in order to split into small groups. The space may be difficult for those using mobility assistance to access, although there won't be stairs to account for. There will be lots of parking, although accessing the space through public transit will be difficult.

The Content

By the end of this workshop, the participants will have:

Content	Achievement Based Objective
<i>Personal Spiritual Needs</i>	<ul style="list-style-type: none"> • Created a list of different spiritual needs • Reflected on what needs we're meeting well and failing to meet well • Outlined how we might meet them better
<i>Navigating Religious Pluralism</i>	<ul style="list-style-type: none"> • Reviewed each of the four major theories of navigating religious difference (inclusivist, exclusivist, universalist & pluralist) • Described positive and negative characteristics of each perspective • Journalled about our belief in relationship between faiths
<i>Cultural & Religious Appropriation</i>	<ul style="list-style-type: none"> • Reflected on different experiences of cultural and religious appropriation • Discussed appropriation's role in systemic racism (as a symptom and cause) • Covenanted not to appropriate, to dissuade others from appropriating and to apologize if we do appropriate
<i>Ethical and Healthy Multi-Religious Practice</i>	<ul style="list-style-type: none"> • Named questions they'd want to pose to a gatekeeper (teacher of other faith & own spiritual director) • Role-played several conversations relevant to engaging different religions with each of these gatekeepers • Debriefed what was good, could be changed, was missing, or what new insights were gained

B. Learning Tasks - *Trekking Between the Mountains*

Welcome & Introduction

It's a pleasure to have you take part in this workshop! Together, we'll be thinking through multi-religious belonging: how to participate in the practices, institutions or ideas of more than one religious tradition simultaneously in ways that are both healthy and ethical.

- A. Turn to the person next to you & **introduce** yourself. **Tell** each other about an experience that you've had participating in another religious tradition.

What did you notice about what you shared?

- B. **Look** through the following workbook.

What are you excited to talk about?

- C. **Listen** as one volunteer reads the following territorial acknowledgement:

The sacred land on which we operate has been a site of human activity for 15,000 years. This land is the territory of the Huron-Wendat and Petun First Nations, the Seneca, and most recently, the Mississaugas of the Credit River. The territory is the subject of the Dish With One Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes. Today, the meeting place of Toronto is still the home to many indigenous people from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory.

- First Nations House, University of Toronto

How does this serve as a foundation for our work?

- D. Prayerfully **contemplate** the day ahead and the resources that you'll need to get the most out of it.



Learning Task 1: Our Own Spiritual Needs

A meaningful part of thinking about our relationship with religious tradition is to reflect on the dynamics and complexities of our pre-existing spiritual lives.

- A. Get up and **find** a new partner, and then **describe** to them one thing that you do on a regular basis that feeds your spirit.
- B. As a large group, **create** a list of all of the different possible spiritual needs & practices that we can think of. Feel free to **note** practices that you feel called to.

- C. **Listen** and **reflect** as a volunteer reads the following description of religious practice. **Underline** the components that you react to:

Spirituality embodies some kind of vision of the human spirit and of what will enable people to achieve their fullest, even transcendent potential:

1. It is best understood not so much as one element among many in human existence by as the integrating factor - treating 'life-as-a-whole.'
2. It engages with the quest for the 'sacred' - in theistic religions it is closely related to beliefs about God; in wider culture, it refers to broader understandings of the numinous, the undefined depths of human existence or to the boundless mysteries of the cosmos.
3. It refers to the search for meaning, including the overall purpose of life, and for a sense of life-direction.
4. It often relates to the desire for some sense of ultimate value in contrast to an instrumentalized or purely production-oriented approach to life.

- Philip Sheldrake, *Spirituality: A Guide for the Perplexed*

*How does this description resonate to you?
How does it challenge you?*

- D. In groups of two or three, **share** your experience of this description. **Reflect** on which of your spiritual needs you are meeting well and which ones you could be meeting more deeply.
- E. In the space below, **outline** the spiritual satisfactions and intentions that you've named & a plan for how you might more effectively meet them.

