

THE
Episcopal
CHURCH



April 25, 2022

Dear Friends,

We are so pleased to share this evaluation report prepared by Indígena Consulting, LLC. Indígena's principal, Christina Pacheco, came on board in the summer of 2021 to evaluate Sacred Ground as we approached three years since the program's inception. The exponential growth of Sacred Ground circles in dioceses across the U.S. (over 2,100 circles registered from 2019-2021), combined with anecdotal feedback, have all been very encouraging, but we wanted to get a more comprehensive picture of what was and wasn't working so that we could make improvements and offer recommendations to facilitators and organizers.

We are grateful to Ms. Pacheco for the skill, heart, and good listening that she brought as an evaluation/research professional, an Episcopalian, and as a woman of color. We also extend thanks to everyone who filled out surveys and/or participated in focus groups.

We were deeply honored to work closely with the Union of Black Episcopalians (UBE), which received a Becoming Beloved Community grant to partner with Sacred Ground on determining best practices vis-à-vis Episcopalians of color. This project would not have been possible without the care, commitment, time, patience and wisdom of the Very Rev. Kim Coleman, UBE national president, and the Rev. Valerie Mayo, UBE consultant. UBE will send its chapters and members a redacted compilation of highlights derived from our joint efforts including the best practices and supplemental resources that deepen the curriculum's value for Interracial Circles.

Some overarching observations on the survey results: Sacred Ground appears to have a powerful impact on those who take part, with 61% of People of Color and 66% of White people indicating that they were "very" or "extremely" transformed. The numbers were even higher when people were asked about specific internal shifts in knowledge, emotions, and attitudes—12 out of the 15 areas of change received "agree/strongly agree" answers in the 73%-94% range. Meanwhile, more than 90% of participants took at least one action step, and nearly 70% took one to five action steps. We were glad to learn there is strong motivation to act, as well as interest in tools to support taking even more profound action steps.

If you are an organizer or a facilitator, this report will help you to discover **what you can do** to create the best outcomes at the internal and external levels. We particularly commend the full list of “Best Practices for Organizing and Facilitating Circles” that grew out of the evaluation process and that was authored with UBE. It can be found in this report as well as [here](#), and the recommendations will soon be integrated into the “Getting Started” documents.

We are also excited to share **what we have done/will do** as a Sacred Ground support team in response to the results, and to a curriculum review process:

- Evaluation results showed high support for **Interracial Circles**, from People of Color and White people, so we are more fully endorsing and supporting those efforts. Stay tuned for more details as our support for such circles progresses.
- We worked with a group of volunteer facilitators who served as a Curriculum Review Committee (CRC), as well as with consultants and advisors as part of our partnership with UBE. Their input, which included processing survey responses, resulted in a handful of **important additions/substitutions in the curricular materials**.
- The CRC also created **Deeper Dive session-by-session lists** of supplementary videos and readings for those who want to go further. The CRC drew on recommendations from multiple sources as well as their own input to curate these rich selections. The compilation can be found [here](#) as well as on the session pages.
- The most frequent curricular change request we heard was for materials that reflect **current events**. The Deeper Dive lists seek to be responsive to this need, and they will be revisited periodically. We also suggest that facilitators supplement the curriculum, as needed, with brief pieces on pressing national or local current events related to racism.
- The Sacred Ground community has also expressed a strong desire for help moving **from reflection to action**. We are excited to have revised session 10 and to be introducing a new session 11 to better serve this yearning.
- Facilitators were rated highly by participants: 80% of POC in Interracial Circles (IRCs), 81% of White people in IRCs, and 84% of White people in White Work Circles found their facilitators extremely or very effective. Facilitators did, however, express a desire for more training. We will be organizing **more beginner and advanced training** going forward. In the meantime, you can request access to recordings of [prior webinars here](#).
- Some participants and facilitators said they wish there were more **spiritual resources** for the Sacred Ground journey. We’ve heard anecdotally that some facilitators either aren’t aware of or lose track of the Sacred Ground [Religious Resources](#) page. We have integrated theological reflection materials into several sessions and will explore other ideas. Please find the green “Religious Resources” button at the bottom of each session page.
- We will continue to explore ways to address **accessibility issues** that some have importantly raised.
- Finally, we have heard the interest in a **youth version** of Sacred Ground. We will explore such a project. We know that some have already created such adaptations. If you have, please be in touch. Your wisdom will bless us all!

We are humbled and grateful for your feedback about Sacred Ground and its impact, and pray that the report proves beneficial to you and the people you serve. With abundant appreciation for all of you who are bringing Sacred Ground and the dream of becoming beloved community to life,



The Rev. Canon Stephanie Spellers
Canon to the Presiding Bishop for Evangelism,
Reconciliation & Care for Creation



Katrina Browne
Consultant, Becoming Beloved Community
Sacred Ground Curriculum Developer



Sacred Ground Evaluation Report

2022

This report was prepared for The Episcopal Church by Christina M. Pacheco, JD, MPH



Acknowledgments

We want to thank the following individuals for their immense support, input, and help with the Sacred Ground evaluation and this report:

- Katrina Browne
- The Rev. Canon Stephanie Spellers
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- All of our focus group participants and survey respondents!

Abbreviations

SG	Sacred Ground
POC	People of Color
WWC	White Work Circle
IRC	Interracial Circle
POCC	People of Color Circle
N	Total sample size
n	Subset of the sample

Definitions

Winkte A third gender in Lakota culture

Table of Contents

I. ACKNOWLEDGMENTS, ABBREVIATIONS & DEFINITIONS	1
II. EXECUTIVE SUMMARY	3
III. RECOMMENDED BEST PRACTICES	7
IV. SACRED GROUND DESCRIPTION	10
V. METHODS	11
VI. RESULTS	
A. DEMOGRAPHICS	13
B. CHARACTERISTICS OF CIRCLES AND LEADERSHIP	17
a. CIRCLE LOGISTICS	18
b. INFORMATION ON FACILITATORS	19
c. INFORMATION ON ORGANIZERS	21
d. FAITH COMPOSITION AND INSTITUTIONAL IDENTITY	22
e. TYPES OF CIRCLES AND RACIAL/ETHNIC COMPOSITION	23
f. POLITICAL AND ECONOMIC DIVERSITY	28
C. CIRCLE EXPERIENCE AND SATISFACTION	30
a. RACE-RELATED CONSIDERATIONS	31
b. OTHER CONSIDERATIONS	46
D. IMPACTS	52
E. FINAL THOUGHTS	62
VII. APPENDICES	
F. EVALUATOR BIOGRAPHY	ii
G. SURVEYS	
a. PARTICIPANT SURVEY	iii
b. FACILITATOR SURVEY	xiii
c. ORGANIZER SURVEY	xxiv





Executive Summary

In 2021, Indígena Consulting, LLC, evaluated Sacred Ground for the Episcopal Church and in collaboration with Sacred Ground's partner, the Union of Black Episcopalians. We surveyed and conducted focus groups with more than 2,900 individuals involved with Sacred Ground as participants, facilitators, and organizers to understand better the logistics, experiences and satisfaction, and impacts of Sacred Ground. A subset of the evaluation focused on the experiences of People of Color who participated in or facilitated Sacred Ground circles. The evaluation and resulting report offer data, themes, quotes, and recommendations to better understand the impact of the Sacred Ground curriculum. The information obtained was used to develop and disseminate best practices for organizing and facilitating Sacred Ground circles, providing ongoing support improvements and making more resources available to the Sacred Ground community.

Sacred Ground Background

Sacred Ground is a dialogue series on race, racism, and whiteness—grounded in faith. The series (launched in 2018) is built around an online curriculum of documentary films and readings that focus on Indigenous, Black, Latino, and Asian/Pacific American histories as they intersect with European American histories. Small group "circles" are invited to walk back through chapters of U.S. history while weaving in threads of personal/family stories and discerning the next steps toward healing and transformation. Sacred Ground was specially designed to help White people talk with other White people while also holding open the possibility of discernment to form interracial circles. The program is part of Becoming Beloved Community, The Episcopal Church's long-term commitment to racial healing, reconciliation, and justice in our personal lives, ministries, and society.

Methods

Between July and August 2021, Indígena Consulting conducted focus groups and surveys to understand participants, facilitators, and organizers' experiences and satisfaction with Sacred Ground, including its impacts. In partnership with the Union of Black Episcopalians, subsets of questions were included in focus groups and surveys to understand People of Color's experiences with Sacred Ground to develop best practices for engaging People of Color in Interracial Circles. Respondents were recruited using convenience sampling, with emails sent to potential respondents through listservs and diocesan Sacred Ground networks. Survey data was collected from 2,239 participants, 519 facilitators, and 134 organizers engaged in Sacred Ground. Focus groups comprised 19 participants, 12 facilitators, and seven organizers. Since we do not know the total number of people who have participated in, facilitated, and organized Sacred Ground circles, we could not calculate a response rate.

Demographics

A few demographic findings include:

Survey Respondents

- The average age of survey respondents was 66 years old.
- Sacred Ground participants identified as 88% White/European American, 4% Black/African American, 2% American Indian/Alaska Native, 1% Asian/Pacific American, 1% Hispanic/Latino American, and 4% listed as either Other or did not report their race.
- Sacred Ground facilitators identified as 85% White/European American, 5% Black/African American, 2% American Indian/Alaska Native, 2% Asian/Pacific American, 2% Hispanic/Latino American, and 5% listed as either Other or did not report their race.
- Sacred Ground organizers identified as 90% White/European American, 3% Black/African American, 1% Asian/Pacific American, and 5% listed as either Other or did not report their race.
- 91% of survey respondents identified as Episcopalian, and 84 dioceses were represented; 14 other faiths/belief systems were represented in Sacred Ground circles.
- Regarding political stance, 69% of survey respondents identified as liberal, 21% as moderate, 6% as other, 3% as conservative, and 1% as apolitical.

Focus Group Respondents

- Focus group respondents were 79% female, 18% male, and 3% Winkté.
- Focus group respondents identified as 32% White/European American, 29% Black/African American, 24% Hispanic/Latino American, 5% American Indian Alaska Native, 5% Asian/Pacific American, and 5% multiracial.
- Respondents from 21 Episcopal Church dioceses participated in the focus groups.

People of Color Experiences and Satisfaction

The survey invited Sacred Ground participants of color to reflect on their experiences. Only five survey respondents of color reported participating in People of Color-only circles[1]; the rest participated in Interracial Circles.

- The majority (57%) felt they could be learners in Interracial Circles, while 12% thought they did not gain much new information.
- Twenty-five percent felt they were in "teacher mode" but reported they were OK with it, and 6% said they were in teacher mode and not OK with it.

In the focus groups, we learned that most participants of color did not have many expectations when they joined Sacred Ground, but overwhelmingly, they were pleased with the curriculum. Some expressed that they learned new things about themselves and their experience with race; others were glad to learn about communities of color other than their own.

In the survey, participants of color reported censoring themselves due to the presence of people of a different race at higher levels than White participants (34% for participants of color vs. 17% for White participants). Most participants of color (89%) reported not having caucus time by affinity group. Of those who did not have caucus time, 29% of participants of color wish they had been given the opportunity.

Focus group respondents expressed the importance of participating in Sacred Ground and having People of Color at the table. Many facilitators of color believed POC participants could benefit from caucus time. It was acknowledged that some White participants might need a space to learn without fear—but once imbued with that knowledge, there should be action together.

[1] Sacred Ground is not designed to meet the needs of People of Color-only circles.

To better understand how to meet the needs of People of Color going forward, we asked participants and facilitators of color which scenarios they would be in favor of ("check all that apply"). In order of popularity, they were either extremely or very much in favor of 1) inviting POC to join Interracial Circles and engage in Sacred Ground as it is currently designed (78%); 2) enhancing the curriculum for POC needs (64%); 3) encouraging participation in "parallel process" workshops being offered, e.g., by Ethnic Ministries offices (63%); and 4) creating a newly adapted curriculum for POC-only circles (42%).

When asked about the helpfulness of their circle type, most People of Color in Interracial Circles (64%) found their circle type very helpful. Ten percent of participants of color responded that they did not feel their facilitator was equipped to facilitate an Interracial Circle, 11% were undecided, and 79% felt that their facilitators were well-equipped to do this work.

Characteristics of Circles & Leadership

Significant differences were not found between respondents based on racial or ethnic identities when analyzing these questions. The average size of Sacred Ground circles was 12; they met on average every two weeks; and most (91%) were held using a digital platform such as Zoom. The high utilization of digital platforms for holding circles is presumed due to in-person gathering restrictions resulting from the COVID-19 pandemic.

Most circles had two to three facilitators; church leadership generally recruited facilitators directly, and most facilitators came to this work as volunteers. Twenty-three percent of survey respondents indicated participating in, facilitating, or organizing circles composed of multi-denominational Christian and/or multi-faith participants (including no-faith participants). All surveyed organizers who engaged in multi-denominational Christian and multi-faith circles felt that these circles worked extremely or very well.

Twenty-seven circle organizers reported intentionally generating politically diverse circles, and 93% of these organizers would recommend holding these types of circles. Only 16 organizers had consciously developed economically diverse circles, and 94% of them would recommend holding these types of circles. In focus groups, facilitators expressed difficulties setting up politically diverse circles. They often lost conservative participants or felt a shift in the circle dynamics because of efforts not to alienate them.

Forty-nine percent of facilitators and organizers reported their congregations engaged in discernment about the type of circle to hold (IRC or WWC), and most of those (79%) felt that the discernment process was thoughtful and well-done. Twenty-nine percent of participants participated in IRCs, and of those participants, 93% reported that those circles comprised primarily White participants.

Circle Experience and Satisfaction

Survey respondents were asked to comment on the different types of circles (WWC, IRC, or POCC). Regardless of race, participants reported that having IRCs was important at higher rates than the other two circle types. Seventy-three percent of facilitators felt WWCs were either very important or important, and 58% felt IRCs and POCCs were important. Most participants were satisfied with the type of circle they were in. One hundred and ninety-six (196) participants in WWCs were not satisfied with their circle type and wished they had participated in IRCs. For many White respondents, the presence of People of Color in their circles was described as positive. However, these statements were qualified with not wanting to "burden" People of Color by putting the onus on them to aid White participants in their learning.