*What do you need to nurture in order to uncover your vision of the human spirit?
How might the practices, institutions or ideas of another religious tradition help you?*



- F. When you're satisfied with the notes you've taken, feel free to **stretch** and to move around while others continue to write.

Learning Task 2: Religious Pluralism

Participating in multiple religious traditions simultaneously often means engaging with significant differences. The beliefs that we hold about religious difference will have deep effects on how these relationships form.

- A. On your own, **draw** a picture of how the religious institutions of your childhood would think about other religions. **Explain** your image to the person beside you.

*How did this feel to you?
How has your perspective changed?*



- B. In a group of two or three, **review** the following four different modes of approaching the testimony of another religious tradition from our own:

<i>Exclusivism</i> -	Our tradition is the only source of spiritual wholeness & religious difference needs to be lovingly overcome. Other traditions are well-intended, but mistaken.
<i>Inclusivism</i> -	Other traditions are partial sources of spiritual wholeness, but ours offers the most complete truth. Other traditions, perhaps, are actually actualizing our tradition without realizing that they are doing so.
<i>Universalism</i> -	Each tradition contains an equivalent esoteric core, even while superficially differing from one another. Other traditions are 'different paths up the same mountain.'
<i>Pluralism</i> -	Each tradition conceives of spiritual wholeness in different, but no less worthwhile, ways. Other traditions are simply choosing another set of intentions.

*Have you encountered each of these?
Are there understandings that you would add?*

- C. In the full group, **describe** some of the advantages and disadvantages of each of the positions.

D. In the space below, **journal** about your own internal sense about the relationship between faiths traditions.

A large, empty rectangular box with a thin black border, intended for journaling.



Learning Task 3: Appropriation

Our participation in multiple religious traditions must be conscientious about the role of appropriation in systemic racism & must recognize that there are legitimate limits to our engagement. Systemic power effects religious exchange, and losing the collective ability to establish firm boundaries around sacred traditions is a traumatic experience.

- A. With a partner, **share** a time when you've witnessed yourself or someone else engaging in another culture or religion in a way that felt inappropriate to you.
- B. With a group of three, **read** the following definition and narrative of experience of cultural or religious appropriation.

"As an Indian woman living in the U.S. I've often felt uncomfortable in many yoga spaces. At times, such as when I take a \$25.00 yoga class by a well-known teacher who wants to "expose us to the culture by chanting Om to start class" and her studio hangs the Om symbol in the wrong direction, my culture is being stripped of its meaning and sold back to me in forms that feel humiliating at best and dehumanizing at worst.

It took me going to India to really connect with the roots I was seeking on the mat in yoga studios. As I walked the streets of Shimla's legendary markets I learned that Indians had been forbidden to tread the main thoroughfares. It was here that I started to apprehend the true meaning of colonization. Did you know that Yoga and Ayurveda were banned in India under British rule and colonization? The practices millions of Westerners now turn to for alternative health and wellness therapies were intentionally eradicated from parts of India to the point that lineages were broken and thousand-year old traditions lost...

Yoga is not now, nor has it ever been, a practice aimed at physical mastery for its own sake. Nor is it a practice aimed at "stress-reduction" so we can function as better producers and consumers in a capitalist society. Yoga was originally intended to prepare the body as a foundation for unity with the spirit. The limb of asana aims at strengthening the body. Asana, along with dhyana or meditation, aim to harmonize body with breath in order to attain deeper and deeper states of meditative awareness or samadhi. The purpose of this kind of meditative awareness is to experience, practice, and live oneness of mind, body and soul with the divine. This kind of freedom is called samadhi or liberation. It is ironic that practice meant to free us has becoming so confining.

The current state of yoga in the United States and elsewhere in the Western world highlights the power imbalance that remains between those who have access to wealth, an audience and privilege in contrast to those who have been historically marginalized."