Facilitators felt better equipped to facilitate Interracial Circles that worked well for White people than for People of Color. Forty-two percent (42%) of facilitators strongly agreed/agreed with the statement that they need more facilitation training, 24% were undecided, and 33% disagreed/strongly disagreed. Facilitators were rated highly by participants: 80% of POC in IRCs, 81% of White people in IRCs, and 84% of White people in WWCs found their facilitators extremely or very effective.

Almost half of the facilitators (47%) reported participating in peer support circles to allow facilitators to check in, compare notes, troubleshoot complex topics, etc. Of those who participated in peer support circles (n=228), 92% found them extremely to moderately helpful.

Survey respondents said they found the "Getting Started" materials extremely/very helpful (95% of participants; 69% of facilitators and organizers). Most participants (71%) found it easy to access the sessions/materials on the Sacred Ground website.

Circle participants and facilitators were asked to rate their satisfaction with the focus of their circle(s) on the following levels: emotional processing, intellectual processing, spiritual processing, and embodied awareness. Of all the areas, participants and facilitators reported that there was too little focus on spiritual processing (30% and 50%, respectively) and embodied awareness (24% and 37%, respectively).

Impacts

Circle participants were asked to rate the transformative effect/impact of participating in Sacred Ground. Most circle participants, regardless of race, found Sacred Ground to be extremely/very transformative/ impactful: 66% of White participants and 61% of People of Color participants.

- In evaluating the impact/transformation of Sacred Ground by gender, 68% of women and 55% of men found Sacred Ground to be extremely/very transformative/impactful.
- Regarding the impact of the Sacred Ground experience for participants based on their political affiliation, those who identified as moderates or liberals indicated that they felt SG was extremely/very transformative/impactful at higher rates (66%)—compared to 46% of participants who identify as apolitical and 52% of participants who identify as conservative.

Participants were asked to rate the degree to which they agreed to a list of statements about the Sacred Ground curriculum and experience. Those statements spoke to internal shifts in knowledge, emotions, and attitudes. Of the 15 potential internal changes listed, all but three areas had high reported shifts—in the 73%-94% range. The top three rated statements include:

- Taught me history I didn't know (94%)
- Deepened my understanding of the construction of whiteness in U.S. history (94%)
- Deepened my understanding of racism in U.S. history (94%)

Circle participants were provided with a list of 18 possible actions their SG experience may have led to. Participants were able to select all that applied. 93% of SG participants took at least one action step and 68% took 1 to 5 action steps. The top three actions were:

- Engaging in further education and awareness through books, classes, films, etc. (68%)
- Doing small but important everyday things a little differently (55%)
- Recommending to a white person/people that they join a circle (48%)

Additionally, 86% of survey respondents reported, "increased motivation to take action towards racial justice."

Action steps that are riskier were less commonly checked, such as:

- Getting involved in some form of racial justice/repair (25%)
- Initiating anti-racism conversations/action in one's workplace (13%)
- The circle initiating or joining truth-telling about their congregation's racial history (8%)

In our focus groups, we heard multiple times that Sacred Ground participants and facilitators wanted assistance with putting Sacred Ground into action. The Sacred Ground support team and facilitators have an opportunity to strengthen the guidance and tools that can facilitate taking the more difficult next steps.

RECOMMENDED BEST PRACTICES FOR ORGANIZING AND FACILITATING SACRED GROUND CIRCLES

These recommendations derive primarily from the results of 2021 evaluation efforts. They were culled and shaped collaboratively by the teams at Indígena Consulting, the Union of Black Episcopalians and Sacred Ground.

FORMING CIRCLES

a. Logistics

- Circle size recommendation: 8-12 participants, max 12 (including 2 facilitators).
- 59% of survey respondents recommended bi-weekly sessions; 20% recommended weekly; others preferred monthly or every three weeks. There are pros and cons as to whether to meet more or less often—more can help with community-building; monthly allows more time for homework materials to sink in fully.
- Given the still predominant orientation toward meeting online, view videos ahead of time and allocate 90 mins or 2 hrs. max/session. Online sessions can be as highly impactful as in-person, though there is good reason to return to in-person as it provides for opportunities such as breaking bread together.

b. Facilitators

- We recommend having co-facilitators if possible, as opposed to a single facilitator; for Interracial Circles (IRCs), if possible, a multiracial facilitator team is advised.

c. Organizing and recruiting

- We encourage intentional discernment with regard to the following: who hosts and who participates in circles: whether all Episcopal, and if so: just your parish, or several, or deanery-wide, or diocesan-wide; OR mixed denominational/multi-faith. Survey respondents who were in ecumenical circles rated that experience highly.
- Particularly for diocesan-wide organizing, it is recommended to be in conversation with your diocese's commission on dismantling racism (or other such name). Sacred Ground is not intended to replace anti-racism training—they can feed into each other well in both directions.
- Online meetings allow for more geographically dispersed circles.
- Offer an "[interest/preview session](#)" prior to circle launch—this provides a chance to promote the series, share info and inspiration, show some trailers/clips, answer questions, etc.
- As part of discernment, view/share the SG/UBE invitational video, "[We Bless You.](#)"

d. Types of circles vis a vis racial/ethnic composition

- We recommend IRCs more than we did previously as our evaluation research suggests that such circles are valuable to People of Color, not just to White participants. Both People of Color and White survey respondents reported in high numbers that they did not "feel the need to censor [themselves] due to the presence of people of a different race." We offer the caveat that it is best if White participants in IRCs have some prior anti-racism training/dialogue experience.

-
- We recommend very intentional discernment regarding the type of circle to form, i.e., White Work Circle or Interracial Circle. Please take time for this discernment. Suggestions/examples of processes:
 - a. Have clear leadership for discernment
 - b. Treat the process as a chance for deep dialogue
 - c. Hold one-on-one conversations with People of Color in the congregation, especially if they are in the minority, to hear their preferences for and thoughts about the pros and cons of WWCs and IRCs
 - d. Use anonymous surveys to solicit candid thoughts from People of Color and White people about what type of circles they think will be most beneficial
 - e. One-on-ones and surveys have been recommended either prior to inviting people to sign up for circles, or after people have expressed preliminary interest.
 - Racial/ethnic composition of IRCs: We do not recommend having a sole Person of Color in the group. It's not ideal. That being said, there have been circles where a Person of Color has decided to go ahead and be the sole Person of Color.
 - If multiple circles are being formed and a small number of People of Color wish to participate, we recommend they remain together and form a circle that is as close to 50/50 People of Color/White as possible, even if that means other circles are all-White.
 - For those considering forming a circle for People of Color only, please know that the curriculum was not designed for such circles so they are not recommended at this time; but we recommend offerings from the various [Ethnic Ministries](#) desks.

CIRCLE EXPERIENCE

a. Race/ethnicity-related considerations

- In IRCs, People of Color should not be treated by default as the “experts in the room”— giving choice is key. Concomitantly, it is important for White participants to be vocal.
- Affinity groups/caucus time: We recommend that facilitators of IRCs touch base with participants after a few sessions to see if caucus time is desired, for check-in/course correction purposes, for both People of Color and White people.
- If affinity groups are not formed, or in situations where there are only one or two People of Color in a circle, we recommend that the facilitator(s) check in with them at intervals to hear how things are going for them. If there are multiple circles in an area that can be the basis for a POC caucus.
- We also recommend distributing a mid-course short evaluation survey to receive confidential feedback from everyone on their experience thus far, as well as the distribution of a post-circle evaluation form. Ideally, there would also be a pre-course survey. The Sacred Ground team hopes to create sample surveys later this year.
- It is important to make space for participants who are of mixed race, as well as for people who are People of Color but who “present” as White.

b. Supplementary materials

- We recommend that facilitators and/or participants offer optional “current events” supplementary materials to further bring home the reverberations in the present day of the history being studied— particularly later in the curriculum as the focus moves to the present day.
- We commend the Deeper Dive lists for further reading and viewing that are organized session-by-session. They include materials on current events, history, theory, etc.

c. Levels of processing

- Small group ministry: Consistency of circle composition and commitment to attending sessions leads to a deeper, more profound experience of transformational community. We recommend maintaining group size and composition throughout SG offering.
- Given how there can be a cultural default that tilts towards “orderly engagement,” it is important to make space for strong emotions.
- For the facilitator and participant respondents to the evaluation survey, the type of processing that the highest number of people wished for more of was spiritual processing; we thus recommend that facilitators more fully utilize the [religious resources](#) offered and that they (and/or participants) bring additional resources to their circles.
- Welcome silence.

d. Effectiveness of and support for facilitators, and facilitation best practices

- We recommend that facilitators have gone through some form of anti-racism training and facilitation training prior to facilitating. We also celebrate emerging leaders with new gifts—waiting until one feels fully ready can result in never stepping out. It can be advantageous to pair a more experienced facilitator with a newer one.
- If there are several circles organized simultaneously, we recommend that the relevant institution (congregation; deanery; diocese) organize debrief/support meetings for Sacred Ground facilitators.
- There is a national Zoom-based [affinity group](#) for Sacred Ground facilitators of color. We commend that group. It can also be beneficial to form one locally or regionally.
- Dialogue norms & formats: Rely on the touchstone norms that the group establishes. We also encourage deliberate discernment as to what formats work best for your group—for introverts and extroverts, people with disabilities, etc. Some of these norms may include speaking one at a time prior to conversational cross-talk; mutual invitation; using a timer; etc.
- A core best practice for facilitation is to BE beloved community: befriend yourself, your co-facilitator, your circle members—practice the way of love.

e. Next steps

- One organizer indicated that their circle shared reflections with their broader congregation after each session. “I think those brief reflections helped to bring these issues to the congregation in a more personal and compelling way since it arose from someone they knew in the congregation.”
- We have heard positive stories of circles in which participants created their own rituals at the end of the series in order to articulate their deep takeaways, repent, bring closure, etc.
- We recommend that Sacred Ground circles meet to discern and take the next steps after they complete the curriculum. See the new Session 11! It offers suggestions and tools for the process of moving to action—whether as an individual, a circle, a congregation, or more broadly.

These best practices will also be woven into the relevant “Getting Started” documents on the web pages.





Sacred Ground

Sacred Ground is a film- and readings-based dialogue series on race, grounded in faith. Small group “circles” are invited to walk back through chapters of America’s history of race and racism, while weaving in threads of personal and family stories, economic class, and political and regional identity.

The 10-part series is built around a powerful online curriculum of documentary films and readings that focus on Indigenous, Black, Latino, and Asian/Pacific American histories as they intersect with European American histories.

Sacred Ground is part of Becoming Beloved Community, The Episcopal Church’s long-term commitment to racial healing, reconciliation, and justice in our personal lives, our ministries, and our society.

This series is open to all and is specially designed to help White people talk with other White people, to build a stronger foundation for Whites to engage in interracial dialogue in different spaces. Participants are invited to peel away the layers that have contributed to the challenges and divides of the present day, all while grounded in our call to faith, hope, and love and to the vision that all people be honored, protected, and nurtured as beloved children of God.

"...all people are honored and protected and nurtured as beloved children of God."

Methods

SURVEYS

Between July 21 - Aug. 25, 2021, Indigena Consulting launched three evaluation surveys (see appendix). Each survey had an intended audience: Sacred Ground (SG) circle participants, SG facilitators, and SG organizers. While many of the questions were similar, there were specific questions aimed at the different roles that respondents played. Recruitment was done



through convenience sampling, in which email invitations were sent out through SG listservs asking for volunteers to participate in the survey. We surveyed a total of 2,892 individuals:

- 2,239 SG circle participants
- 519 SG facilitators
- 134 SG organizers

Survey Limitations

With this sampling method, we acknowledge that the results are prone to bias as those who volunteered to take the survey are likely different from those who choose not to (volunteer bias), and the sample may not be representative of other characteristics, such as age, sex, location, etc. Another major limitation of this evaluation is that we do not have a true sense of the total number of SG participants, facilitators, and organizers who could have participated in the evaluation surveys, so we cannot report a response rate for the survey. This means we cannot ensure that the results presented here are truly representative of all participants, facilitators, and organizers.

FOCUS GROUPS

Between July 7 - 23, 2021, Indigena Consulting staff held seven focus groups and interviewed two additional individuals to gain more in-depth information on circle experiences, satisfaction, and impacts. Focus groups were stratified by the type of SG circle - White Work Circle (WWC), Interracial Circle (IRC), or People of Color Circle (POCC) and the role an individual played in SG (participant, facilitator, or organizer).

Participants were recruited using convenience sampling. We sent emails to potential participants through listservs and diocesan SG networks. We had 117 individuals express interest in participating in focus groups. We engaged 19 SG participants, 12 SG facilitators, and seven SG organizers in these focus groups. Focus group participants were selected based on availability, type of circle participated in/facilitated/organized, demographics (race/ethnicity, gender), and location (rural vs. urban).

We had two focus group moderators and matched moderators by race/ethnicity. Focus groups also had an assistant. Moderators used a semi-structured moderator guide to direct the discussions. The groups were recorded and transcribed verbatim.

Grounded theory was used for focus group analysis, meaning that ideas/concepts "emerged" from the data. The ideas/concepts were tagged with codes that succinctly summarized the ideas/concepts. This organizes the data and allows for the discovery of patterns. Patterns were reviewed, and thematic statements were generated. Representative quotes were selected for thematic statements.

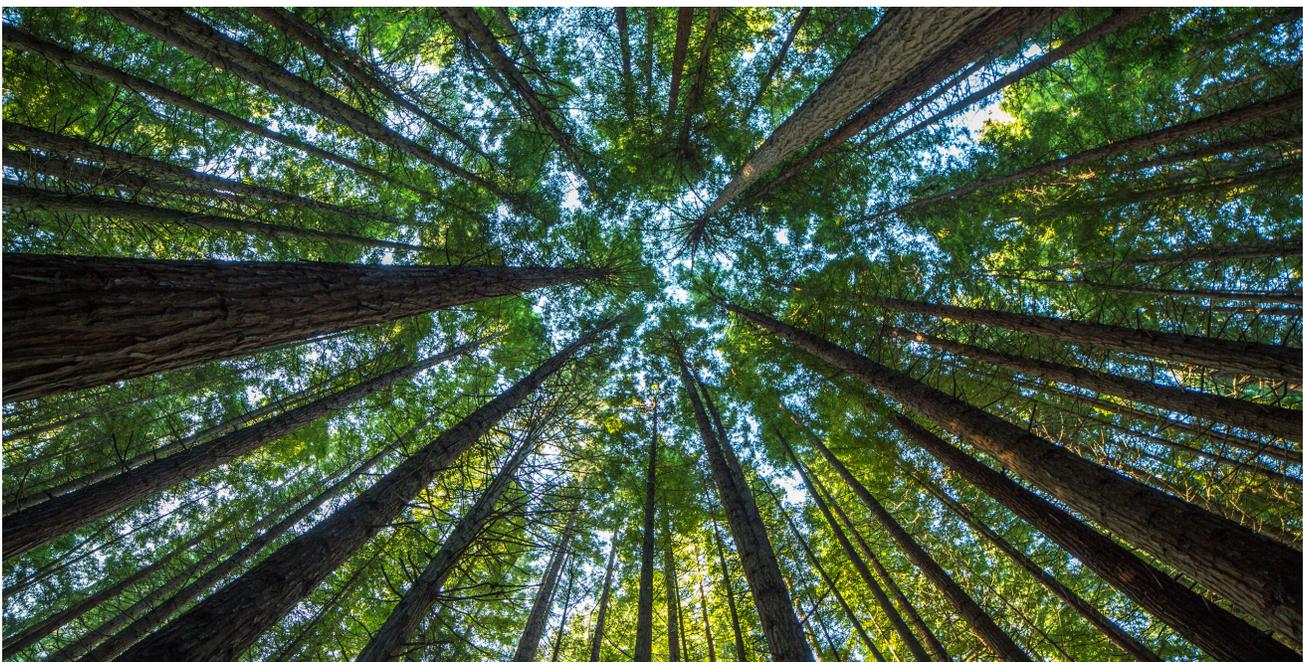
Focus Group Limitations

While focus groups allow for greater understanding and insight into particular topics, this technique has limitations. Most importantly, the results from these focus groups do not represent the larger population. These data provide a subsection of opinions, beliefs, and viewpoints from the larger group of SG participants, facilitators, and organizers. The data collected are reflections of only those who participated in the focus groups. The data collected are valuable, just not generalizable to the entire population of SG participants, facilitators, and organizers. Given the limited number of groups run, it is difficult to determine if saturation on issues was achieved.

Another limitation is that individuals sign up to participate in focus groups for various reasons, but that does not mean there is a guarantee of participation. Some people may have chosen to offer minimal feedback during this process for many reasons, including not wanting to offend others. Additionally, strong opinions can change the outcome of a focus group. Finally, a moderator can unintentionally bias or impact the quality of the data obtained from a group. With that said, the main moderator is skilled and well experienced in moderation and qualitative methods.

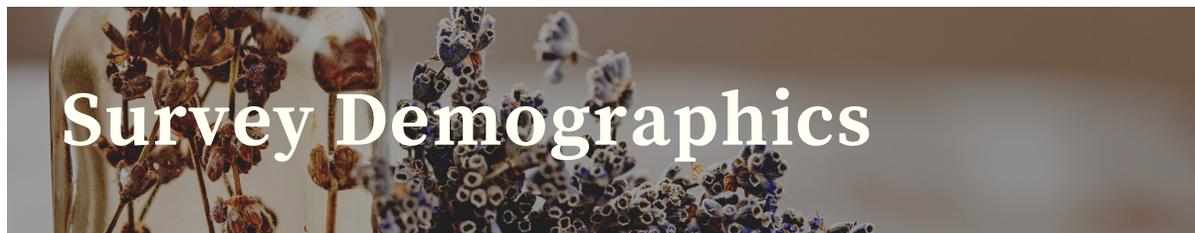
ADVISORY INPUT

The evaluation process was informed by input from consultants and advisors of color (Indigenous, Black, Latino, and Asian/Pacific American) in connection with a Union of Black Episcopalians partnership with Sacred Ground on best practices for Episcopalians of color.





Demographics



This section provides the respondent demographics for the data collected from three surveys administered among SG participants, facilitators, and organizers. The demographics are aggregated across the three surveys except for age and race. Across the three surveys, 2,239 were SG circle participants, 519 were SG facilitators, and 133 were SG organizers, for a total of 2,892 survey respondents.

Conceptual Note

Race is a human-invented classification system that does not have any basis in biology. Racial identity can be fluid; how one perceives her/his/their own racial identity can shift with experience and time. However, we live in a racialized society, and ignoring race does not reduce/eliminate issues of racism and prejudice. Failing to acknowledge the concept of race could further exacerbate existing inequities. Without race, analysts and planners lack critical information about the populations they aim to serve. This information includes data about the societal exposure different racial and ethnic groups experience, knowledge about the interaction of race with other factors under investigation, and data needed to identify and monitor the existence of inequities. We report self-reported race and ethnicity data here because it is fundamental to this evaluation to be able to examine the impacts of SG on participants of color and White participants.

Participant Race/Ethnicity (N=2,239)		
	n	%
American Indian/Alaska Native	35	2%
Asian/Pacific American	24	1%
Black/African American	84	4%
Hispanic/Latino American	28	1%
White/European American	1,980	88%
Other	62	3%
Not Reported	26	1%
Facilitator Race/Ethnicity (N=519)		
	n	%
American Indian/Alaska Native	10	2%
Asian/Pacific American	11	2%
Black/African American	24	5%
Hispanic/Latino American	9	2%
White/European American	440	85%
Other	10	2%
Not Reported	15	3%
Organizer Race/Ethnicity (N=134)		
	n	%
Asian/Pacific American	2	1%
Black/African American	4	3%
White/European American	121	90%
Other	5	4%
Not Reported	2	1%

Overwhelmingly, SG participants (88%), facilitators (85%), and organizers (90%) identified as White/European American. The large number of people who identify as White/European American is not unexpected. The curriculum was developed primarily for White people to build a stronger foundation for engaging in interracial dialogue in other spaces.

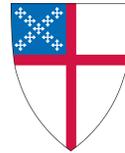
SURVEY DEMOGRAPHICS

The demographics portrayed on this page are for the combined 2,892 survey respondents (participants, facilitators, and organizers), except for age.



AVERAGE AGE

SG Participants - 68 yrs old
 SG Facilitators - 66 yrs old
 SG Organizers - 63 yrs old



EPISCOPALIAN

	<u>n</u>	<u>%</u>
Yes	2466	91%
No	234	9%



GENDER

	<u>n</u>	<u>%</u>
Female	2157	79%
Male	540	20%
Non-binary	19	1%

OTHER FAITHS/BELIEF SYSTEMS REPRESENTED IN SG:

Agnostic
 Baptist
 Catholic
 Eckankar

Evangelical Covenant Church
 Interspiritual/Spiritual

Jewish
 Lutheran
 Methodist

Non-denominational
 Presbyterian

Protestant
 Quaker

Unitarian Universalist



EDUCATION

	<u>n</u>	<u>%</u>
High School	20	1%
Some College	195	7%
College Grad	610	22%
Grad Degree/+	1886	70%



EMPLOYMENT

	<u>n</u>	<u>%</u>
Full-time	588	20%
Part-time	307	11%
Retired	1704	59%
Other	283	10%



LOCATION*

	<u>n</u>	<u>%</u>
Rural	510	19%
Urban	815	30%
Suburban	1374	51%
Reservation	1	0%



POLITICS

	<u>n</u>	<u>%</u>
Liberal	1832	69%
Moderate	561	21%
Conservative	67	3%
Apolitical	23	1%
Other	156	6%

***84 out of 109 (77%)
 Episcopal dioceses were
 represented in SG surveys**



Focus Group Demographics

This section provides the demographics for the data collected from seven focus groups and one interview. The focus groups were organized by role (participant, facilitator, organizer) and racial/ethnic self-identification (White or Person of Color (POC)). Nineteen participants, 12 facilitators, and seven organizers participated in these focus groups, for a total of 38 participants. One SG participant shared that they also had facilitated an IRC. Four facilitators who were interviewed had also served as circle organizers. Three were previous participants. Five organizers who participated in the focus groups had also served as facilitators, and two were previous participants.

		SG Participants (N=19)		SG Facilitators (N=12)		SG Organizers (N=7)	
		n	%	n	%	n	%
Type of SG Circle*	WWC	5	26%	5	42%	6	86%
	IRC	10	53%	9	75%	4	57%
	POCC	4	21%	1	8%	1	14%
Gender	Female	14	74%	11	92%	5	71%
	Male	4	21%	1	8%	2	29%
	Winkt�	1	5%				
Race & Ethnicity	American Indian/Alaska Native	2	11%				
	Asian/Pacific American	1	5%	1	8%		
	Black/African American	7	37%	3	25%	1	14%
	Hispanic/Latino American	2	11%	1	8%	6	86%
	White/European American	7	37%	5	42%		
Multiracial				2	17%		
Area in which live	Reservation/Tribal Trust	1	5%				
	Urban	6	32%	6	50%	3	43%
	Suburban	7	37%	5	42%	3	43%
	Rural/Township	5	26%	1	8%	1	14%
Dioceses Represented		8	100%	6	100%	7	100%

*Percentages do not total 100% as some facilitators and organizers had experiences with different types of circles.

 No respondents selected these categories.





Characteristics of Circles & Leadership



CIRCLE SIZE

10 - 12*

The average circle size for both participants and facilitators was 12.

Facilitators reported an average ideal circle size of 10 people, and participants reported an average ideal circle size of 12.

CIRCLE FREQUENCY



Most participants and facilitators participated in circles that met every two weeks (58%).

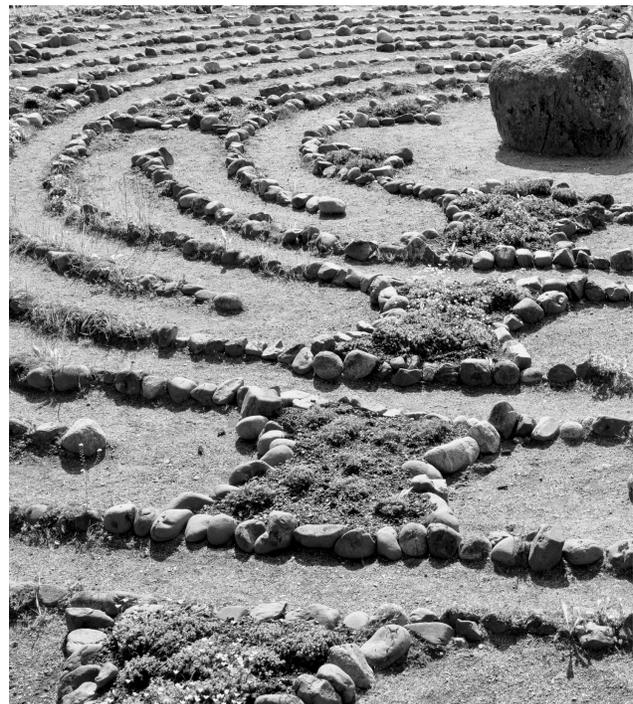
The preferred circle meeting frequency for both participants and facilitators was every two weeks (59%), followed by weekly (20%).

CIRCLE FORMAT



The vast majority of circle participants (91%) participated in SG using a digital platform (e.g., Zoom), 6% started in person and switched to a digital platform because of the COVID-19 pandemic, and 3% participated in person. Forty percent (40%) of participants would have preferred a hybrid format of SG (digital and in-person meetings), 37% wanted a digital-only structure, and 22% wanted an in-person-only design.

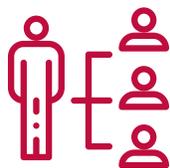
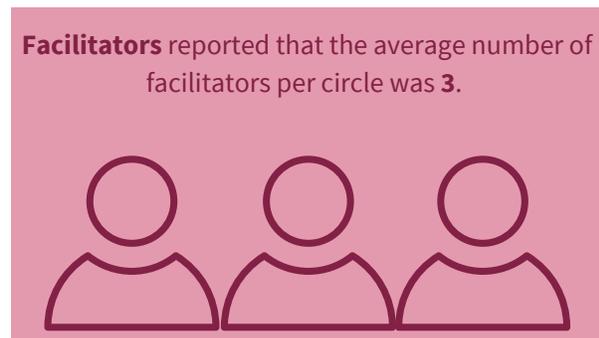
Facilitators had similar feelings about circle formats; 86% held their circle(s) via a digital platform. When asked about format preference, 36% of facilitators preferred a hybrid format, 37% a digital format (37%), and 27% an in-person format.



*There were no differences found when the data were examined by race/ethnicity.



NUMBER OF FACILITATORS



NUMBER OF CIRCLES FACILITATED

Facilitators reported facilitating an average of two circles. The minimum number of circles facilitated by a facilitator was one circle, and the maximum number of circles facilitated by a facilitator was 20.

RECRUITMENT OF FACILITATORS

SG circle organizers indicated how they recruit facilitators to lead SG circles. The majority (71%) of organizers solicited specific individuals to serve as facilitators. Twelve percent recruited their facilitators via multiple communication methods, and 17% had individuals volunteer to serve as facilitators for circles.

PAYMENT OF FACILITATORS

The vast majority of facilitators (90%) reported serving in a volunteer capacity for SG, whereas 10% were paid for their work as a facilitator. Most organizers (94%) responded that the church (or other institution) did not pay their SG facilitators. Four percent said that some of their facilitators were paid, while others were not. Three percent stated that they do pay their SG facilitators.