- Susanna Barkataki

- C. In your group, **discuss** the relationship between appropriation & systemic racism in Susanna's experience. **Make** notes on poster paper.

How did this experience effect her?

Have you had a similar experience? How did it effect you?

How is appropriation a symptom of systemic racism? How does it perpetuate it?

- D. One group at a time, **share** your thoughts with the whole group.

- E. When we've all done our sharing, return to your small group and **debrief** the experience.

What new insights did you gain? How do others approach these ideas?

Were there any ideas that you particularly want to celebrate? Were there any that made you uncomfortable?

- F. **Draft** a covenant together not to engage in cultural appropriation.

- G. When we've satisfyingly crafted our communal covenant, let's **break** for lunch! Thank you for your thoughtful and engaged participation this morning.

Learning Task 4: Healthy & Ethical Multi-Religious Belonging

Having thought about how to participate in multiple religious traditions, let's take an opportunity to practice gracefully having the conversation around what practical, theoretical and institutional engagements are ethical and healthy, given the expectations and boundaries of all of the relevant parties.



- A. With a partner, **share** one characteristic that you feel is important to making a good apology, a good request, and to being a good guest.
- B. On your own, **read** over the following role-plays.

*Do you have any questions or concerns before we engage in these?
What considerations will be relevant to these conversations?*

- C. With a group of three, **role-play** the following scenarios. We'll spend ten minutes deciding specifics, getting into character and engaging in the discussion, and then another ten minutes debriefing. A bell will chime at the ten minute mark each time.
 1. Person A has discerned that they'd like to take up a practice from a tradition in which Person B is a religious leader, but are uncertain if they're welcome. Person A goes to Person B to seek out permission. Person C is a silent observer.
 2. Person B is involved in their own religious community but wants some institutional support from another community. Person C is their spiritual director, to whom they go to for advice. Person A is a silent observer.
 3. Person C has begun to practice some of the traditions of a religious tradition that they aren't an initiated member. Person A is a non-religious friend, who's interested in that tradition & who goes to Person C for advice. Person B is a silent observer.
- D. As a large group, **share** some insights that you gained from this process.

*What went well?
What could be changed? What was missing?
What new insights were gained?*

Learning Task 5: Going Forth

- A. On your own, **consider** all you have learned in this workshop. In the box below, **name** one thing you want to start doing or stop doing from today.



- B. When we are all done, **share** it with the person beside you and take a few minutes to **pray** over your plans.

C. Learning Needs and Resources Assessment

Before the workshop, it would be wise to conduct a Learning Needs and Resources Assessment. This is an opportunity to connect with the participants ahead of time and helps: establish a relationship, prioritize learning objectives, discern their comfort level with the materiel, seek out reactions to the design itself, and acknowledge their prior experiences. It is recommended that you send out an adaptation of the following email to participants between 2-3 weeks before conducting the workshop.

Welcome!

My name is Daniel and I'm preparing to facilitate *Trekking Between the Mountains* at the Cahoots Festival. I'm excited that we'll have this opportunity to learn and grow together.

My hope is that by the end of the workshop, we'll be able to more easily engage in multi-religious belonging, participating in multiple religious tradition's practices, theories, and institutions in a way that is accountable, respectful and consensual.

The workshop will be taking place in Room XX at Y:YY . The space may be difficult for those using mobility assistance to access, although there won't be stairs to account for.

Please read through the draft workshop - as attached.

Finally,

- Where are you coming from? Why did you choose to participate in this workshop?
- What are the ways in which you're engaged in multiple religious traditions?
- What are your hopes and expectations for this workshop?
- What questions or concerns do you have before we begin?