FOCUS GROUP FINDINGS

FINDING: Facilitators of color expressed being approached by church leadership to facilitate/co-facilitate SG circles—some felt this was due in part to their racial/ethnic identity.

"I was asked by a priest at my church to be a Sacred Ground co-facilitator... our congregation is fairly [W]hite so they were trying to find People of Color. I am half Hispanic, so I think that was part of why they asked me to be a facilitator."

-SG Facilitator of Color

FINDING: White facilitators were often approached by church leadership to facilitate SG; others were SG participants and then felt called to facilitate.

"Our rector and assistant rector approached me to be the lay leadership to form our Sacred Ground circles. I'm a co-facilitator on one of those circles."

-White SG Facilitator & Organizer

"I first heard about Sacred Ground when my rector asked if I would consider co-facilitating a group."

-White SG Facilitator

"The first circle, I was a participant and then afterwards a facilitator."

-White SG Participant & Facilitator

FINDING: Organizers and facilitators felt called to engage in anti-racism work; it was the combination of socio-political factors and learning about SG that led to their engagement as circle organizers.

"The precipitating factor was George Floyd's death. For me, it had been a long-simmering issue—the apparent unfairness that we see in how Americans are treated. And when George Floyd died, that was it. I guess the thing that was fortuitous was an email came into my box because of something I subscribed to that talked about this program and I thought, well, bingo, finally here's something I can actually do. So I went to my rector, and he was very supportive. Once all of the agreements were in place, we formed our first three circles."

-SG Organizer



Information on Organizers



NUMBER OF CIRCLES ORGANIZED

Organizers reported organizing an average of three circles. The minimum number of circles arranged was one circle, and the maximum number of circles arranged by an organizer was 12.

ORGANIZERS AS PARTICIPANTS/ FACILITATORS



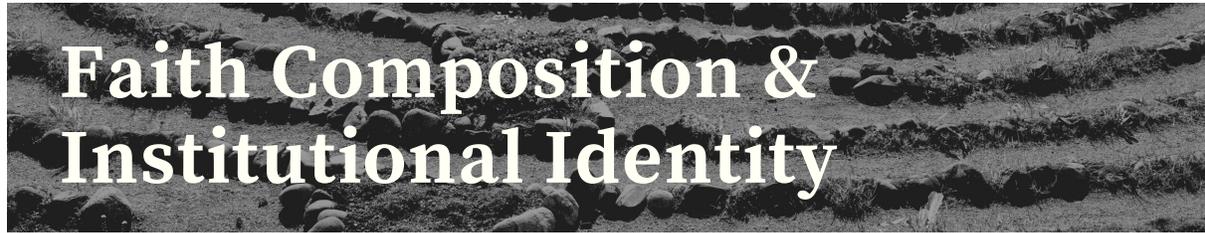
The vast majority of organizers reported participating in an SG circle (75%) and having facilitated one or more SG circles (81%).



PAYMENT OF ORGANIZERS

The majority of organizers (59%) reported engaging in circle organizing as a volunteer, 31% reported organizing SG circles as a part of their job for a church, and 4% did it as a part of their job for a diocese.





CIRCLE COMPOSITION BY RELIGIOUS AFFILIATION

We asked participants, facilitators, and organizers about the religious composition of their SG groups. Most of the groups consisted of members from their Episcopal congregations for all respondent categories.

	Participants		Facilitators		Organizers	
	n	%	n	%	n	%
Composed exclusively of your Episcopal congregation	1002	45%	217	43%	53	44%
Composed of members of several Episcopal congregations	691	31%	128	25%	35	29%
Composed of multi-denominational Christian participants	382	17%	107	21%	26	21%
Composed of multi-faith participants (can include "no-faith" members)	131	6%	53	10%	7	6%

HOSTING/ ORGANIZING SG CIRCLES

Overwhelmingly, SG participants (72%), facilitators (77%), and organizers (93%) reported that an Episcopal entity (congregation, diocese, or organization) hosted/organized their SG circle.

SUCCESS OF MULTI-DENOMINATIONAL / INTERFAITH CIRCLES

Of the 33 organizers who organized multi-denominational or interfaith circles, 45% felt that these circles "*worked extremely well*," and 55% thought that these circles "*worked very well*."

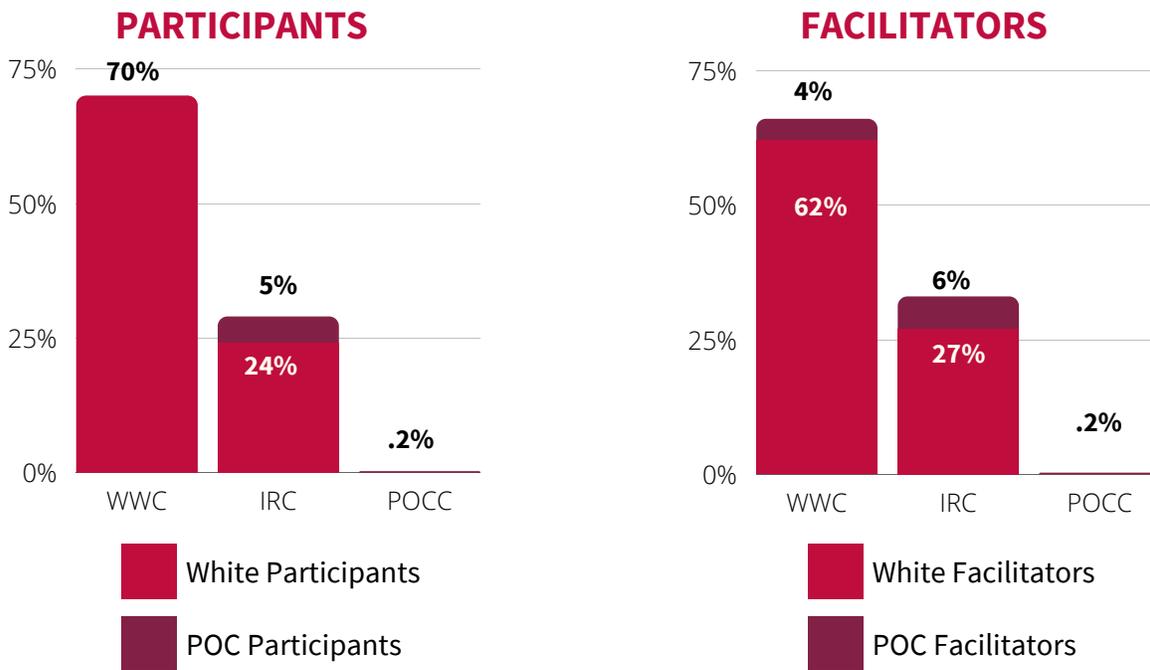
Organizers were asked to elaborate on their multi-denominational or interfaith circles: Of those who responded, relationships with the Catholic Church were mentioned; those experiences were generally described as "fruitful."

Types of Circles & Racial/Ethnic Composition

TYPE OF CIRCLE PARTICIPATED IN BY IDENTITY

We asked circle participants and facilitators about the types of circles they participated in/facilitated.

WWC = White Work Circle, IRC = Interracial Circle POCC = People of Color Circle



RACIAL MAKEUP OF IRC



Of the 2,233 participants who responded to these questions, 631 participants (480 White participants and 105 POC participants) identified participating in IRCs. Of those 631 participants, 93% reported that their IRCs were composed primarily of White participants, 7% said that their IRCs were about half White participants and half POC participants. Only two participants (one White, one POC) identified that their IRC was composed of mostly POC participants.

FOCUS GROUP FINDINGS

FINDING: Facilitators of color expressed that some of their IRCs did not represent the diversity of their congregation.

*"We have quite a few nationalities represented in our congregation, but within the actual Sacred Ground circles, there was not the amount of diversity we would have desired. I'm not sure why."
-SG Facilitator of Color*



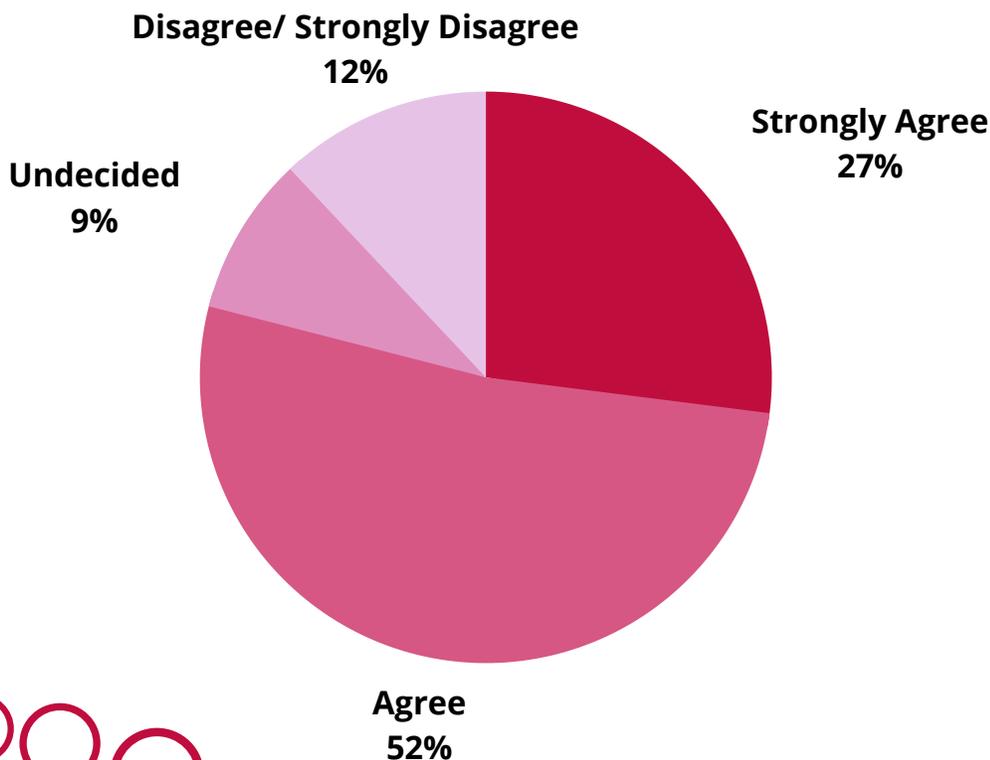
DISCERNMENT ABOUT THE TYPE OF CIRCLE TO HOLD

When asked if their congregation or other entity engaged in discernment about the type of circle to hold (WWC, IRC, POCC), 51% of facilitators and organizers stated that their congregations **did not** engage in discernment about the type of circle(s) to hold.



Of the 49% whose congregations **did** engage in a discernment process, 218 facilitators reported that they were a part of that process. The vast majority (79%) of facilitators and organizers whose congregations engaged in a discernment process felt that the discernment process was thoughtful and well done.

THE DISCERNMENT PROCESS WAS THOUGHTFUL & WELL DONE



FOCUS GROUP FINDINGS

FINDING: While some congregations/dioceses underwent a discernment process on the type of SG circle to hold, overwhelmingly, facilitators of color were not included in that process. If the circles were more evenly mixed with regard to race/ethnicity, facilitators were OK with not being included. If IRCs would not be racially/ethnically balanced, facilitators of color expressed a desire to be included in the discernment process.

"In my church, there was a discussion around whether or not the circles would be interracial or not. I don't believe that any of the facilitators were a part of that decision-making; that was done by priests and people who decided to run Sacred Ground. Our congregation is very [W]hite, so having People of Color be part of that discussion to decide would have been helpful.

...

They had several African American or Hispanic facilitators, but all of the people they were talking to in their circles were [W]hite. That, in particular, led to more tension than was potentially helpful in these conversations. If the person conducting the conversation was a Person of Color and [W]hite people are trying to investigate their feelings or talk openly about this, there is a wedge there."
-SG Facilitator of Color

FINDING: Organizers underwent a discernment about the type of circles to hold; this was a difficult process as organizers understood the curriculum was created for White people. Some organizers felt uncomfortable with only holding WWCs, especially when POC wanted to participate.

"We understood at the front end that this was a program developed for [W]hite people to confront our own whiteness. As we set up the facilitator training, we let that be clearly one of the markers, that this is for [W]hite people."
-SG Organizer

"I think if we had restricted [participation] and this is just the makeup of our diocese, it would have been more challenging for the People of Color to see the face of God in everyone because they would have been excluded. We chose to welcome everyone."
-SG Organizer

"I went through some decision-making or some discernment on the type of circle to have. I was nervous about, I guess, the dynamics. I was aware that the Sacred Ground program was intended or envisioned to bring [W]hite people up to speed on history. I was nervous about how [P]eople of [C]olor would feel in these discussions. But the rest of my organizing team, our rector, and a couple of other people that were called in to weigh in on the topic were perfectly comfortable; they didn't see any problem. So we forged ahead."
-SG Organizer

WHAT WORKED/DID NOT WORK ABOUT THE DISCERNMENT PROCESS

We asked facilitators and organizers to expand on what did and did not work well about the discernment process with regard to the type of circles to hold (WWC or IRC):

Best practices included:

- creating an anonymous survey to have any parishioner fill out who may be interested in participating in SG, and
- reaching out to involved POC members of the parish to get input on the type of circle to hold.

Some proceeded without giving much thought to the racial makeup of their circles. However, many took the time to discern what would be best for their context.

"When one is in a church body or diocese that is primarily [W]hite, it can be hard to reach out to [P]eople of [C]olor to ask what type of circle would be the best for them. I asked several people about it... In the future, I would do it through an anonymous survey that asks for preferences."

- SG Facilitator

"We appreciated the encouragement to consider an interracial vs. [W]hite work group. That was not an easy discernment to make, but the difficulty we had with it was revealing in a helpful way! The graciousness and the empowering tone of the materials was crucial to helping us with that discernment. If the materials had been more directive, I don't think our vestry would have felt as empowered to make a true discernment."