Thanks,
Daniel Reed

D. Facilitation Notes

i. Extended Design Notes

The People

This workshop will be part of a weekend of faith, justice and arts programming. Participants come from all over southern Ontario & represent a wide-variety of ages, professions, genders and ethnicities. Historically, the event has been primarily Christian, but there is an intentional engagement with other traditions. It will be fair to expect the participants to be relatively confident speaking about their religious experiences & with using anti-oppressive analysis.

There are interesting common ground in contemporary religious and anti-oppressive discourses over questions about ethically engaging with those whose experience emerges from a different context than our own. Those interested in this workshop will be interested in this conversation and may be those seeking to reflect pragmatically on their own experience of navigating this project in religious terms. This workshop will need to adapt to the participant's level of religious privilege - those with privilege may need more skills around being an ethical guest & those without it may need more skills around setting boundaries with integrity.

This will be facilitated by Daniel Reed, a ministry Candidate in the United Church and a Kwan Um Zen Buddhist practitioner, and Eileen Dalusong, a XXXYYY.

The Situation

Broadly, we live in a context where the combined work of globalization, secularism, multiculturalism and the internet have created the conditions for ongoing and creative encounters between different religious traditions. The complexity of these interlocking forces have increased the prevalence of communities *and* families existing in between them - a place which has a great possibility for hybridity, especially in religious terms. In Toronto, we experience all of these forces simultaneously: our immediate context is a colossal multi-religious and intercultural exchange.

On the one hand, in Canada, we witness a wide exploration of spiritual practices as a response to the rise of secular materialism, post-modernity and the end of Christendom. We see folks seeking to compliment their tradition's weaknesses with the existential analysis, practices or metaphysics of another tradition. We also witness an incredibly widespread practice of cultural and religious appropriation, where white Christians and SBNR folks uncritically and unaccountably co-opt the practices of other faiths and communities. In Canada, this is coupled with a history of religiously-motivated violence and forced conversion, especially in the context of the Indian Residential School system. Further, the intergenerational effects of this are felt in a

society which still primarily upholds Christian values and cultural traditions. Essentially, our public institutions, chaplaincy programs (schools, hospitals, prisons and military), holidays, and media representation all prop up Christianity, while non-Christians are frequently the target of religiously motivated anger.

Finally, and perhaps most difficult for this workshop, we're part of a context in which, perhaps because of these trends towards religious exclusivism, our encounter with other faiths isn't frequently a topic of safe conversation.

The Change

By the end of the workshop, the participants will more easily engage in another religious tradition's practices, theories, and institutions in a way that is accountable, respectful and consensual.

Participants will be able to use these skills to establish interfaith relationships, determine what spaces and traditions it is and is not appropriate for them to access, conduct themselves ethically as guests and to ascertain what boundaries for themselves might be. Those with and without religious privilege will be able to more easily assess and respond to their needs, the needs of their religious tradition, the needs of the tradition they're approaching.

Specifically, participants will be able to imagine why people might seek out the practices of another tradition and to what extent they feel a responsibility to their own tradition. They'll be empowered to look elsewhere to meet their needs and to seek a deeper understanding of the possibilities within their tradition.

Participants will be able to practice humility and hospitality, sharing politely and listening attentively. They'll be able to gracefully and effectively navigate the complex set of questions that interfaith engagement prompts - How to learn enough about their own tradition to be able to share it well with others? How to recognize the complexity of the tradition we're encountering & not to force our teacher to be the sole representative? Who is an appropriate gatekeeper. How do we express our needs to them? How do we give them space to give an authentic answer? How do we respond if we realize that we're doing something inappropriate?

The Timing

This workshop will be a single session, lasting all morning (four hours). There will be two opportunities for breaks (and participants will be invited to come and go as necessary). We'll be spending a roughly equivalent amount of time in large-group discussion, small-groups and in personal reflection.

The workshop will take place in the context of a larger, weekend event. Participants will choose the workshops that intrigue them, and so what will come before and after this workshop will be uncertain.