-SG Organizer





POLITICALLY DIVERSE CIRCLES

Of the 134 organizers who responded to the evaluation survey, only 27 (21%) intentionally organized politically diverse circles. The vast majority of these circles were WWCs (72%); the remaining 28% were IRCs. Most of these circles (65%) did not involve partnering with other churches, and 17 organizers (65%) indicated they felt they successfully created politically diverse circles. Out of the 27 organizers who had attempted to develop politically diverse circles, 93% would recommend holding politically diverse circles.

ECONOMICALLY DIVERSE CIRCLES

Of the 134 organizers who responded to the evaluation survey, only 16 (12%) had intentionally organized economically diverse circles. The vast majority of these circles were WWCs (67%); the remaining 33% were IRCs. Most of these circles (62%) did not include other congregations, and 14 organizers indicated they felt they successfully created economically diverse circles. Out of the 16 organizers who had attempted to create economically diverse circles, 94% would recommend holding economically diverse circles.



Organizers had a hard time finding conservative members to participate in SG. Those who did succeed in having politically diverse circles felt the need to temper the conversation to ensure it did not enter the political realm.

"More politically conservative people avoided the circles at first... We had some politically conservative members, and I would say that they were very quiet due to their minority status, even if we tried to draw them out. They were sometimes very provocative, and I'm not sure the small groups did a good job of working on ways to have civil discourse when provocative things are said...."

- SG Facilitator

FOCUS GROUP FINDINGS

FINDING: Facilitators expressed difficulties setting up politically diverse circles—often losing conservative members of their circles or feeling a shift in the circle dynamics by not wanting to alienate them.

"We may have been a little more politically diverse at the start but at the end, they all moved in the blue direction. In our church, we do have a range of ideological leanings. We deal with that in the same way that I think every other purple church has to. You love them so you don't want them to leave so you don't say things to make them angry."

-SG Facilitator

"We have a range of red and blue in our congregation. In our first circle, our rector took on the more conservative people in his group. What happened in that group, from what I know, one of them who's very conservative, tried to recreate what she thought should be discussed, and [the rector] had to steer her back into the curriculum. She even sent me an email to add something about Huck Finn. It was trying to manage someone who was very strong politically or conservative and managing their expectation of what that class was about. She ended up not staying. She kept making excuses after a while and didn't come back—I think because the curriculum wasn't what she thought it should be."

-SG Facilitator

NOTE: Focus group respondents used the terms "red," "blue," and "purple" in response to questions about political diversity. Those terms are not those of Indigena Consulting or The Episcopal Church.



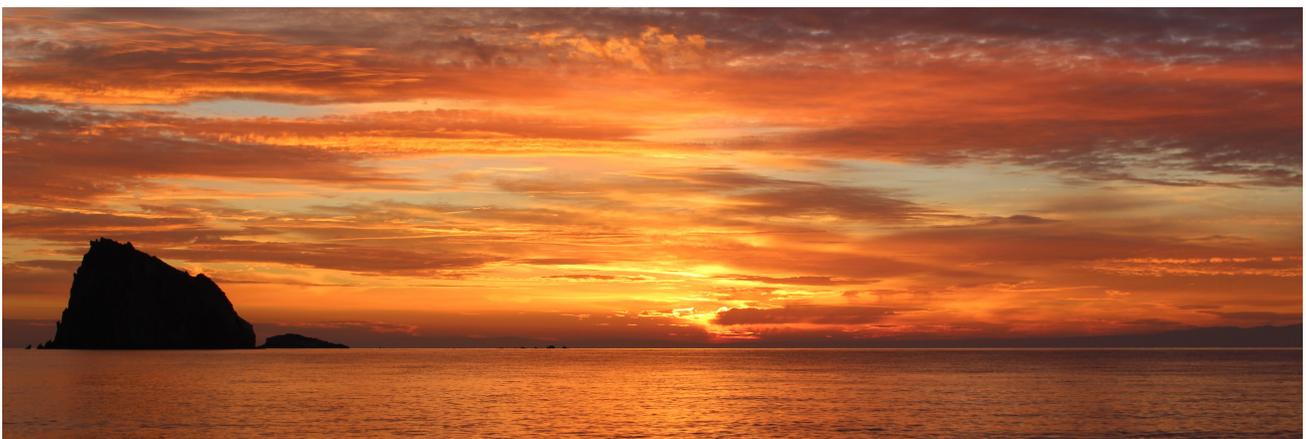
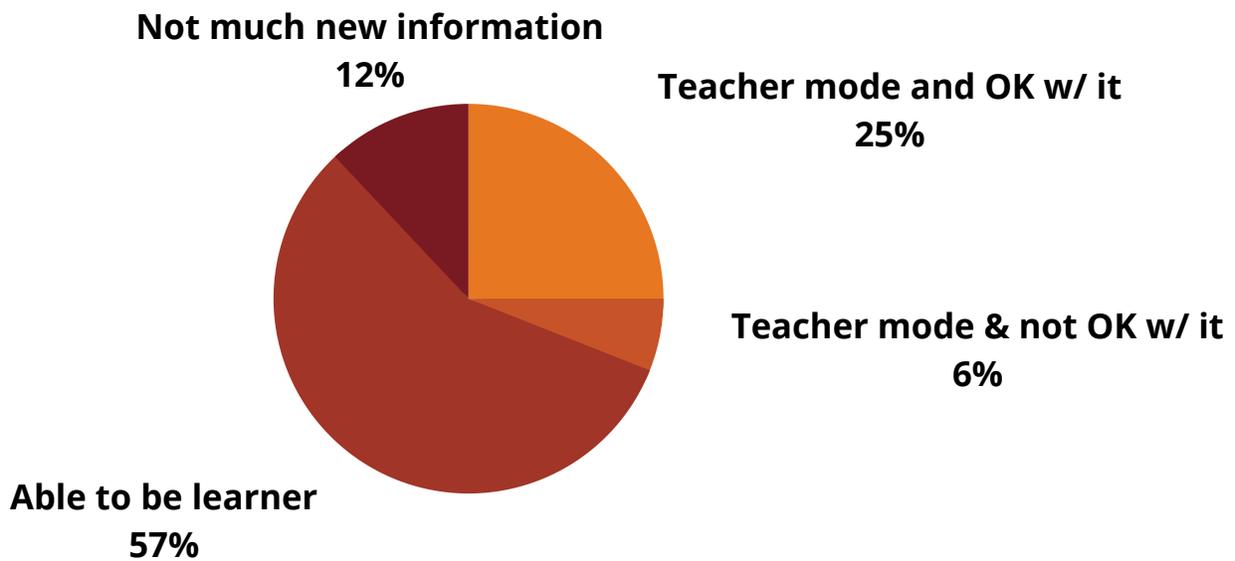


Circle Experiences & Satisfaction



POC PARTICIPANTS' EXPERIENCES IN IRC

Participants of color were asked to reflect on their experiences in IRCs and were able to check all that apply. The vast majority of participants of color (57%) felt they were able to be learners in their IRCs, while 12% thought they did not gain much new information. Twenty-five percent thought they were in teacher mode but reported they were OK with it, and 6% reported being in teacher mode and not being OK with it.



FOCUS GROUP FINDINGS

FINDING: Participants of color learned about SG primarily through their congregation and felt called to participate in various ways, including:

- wanting to understand White perspectives
- seeing this as a way to come together in light of the existence of political divisions in their churches
- wanting to support their parish's decision to offer the curriculum

"One of the questions that I asked at the end of last year was, 'if God was a God of justice, where is he in the midst of everything that's going on? Where is the church?' I'm not hearing the voice of the church, and I felt like the church should have been yelling and screaming... so when I heard about Sacred Ground... I just felt like this was an incredible opportunity to hear the voice of the church, to see what the voice was saying and what the voice was doing."

-SG Participant of Color

"I joined the Sacred Ground because I really wanted to see if I could... understand more of the mindset of [W]hite people who just were so angry. They've been angry for at least the previous eight years; oh, my God, they were so mad about everything. They seemed to feel so entitled, but they're scared to death of everything, especially the truth and of anything different, like people who look like me. I wanted to see if I could find out what was going on there."

-SG Participant of Color



"I decided to participate because I thought it was really important to bring this curriculum to our parish. The Cathedral is made up of a lot of really impactful, well-meaning individuals, but we do not have a lot of diversity. I figured it's one of those things where you can't complain about diversity if you're not willing to do something about it... and I wanted to be one of the voices at the table to kind of share those perspectives and be there and be present."

-SG Participant of Color

FINDING: White participants learned about SG primarily through their congregation. Many who participated in the focus groups had previous anti-racism training but felt the SG experience met or surpassed their expectations.

"[I heard about SG through] my parish. I was curious where people were, what the program was about, and how it would play out. I had personal reasons but also professional, vocational reasons to do it."

-White SG Participant

"I trained as a psychotherapist so there's much involved in keeping up to date and being absolutely sure to treat everyone equally. Even at that, boy, nothing compared to what I learned in this group."

-White SG Participant



"I spent many years as a university administrator and my area of work was equity and diversity. I have a lot of background. I found Sacred Ground compelling and engaging. I was happy to be back in a setting that made me think and work hard about these issues because I'm retired and have been for many years so it's easy to get lazy. Sacred Ground kept me from being lazy."

-White SG Participant

"I came [to SG] without any expectation except that it would get me thinking and reflecting more about racism... I had no idea what it was going to be, but it was completely compelling for me."

-White SG Participant



FINDING: Most participants of color did not have many expectations when they joined Sacred Ground, but overwhelmingly, they were pleased with the curriculum.

"I thought the curriculum was going to be a cakewalk. 'I know about racism, what can I learn in this process? I'm going to teach these other people about racism.' It was still a lot to learn, looking at the disparities in other groups, looking at the Native American experience, looking at how different immigrant groups have been treated in this country... looking at the church's role in that discrimination going back 300 and 400 years was just amazing. I think the curriculum, whether you are a former social justice warrior or a new social justice warrior, meets everyone and brings everyone up to speed at the same time."

-SG Participant of Color

FINDING: Some participants of color learned some things about themselves and their own experiences with race by participating in Sacred Ground.

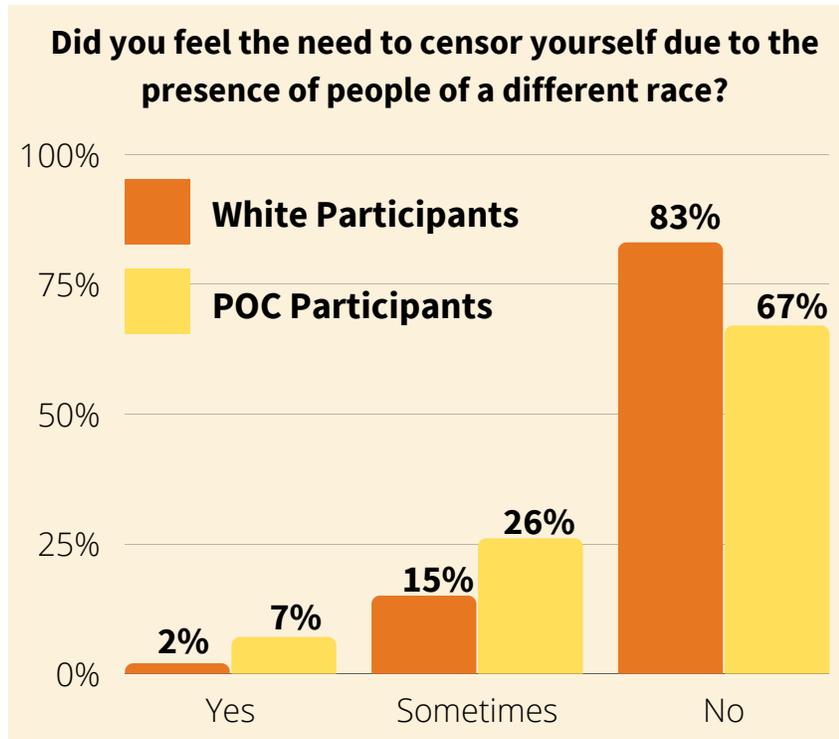
"The insights that I got during my circle came from diving deep into my own personal points of view and realizing and recognizing that I really grew up '[W]hite' and I'm [B]rown. It was hard, I think, for me to realize that. ...going in from one perspective I think was interesting and coming out of it with revelations in my own personal struggles."

-SG Participant of Color



NEED TO CENSOR ONESELF

White participants in IRCs were less likely than participants of color to report censoring themselves due to the presence of a person of a different race than themselves. When White participants in WWCs were asked about being able to share more freely because there were no participants of color, 32% of White participants in WWCs said "yes," 32% said "sometimes," and 36% said "no."



*"Hearing differing perspectives and differing life experiences was helpful. I did not 'censor' myself, and I was not walking on eggshells, but I was mindful that I did not want to add to the burden already carried by People of Color. I am not sure if caucus time by racial group would have been helpful in this regard or not."
- SG Participant*

CAUCUS TIME

Regarding caucus time by affinity group during IRCs, 89% of POC reported that they did not have caucus time. Twenty-nine percent of POC participants who did not have caucus time by racial groups reported that they wish they did. Eleven percent of POC participants reported that they did have caucus time and valued it.

Of the White participants who participated in IRCs, 95% reported not having caucus time by racial affinity group; of those participants, 16% wish they had the opportunity to caucus by affinity group. Four percent of White participants did have caucus time, and they valued it.

Facilitators who ran IRCs (n=172) were asked if they organized separate caucus time by racial affinity group:

- 81% reported that they did not arrange caucus time and it did not appear to be needed
- 16% reported that they did not organize it and it may have been beneficial
- 2% reported having caucus time by racial affinity groups

FOCUS GROUP FINDINGS

FINDING: Some participants of color held back to provide room for White participants to grow and absorb the information.

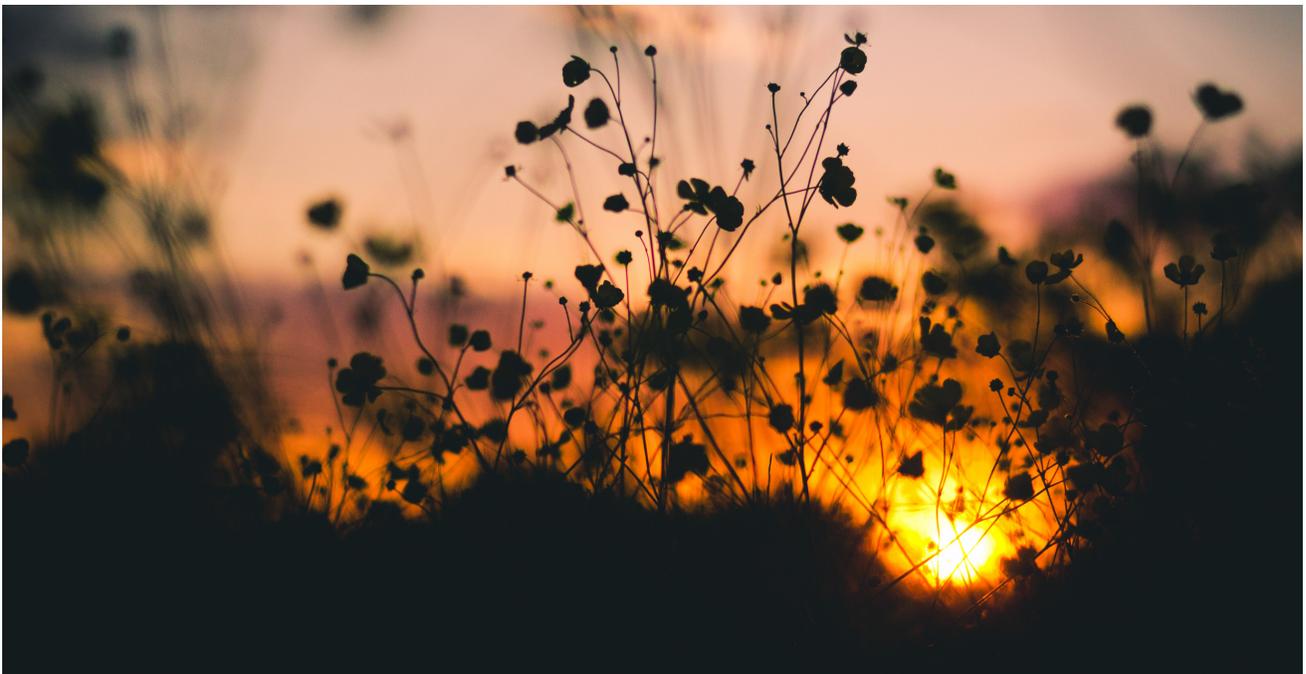
"He started the class angry. I knew that if I responded to him in anger, he would push back in anger, and nothing was going to be resolved. I bit my tongue a lot because there was so much anger and so much pushback as we talked about [W]hite privilege. I bit my tongue because many times I wanted to respond to him like, 'Wake up!' I sat quietly. He was going to do work in [SG]. I didn't want to do anything that was going to stifle that work that God was going to do in his life and his heart."

-SG Participant of Color

FINDING: Participants of color were shocked by White participants' unawareness of POC experiences and histories in the U.S.

"It was interesting when the class first started, to get so much pushback, and I would often say, 'Where does he live that he's not seeing this?' I think that was my response. 'This is my every day. How is he missing this?' And he would say something, and usually, I would say, 'But you have the privilege to overlook it, to ignore it, and we don't.'"

-SG Participant of Color

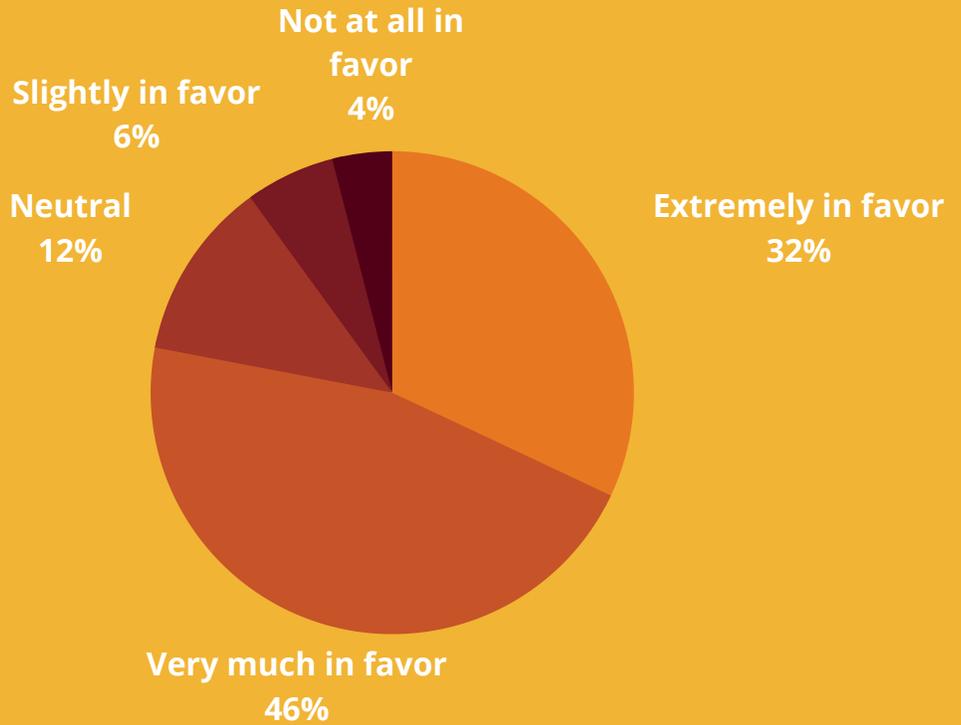


CIRCLE EXPERIENCES & SATISFACTION - SURVEY RESULTS

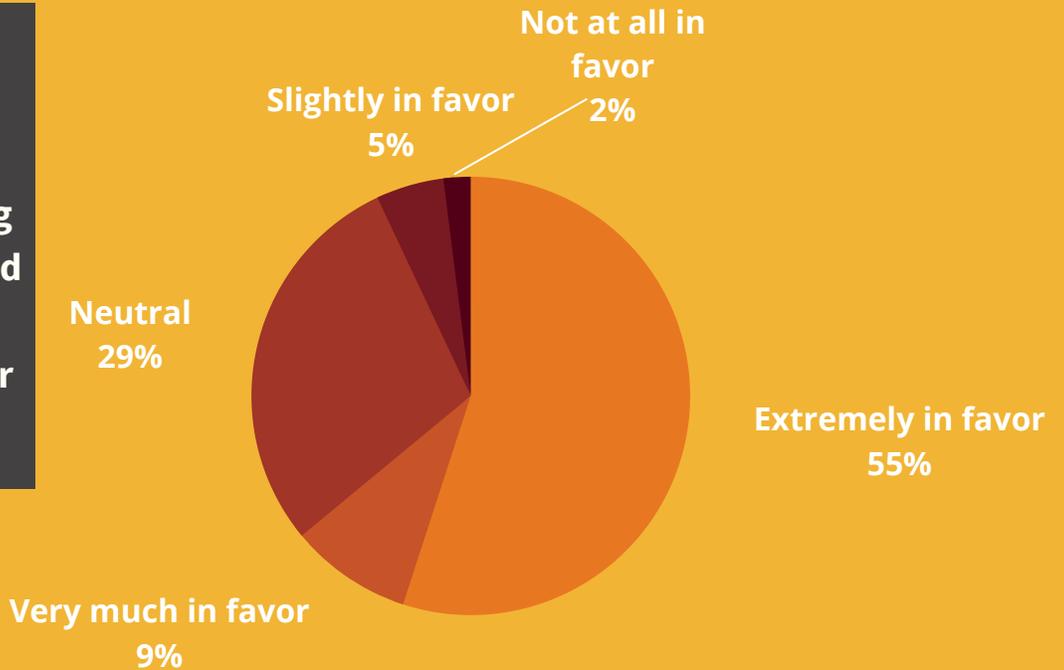
While SG was written primarily for use by White people in the spirit of building a stronger foundation for Whites to engage in ongoing interracial dialogue in other spaces, that does not mean that POC cannot benefit from it. **To better understand how to meet the needs of POC in SG**, we asked both circle participants of color and facilitators of color the following questions:

"Based on your experience, would you be in favor of... (check all that apply)."
[the four choices are listed in the grey boxes]

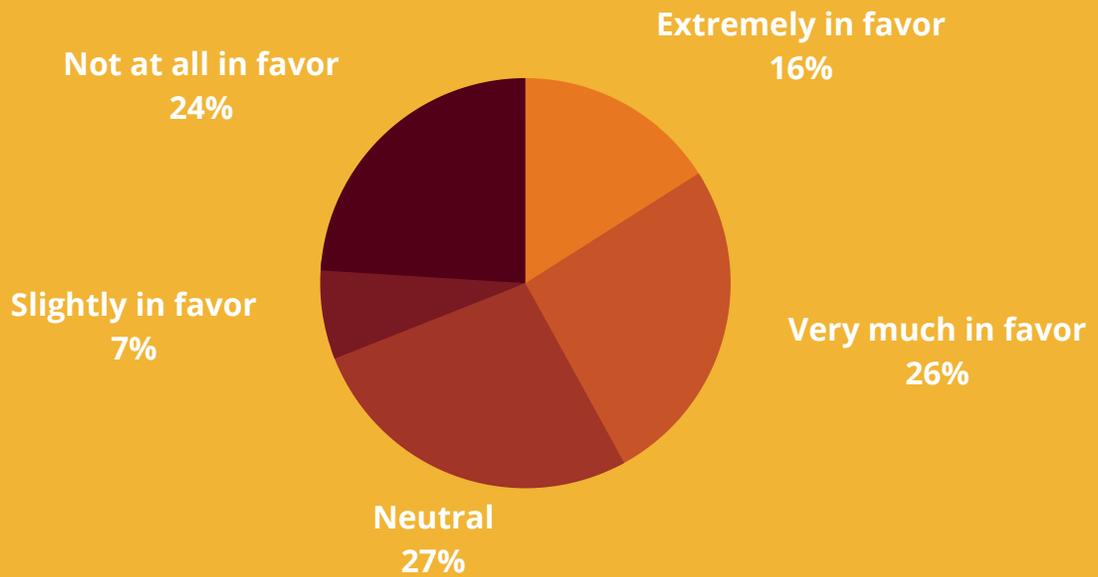
"...inviting People of Color to join an IRC and engage in SG as it is currently designed"



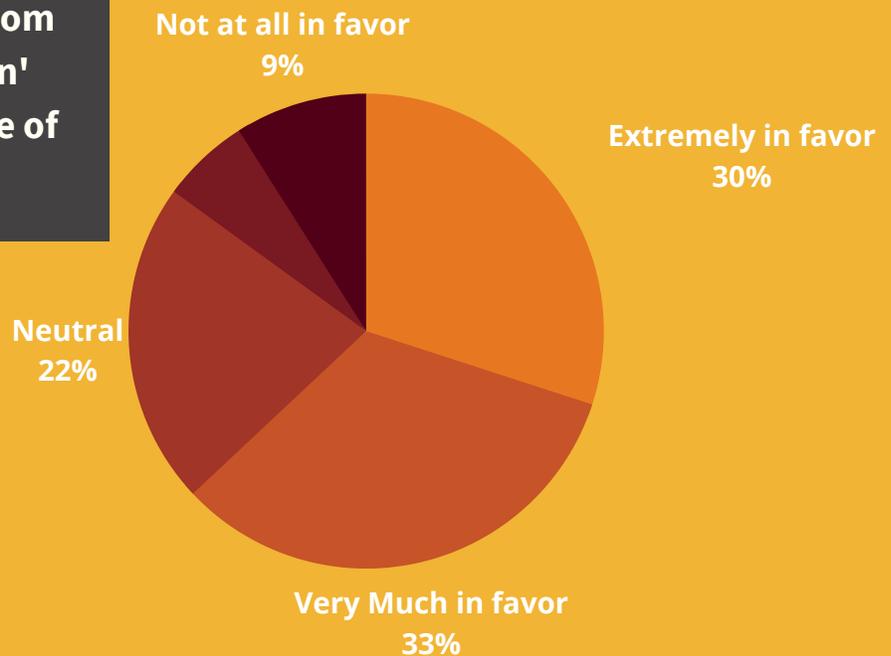
"...adding supplementary materials further addressing the healing needs of POC that could be woven into the existing curriculum for use in IRCs"



"...reworking/ adapting the curriculum to create a version that is designed by and for POC-only circles"



"...creating and expanding 'parallel process' workshops and dialogue tools for Episcopalians of Color (e.g., 'Healing from Internalized Oppression' workshop from the Office of Black Ministries)"



IMPORTANCE OF TYPES OF CIRCLES

PARTICIPANTS

We asked circle participants about the importance of having different circles (WWC, IRC, and POCC). Regardless of race, circle participants believed having each type of circle was important: 66% of White and 78% of POC participants thought that IRCs were critical, 49% of White and 50% of POC participants thought that WWCs were important, and 51% of White and 54% of POC participants thought that POCCs were important.

"Being in an Interracial Circle was a tremendous advantage of giving a much broader experience as we listened and shared with members of different ethnic and racial backgrounds. It was affirming that the sharing from the racially diverse members opened up feelings, reactions, and aspects of their life's journey to which we would never have been exposed or aware."
- SG Participant

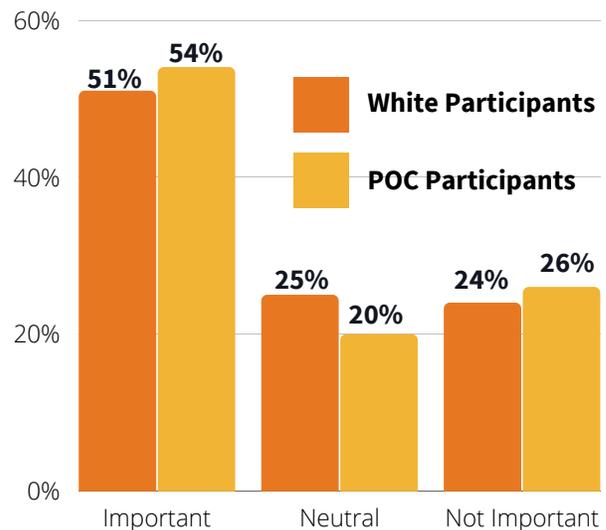
FACILITATORS

Seventy-three percent (73%) of facilitators felt that WWCs were either "very important" or "important," while 58% of facilitators felt that IRCs and POCCs are either "very important" or "important."