The Place

The workshop will take place outside, in a small pavilion, and so we'll need to account for the possibility of a great deal of sunshine. We'll be using a circle of chairs for the large-group discussion, with the ability to move them around in order to split into small groups. It is uncertain whether there will be an opportunity to post papers, and there will not be audio-visual equipment.

The space may be difficult for those using mobility assistance to access, although there won't be stairs to account for. There will be lots of parking, although accessing the space through public transit will be difficult. I believe that participants will be able to be transported to the nearest Go Transit station.

The Content

Participants will reflect on their own spiritual needs and whether they're being met. They will gain an appreciation for the complexity and interconnectedness of their own spiritual lives (A), an awareness of the multiplicity of possible spiritual needs (K), and practice articulating to themselves and others what their spiritual needs are (S).

Participants will be able to articulate their beliefs about religious pluralism and assess how they impact a given context or relationship. They will learn about four different models of navigating religious difference (inclusivism, exclusivism, universalism and pluralism) (K). They will gain an appreciation for the wide diversity of perspectives on religious difference (A).

Participants will gain an appreciation for cultural and religious appropriation, recognize the ways that systemic power effects interfaith exchange, and realize that there are legitimate limits to engagement. They'll appreciate the trauma of collectively losing the ability to establish boundaries around sacred traditions (A). They'll theorize around the relationship between appropriation and systemic racism (K).

Participants will practice their skills around navigating what practices, theories and institutional commitments are appropriate, both given their own tradition's expectations and the boundaries of the tradition they're interested in. They'll name some of the questions that they might need to ask (K). They'll practice some skills about having these conversations with others (S). They'll gain an appreciation for what these conversations feel like, what makes them effective or ineffective, and what the transformative impact of these conversations could be (A).

Achievement-Based Objective

By the end of this workshop, the participants will have:

Content	Achievement Based Objective
<i>Personal Spiritual Needs</i>	<ul style="list-style-type: none"> • Created a list of different spiritual needs • Reflected on what needs we're meeting well and failing to meet well • Outlined how we might meet them better
<i>Navigating Religious Pluralism</i>	<ul style="list-style-type: none"> • Reviewed each of the four major theories of navigating religious difference (inclusivist, exclusivist, universalist & pluralist) • Described positive and negative characteristics of each perspective • Journalled about our belief in relationship between faiths
<i>Cultural & Religious Appropriation</i>	<ul style="list-style-type: none"> • Reflected on different experiences of cultural and religious appropriation • Discussed appropriation's role in systemic racism (as a symptom and cause) • Covenanted not to appropriate, to dissuade others from appropriating and to apologize if we do appropriate
<i>Ethical and Healthy Multi-Religious Practice</i>	<ul style="list-style-type: none"> • Named questions they'd want to pose to a gatekeeper (teacher of other faith & own spiritual director) • Role-played several conversations relevant to engaging different religions with each of these gatekeepers • Debriefed what was good, could be changed, was missing, or what new insights were gained

ii. Supplies

To facilitate this workshop, it will be advantageous for you to bring:

- Workbooks (1 each)
- Pencils
- Coloured Pencils
- Water *or* Coffee and Tea
- Snacks
- Whiteboard & Easel
- Dry Erase Markers
- Poster paper
- Something centering (a candle, plant, or basin of water)

iii. Timing

Learning Task	Time Allocation
<i>Welcome and Introduction</i>	10 minutes
<i>1. Our Own Spiritual Needs</i>	20 minutes
<i>2. Religious Pluralism</i>	25 minutes
<i>3. Appropriation</i>	60 minutes
<i>Break</i>	15 minutes
<i>4. Roleplay</i>	100 minutes
<i>5. Going Forth</i>	10 minutes

iv. Instructions

Most of the Learning Tasks of this workshop are relatively self-explanatory. That said, for ease of facilitation, I'm offering the following guidelines for navigating through them.