ORGANIZERS

The highest valuing of WWCs came from organizers; the vast majority of organizers (84%) felt that WWCs were either "very important" or "important." Regarding IRCs, 50% of organizers felt that they were either "very important" or "important." For POCCs, 52% of organizers thought they were either "very important" or "important."

IMPORTANCE OF POCCS*



*POCCs have not been officially recommended because a White woman wrote the curriculum; however, we wanted to capture the interest level in such circles.



FOCUS GROUP FINDINGS

FINDING: Overwhelmingly, participants of color thought it made sense to have Interracial Circles do this work, as learning could happen on both ends. Participants of color were generally not in favor of POCC SG circles.

"I think the interracial aspect definitely works. I think it works both ways. The curriculum definitely feels like it skews [W]hite, but I think that's because this work kind of needs to. The ah-ha moments that our [W]hite colleagues and fellow parishioners had in these sessions is also very instructive for [POC], I believe, because it takes out the deliberateness of racism and says, oh, wow, they really just didn't know this stuff."

-SG Participant of Color

"I think that we've learned that separate but equal does not really work at all..."

-SG Participant of Color

Finding: Participants of color did acknowledge that being in Interracial Circles can be taxing on People of Color, and supports should be in place to assist with that.

"I heard from other folks that being in the interracial groups can sometimes be a little exhausting or taxing for the [P]eople of [C]olor because if you're constantly explaining, constantly trying to defend a position or speak for the entire race, it's almost like you need a People of Color breakout group to kind of decompress."

-SG Participant of Color

Finding: Facilitators of color commented on POC participant experience in IRCs.



"People of Color would often say when they expressed an opinion, 'I'm speaking on my behalf, based on my experiences. I am not speaking for my race, which people often get confused about.' That was repeated often."

-SG Facilitator of Color

"I felt like everybody, they were honored to tell their story and have people interested in their stories, their backgrounds, their cultures."

-SG Facilitator of Color

Finding: Some facilitators of color expressed the importance of participating in SG and having People of Color at the table. It was acknowledged that some White participants may need a space where they can learn without fear—as long as there is a next step. Many facilitators of color believed POC participants could benefit from breakout groups.

"I recommend interracial [circles]. I think that's the only way to get to where we want to be; you've got to talk to each other. We can't stay in our affinity groups forever. What does that achieve?"

-SG Facilitator of Color

"...[T]his was the very first time a lot of [the participants] had ever talked about race. If there had been more People of Color in the group, [White participants] would have stayed silent... they would have felt like they were going to say something that would not be appreciated or would be seen as insensitive. They probably would have committed several microaggressions unknowingly. So I was almost glad it was mostly [W]hite people because it felt like they could do the work on their own and learn something about themselves without hurting People of Color. But, they needed a second step after Sacred Ground to take what they learned and interact interracially."

-SG Facilitator of Color

Finding: White facilitators and SG organizers saw value in having IRCs as they felt that was the path to reconciliation.

"I agree that interracial groups would be good because this is about racial reconciliation. Without the [P]erson of [C]olor's perspective, how do you really, truly get there?"

-SG Organizer

FINDING: Participants of color offered several recommendations for holding IRCs, including having co-facilitators (a POC and a White facilitator), having separate caucus time, not building IRCs with only one POC, and checking in with participants of color.

"If there are interracial groups, it's good to have co-facilitators, so you've got a [P]erson of [C]olor and a [W]hite person co-facilitating. One of the goals is to have people learn how to have these conversations with each other, take this back to their churches or groups that they're a part of, and have some experience with interracial discussions."

-SG Participant of Color

"If we do have [IRC}s], it would be nice if there was also space for [POC] to separate and talk. The only time that would be hard is if you're the only Person of Color in the group, and then you can't do that. [Our facilitator] would check in with me every once in a while and be like, "There was some stuff that was said; how do you feel about that?" Check in with me outside of the group, and that felt really helpful."

-SG Participant of Color

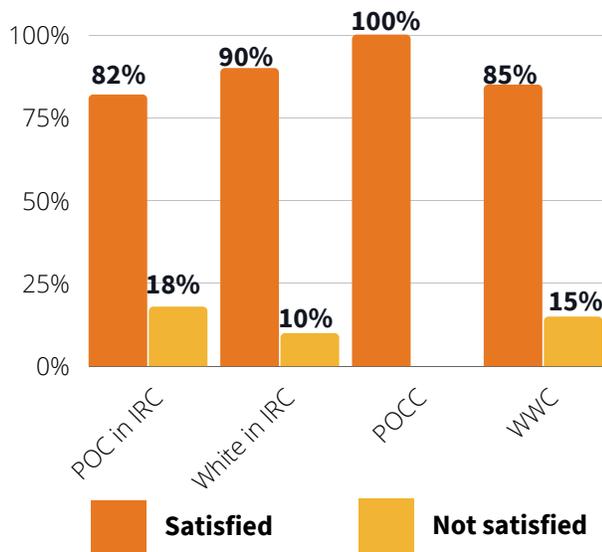
"In my diocese, we don't have many [P]eople of [C]olor.... I was the only Person of Color in my group. I always wish there was another Person of Color.... You don't want to be the only one, but it's OK if you have two because you can... support one another."

-SG Participant of Color

CIRCLE EXPERIENCES & SATISFACTION - SURVEY RESULTS

Generally, SG participants were highly satisfied with their SG experiences.

SATISFACTION WITH TYPE OF CIRCLE



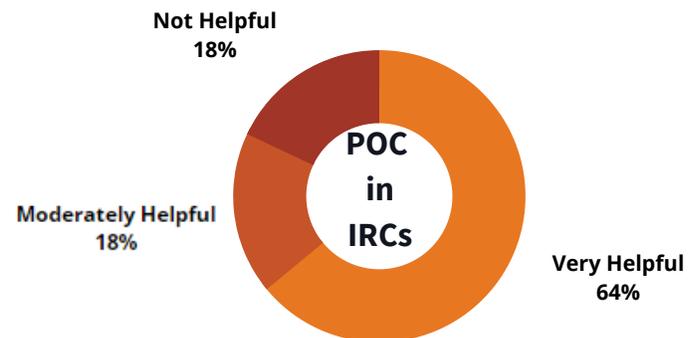
"I found participating in a [W]hite group helped me to focus on what I REALLY believe instead of how I wanted others who are different from me to see me."

- White SG participant



HELPFULNESS OF CIRCLE TYPE

When asked about the helpfulness of the type of circle they were in, most POC in IRCs found their circle type helpful (64%); the same was true for White participants in IRCs, where 78% found their circle type to be very helpful. However, only 47% of White participants in WWCs found their circle type to be very helpful, 41% found it moderately helpful, and 12% found their circle type to be not helpful.



SG participants were asked to expand on what worked well and what did not work well in their IRC. The vast majority of experiences shared came from participants in mostly White IRCs, with only one or two POC. For many respondents, the presence of POC was described as positive. However, these statements were qualified with not wanting to "burden" POC further by putting the onus on them for White participants to learn. POC shared that they often did a lot of the work for the good of the circle, rather than White participants doing "the work" themselves.

"Because our circle was mostly [W]hite with just a few [B]lack participants, it appeared to place pressure on our [B]lack participants. One person shared that she was exhausted after each meeting."

-SG Participant

Finding: White participants were split between wanting more diversity in their circles and appreciating the "safety" provided by WWCs. Participants who expressed a desire for more diversity also recognized that diversity was often lacking in their congregations and recognized that including People of Color in an IRC that was not racially balanced could be uncomfortable/harmful for participants of color.

"I was in a [W]hite circle. I think it could have been helpful to have had diversity with other people's experiences and so forth. But we don't have that at our church."

-White SG Participant

"I was in an all-[W]hite circle. There was a pretty broad range of people's experiences and knowledge. It would have been pretty uncomfortable for People of Color to deal with some folks coming to this knowledge and this realization for the first time about certain things. Likewise, for those folks who were having an awakening. To have a Person of Color in the group would have really, really impacted the [White participants'] ability to feel open and vulnerable about where they were at."

-White SG Participant



"I think the experience was definitely designed for [W]hite people. We benefited from being a [W]hite group so people could be totally honest or as totally honest as they wanted to be without any uneasiness of saying the wrong thing or 'I'm going to offend somebody' or doing that. Then you have to deal with that group dynamic."

-White SG Participant

"We had one Person of Color in my group. I almost feel like we selfishly learned more from her than she got from us. You could sense her discomfort in the beginning, but the group was such that we worked together so that every one of us had an opportunity to speak and grow. I feel like she got less out of it and it was really more for [W]hite people. I don't think [People of Color] get as much as we get from it, whatever the configuration of the group."

-White SG Participant



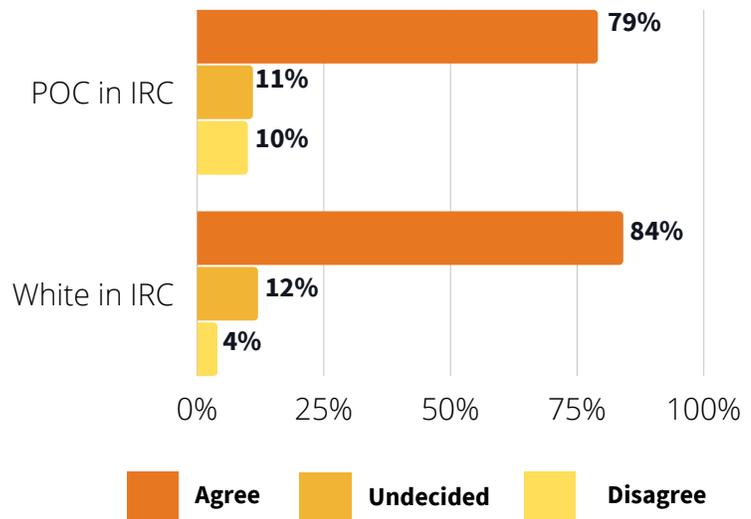
FACILITATORS EQUIPPED TO FACILITATE IRCs

FACILITATORS' OPINIONS OF THEMSELVES

Facilitators appeared to feel better equipped to facilitate IRCs that worked well for White participants than POC participants:

- 12% of facilitators "disagreed" or strongly disagreed, and 34% were unsure if they were sufficiently equipped to facilitate an IRC that worked well for POC; whereas,
- only 3% "disagreed" and 20% were unsure that they were sufficiently equipped to facilitate an IRC that worked well for White participants.

PARTICIPANTS' OPINIONS ON "IS YOUR FACILITATOR(S) EQUIPPED TO FACILITATE IRCs"



Facilitators were asked to expand on what worked well and what did not about facilitating IRCs. Facilitators shared that the IRCs they facilitated often comprised primarily White participants with one or two POC participants. Often they felt the group relied heavily on POC to have the emotional fortitude to have a conversation about race with the White participants. Many White facilitators did not feel equipped to hold space for POC participants and relied on the participants' emotional intelligence to proceed.

"I felt that the 'ask' from the People of Color was pretty big. They were gracious about sharing their perspectives but experienced some frustration when they realized that the hearts and minds of some in the group remained unchanged near the end of our sessions. There were some sharp exchanges, not exactly around color, but around political issues."
-SG Facilitator

Best practices articulated by those facilitating IRCs included:

- Ensuring that the co-facilitators represented the diversity of the group
- Meeting as a larger group, then breaking into smaller affinity groups
- Use intentionality when facilitating an IRC
- Create safe spaces for POC to participate and not just observe

"It seems to me, [W]hite facilitators need to be observant and respectful of the experiences and possible discomfort of POC, and to gently hold reverent space for them if they're entering a difficult place. I found that we three [W]hite facilitators needed to spend just a bit of extra time planning our discussion questions beforehand to ensure that we all kept in mind that the POC in our group was not accidentally excluded from the conversation."
-SG Facilitator

FOCUS GROUP FINDINGS

FINDING: Facilitators of color expressed several best practices and techniques to use when facilitating IRCs, including:

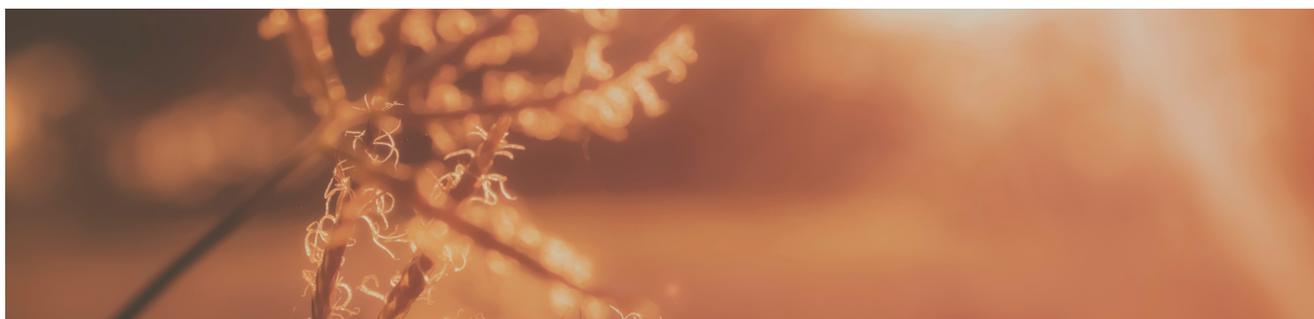
- the use of breakout groups
- allowing space for silence
- debriefing with participants of color after the group and with co-facilitators
- not forcing IRCs as that could be traumatizing for POC (e.g., ensuring balance in membership)

"As a facilitator who happens to be a Black woman, it's hard sometimes because it's weighty... it can create some tension. So I think affinity groups would have been very helpful."