If you have any questions or concerns, or would like to share how facilitating this workshop went, feel free to contact me at danielreed@xplornet.com

Welcome and Introduction

- As participants enter the workshop space, welcome them, introduce yourself, and offer water and snacks
- At the beginning of this Learning Task (and each of the others), summarize the introductory text at the beginning of the Task

- After the Introductions, ask for 2-3 reflections on what your participants noticed from one another
- Invite people to name what they're excited to talk about, but also, ask if they are nervous about components of the workshop or if there are things they'd like to add
- Adapt the territorial acknowledgement for the community and context that you're presenting the workshop in. In Ontario, your best source of information will be to consult this map (https://files.ontario.ca/pictures/firstnations_map.jpg) and inquire with the local First Nation
- If your participants express confusion about the importance of a territorial acknowledgement, I recommend naming the Calls to Action of the Truth and Reconciliation Commission and the history of religious violence named in the 'Situation' Section of the Extended Design Notes

Learning Task 1: Our Own Spiritual Needs

- Create the list of spiritual practices on your whiteboard (or equivalent)
- If your participants are struggling to construct a list of practices, ask what they named with their partner
- Give time for the Sheldrake reading to settle in. You don't need to rush discussion here.
- As you're inviting people to form into groups, draw their attention to Section E, as some will want to take notes while their group discussion is taking place.
- Make sure you invite people to stretch!

Learning Task 2: Religious Pluralism

- As people gather for this Task, make sure coloured pencils are available for drawing.
- Some of the sharing in this Task has the potential to be emotional. Recognize that not everyone's relation to childhood religious institutions is positive.
- Likewise, naming positive and negative reactions to each of the theories of religious pluralism may touch on deeply held personal beliefs. This discussion will need to be carefully moderated and it will be worth carefully affirming each person's perspective and not pushing an agenda. The goal is to get a sense for the field, not to establish which position is 'correct.'

Learning Task 3: Appropriation

- As in the following task, some of the discussion around the Barkataki piece may be emotional or may touch on deeply held beliefs. Make sure there is a lot of space for people to process their reactions.
- As you engage in this process, it is also worthwhile to invite your participants to particularly consider how these phenomenon particularly manifest in their context and in Canada in general.
- Ask which group wishes to speak. Don't necessarily just go around the circle for groups.
- The group debrief may be really helpful and some groups may want to respond to others. I feel that it is good praxis to let them do so, but don't spend too long on it. Some discussions may need to continue over the break.

- For covenant process, as people speak, write down 'we will do x' or 'we will not do x' on whiteboard. Honour the complexity of what people are saying and invite the full group's participation. After break, ask if there are any other additions. After the workshop, note down what the covenant was and send it out to the group.

Learning Task 4: Healthy and Ethical Multi-Religious Belonging

- In this task, the sharing process will need to be involved, as it is multi-pronged and the primary place where people will prepare themselves for the role-plays.
- After your participants have read over the role-plays, ask - in the large group - if they have any questions of concerns going in and what considerations will be helpful (based on chat with partner).
- Each role-play gets ten minutes deciding specifics and then doing the roleplay, and then another ten minutes debriefing. It is your role to prompt each of these and ring a bell at the ten minute mark. This will be a good time to hover and be ready to respond to any concerns. Person C is specifically tasked with naming what they observed in debriefing.
- Enjoy the large group debrief. Open a full space for people to name what it is that they learned

Learning Task 5: Going Forth

- As you close the workshop, invite very careful consideration of everything that has taken place and one specific, actionable take-away.
- Invite the participants to personally pray over everything that has taken place

v. Handouts and Visuals

Each participant should receive a copy of Section A (Steps of Design) and Section B (Learning Tasks) of this document as part of your Learning Needs and Resources Assessment & in paper as they enter the workshop space.

Other than this document, you shouldn't require any other handouts or visuals. If you know of any handouts or visuals that you'd like your participants to engage with, feel free to do so.