-SG Facilitator of Color

"If the congregation is all [W]hite, trying to bring a couple of [P]eople of [C]olor into the conversation still makes it very stilted. If you can get it closer to 50/50, likely that would be a more productive conversation."

-SG Facilitator of Color



"Once the session was over, my co-facilitator and I stayed on the line and chatted to see if there was anything in particular that either of us was concerned about."

-SG Facilitator of Color

"We utilized breakout rooms for smaller discussions via Zoom, but those groups were not by racial affinity groups. It would be nice to think about if... we start interracially, and we might break out for discussions, and then we come back together again."

-SG Facilitator of Color

"When we first started, there was some silence by [W]hite participants. We let the silence run because we wanted them to know that this was their circle. This is an issue, not a [B]lack issue, mainly a [W]hite issue, and they have to talk about it. After a while, just letting silence run, people began to speak. Sometimes just being silent will give people the courage to speak up."

-SG Facilitator of Color



Other Considerations

HELPFULNESS OF RESOURCES FROM CHURCHWIDE OFFICE*

Overwhelmingly (95%), circle participants found the *Getting Started* materials extremely/very helpful. Only 5% of circle participants found the materials moderately helpful. Most facilitators and organizers felt the same, with 69% finding the *Getting Started* materials to be extremely/very helpful.

“I thought the preparatory materials were excellent. If anyone who is leading a group has experience in group leadership the preparatory materials are all you need to be able to lead a group. I appreciate it so much that this curriculum trusts the local users to be able to lead it.” - SG Organizer



OPINIONS ON FACILITATOR EFFECTIVENESS

When asked about their facilitator's effectiveness, 80% of POC in IRCs, 81% of White people in IRCs, and 84% of White people in WWCs found their facilitators extremely/very effective. Five percent of POC in IRCs, 2% of White people in IRCs, and 2% of White people in WWCs found their facilitators not to be effective.

When we looked at this by the identity of the facilitator, we found that facilitators of color rated their own overall effectiveness as extremely/very effective at a higher rate (66%) than White facilitators (57%).

FACILITATOR/ORGANIZER TRAINING & SUPPORT

Forty-two percent (42%) of facilitators strongly agreed/agreed with the statement that they need more facilitation training, 24% were undecided, and 33% disagreed/strongly disagreed.

Most facilitators (77%) reported attending webinars organized by the churchwide Sacred Ground staff; 48% of facilitators found these webinars extremely/very helpful, 40% found them moderately helpful, and 12% found them to be slightly helpful. Ninety percent (90%) of organizers attended the webinars, and 90% found them extremely to moderately helpful.

Some (47%) facilitators have participated in peer support circles to allow facilitators to check in, compare notes, troubleshoot complex topics, etc. Of those who participated in peer support circles (n=228), 92% found them extremely to moderately helpful. Of those who had not experienced peer support circles (n=248), 72% indicated that they would like to participate in them. Sixty percent (60%) of organizers indicated that they had support circles for their facilitators, and 75% found these extremely/very helpful.



*There were no differences found when the data were examined by race/ethnicity.

FOCUS GROUP FINDINGS

FINDING: Facilitators expressed several areas in which they could use support/training, including:

- creating a group where facilitators of color could support each other
- general facilitation skills and techniques
- training around difficult conversations around race/ethnicity

"I had not facilitated any group like this before, so I definitely would have liked some additional assistance before I had struck out. I definitely feel like there were moments where a participant said something, and it triggered something in me... but I couldn't articulate what it was, and so I could not call it out at the time."

-SG Facilitator of Color

"I would like to see a more formal kind of facilitator training. I'm a retired teacher and then there was another retired teacher, so we had three teachers who were pretty comfortable with facilitating. I would like to see something that people could kind of attend. Right in the beginning. I was like, well, are we not even supposed to say anything as facilitators? Are we not supposed to give our own opinion? I wasn't clear on any of that. So I would like to see something more specific on how to facilitate groups and what's acceptable and what's not in terms of a facilitator participating."

-White SG Facilitator

"I feel like I'm a pretty adept facilitator with strong emotional intelligence. I think those are essential qualities when talking about issues like this. I was disappointed that there wasn't enough training or orientation around some of those issues. They're really, really deep, emotional issues. We're coming together as people of faith and sharing these things. These are tender times, so I found myself frustrated around that. People were put in situations where they may not realize that was going to happen or they didn't know what would come up for them or they weren't prepped."

-White SG Facilitator



FINDING: Facilitators of color expressed feeling "triggered" during their groups, particularly when they were facilitating a WWC.

"The second circle was just me and I found some tension but the tension was coming from me. It came when we got to Session 8 when we were talking about divisions. The Katie Couric film where the [W]hite men had lost their jobs and what I had heard was, in that circle was, compassion for the men. I was triggered because there was no talk about the immigrants who had come in and taken their jobs at much less pay, willing to do the work. It was a group of [W]hite participants and I said, 'I feel triggered by this conversation.' None of them said anything, we kind of left it at that."

-SG Facilitator of Color

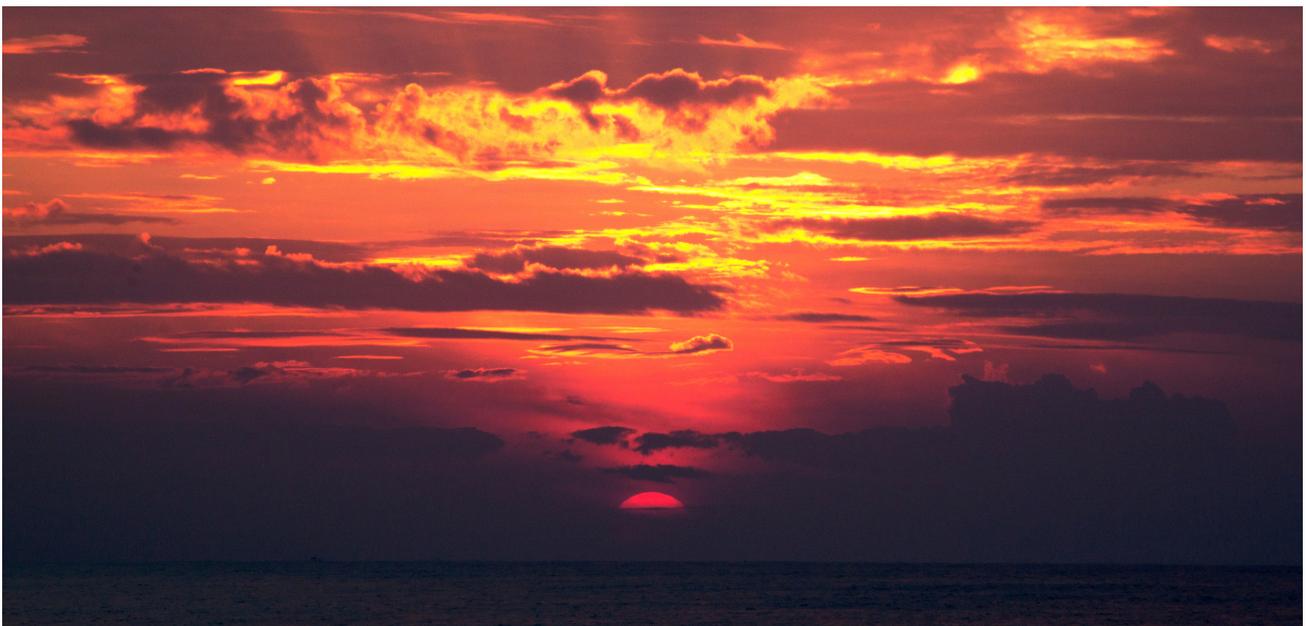


"As a [B]lack woman, you kind of get exhausted trying to answer. It sometimes can feel like an interrogation rather than a conversation... it's kind of a one-way..."

-SG Facilitator of Color

"What tended to be more triggering is, 'Well, I didn't know that.' 'I never knew that.' Or 'I can't imagine that.' Those are the things that were triggering me because I'm thinking, how could you not? But then I realized I've walked in the skin I'm in for 62 years, so our lived experiences are different."

-SG Facilitator of Color



IDEAS FOR ADDITIONAL TRAINING & SUPPORT

Facilitators and organizers were very thoughtful when thinking about additional training/materials that would be supportive of their facilitation of SG circles; some of those things include:

- how to draw people out during the discussions
- how to move the talks to a deeper level
- conflict management
- how to address when people do not feel comfortable with the material
- facilitation techniques and a chance to practice facilitating
- more scriptural options to explore
- how to facilitate via Zoom
- how to weave in current events
- how to bring in more "Black voices" when the circle is all White

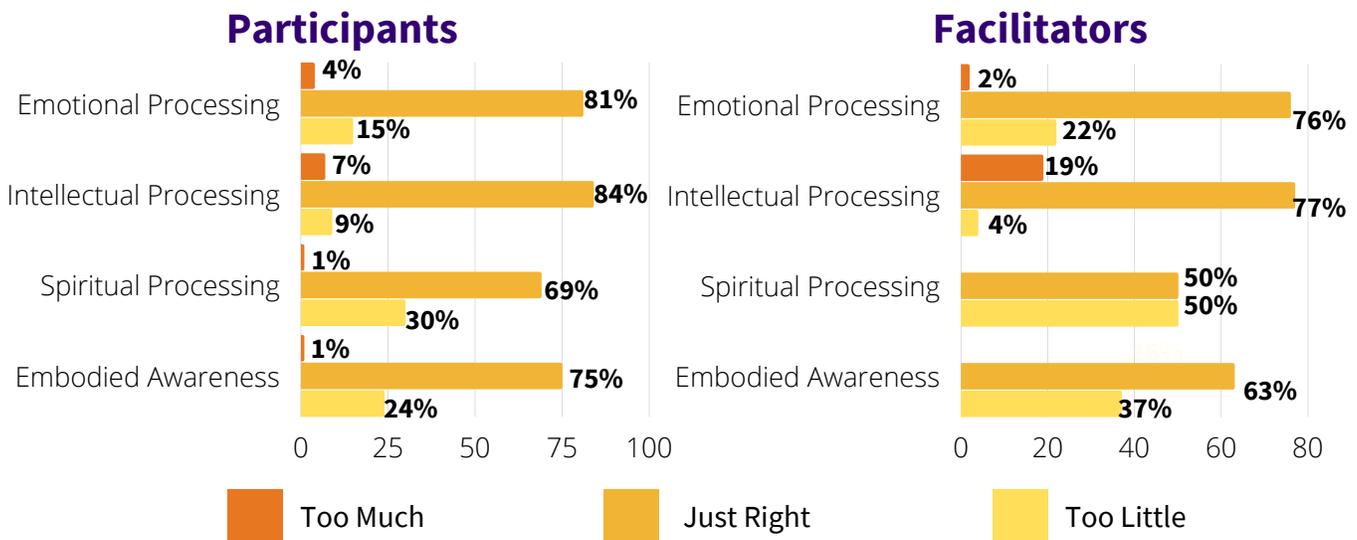


"The material I got on how to handle difficult questions/situations was very helpful and reassuring; if those could be more easily attainable (I had to search out whom to ask, then email a request), that would be more helpful. Also, maybe some short pieces on simply how to facilitate a group."
-SG Facilitator

"We would like to have Sacred Circles on many levels of participation—beginner, advanced beginner, intermediate, advanced. To build on the first year and to engage program graduates in the education of following classes."
-SG Facilitator

TYPES OF PROCESSING*

Circle participants and facilitators were asked to rate their satisfaction with the focus of their circle(s) on the following levels: emotional processing, intellectual processing, spiritual processing, and embodied awareness.



*There were no differences found when the data were examined by race/ethnicity.

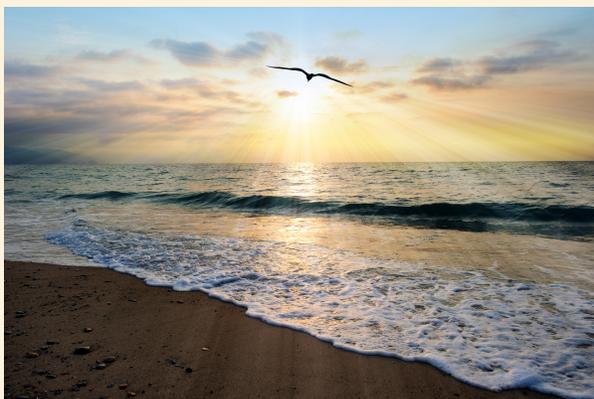
FOCUS GROUP FINDINGS

FINDING: Participants articulated a disappointment in the lack of spiritual processing during their SG experiences.

"My biggest ambivalence about Sacred Ground is the lack of theological and spiritual resources and tools for how to move ahead on this stuff because education is necessary; it's just not sufficient. Much of what we learned in Sacred Ground should be in high school curriculums. And it is in high school curriculums; it's Civics, right? I came away with much less sense of how the church stands with these problems. What it means to be baptized and handle these problems. We never talked about our baptismal vows; we never talked about Genesis 1, we never talked about Galatians 3:23. To me, for the church to put its effort and emphasis behind a program, there's got to be more scripture, there's got to be more theology. We need to attack this problem as baptized people."

-White SG Participant

NOTE: There is a religious resources page on the website. However, facilitators may miss it because it is located in a separate section from the session-by-session curriculum. It is recommended that the religious resources be made more visible or added to the session-by-session curriculum.



"That was my disappointment. Why are we not talking about baptism and the Bible or even just the church's history with this stuff more than the emphasis on the U.S. Government or something?"

-White SG Participant

"I think there is some work to be done with how to make Sacred Ground more spiritually formative. I'd like to see more weaving of scripture and baptismal vows throughout it and making it a bit more of a spiritual journey than a history lesson."

-White SG Participant

FOCUS GROUP FINDINGS

FINDING: Facilitators wanted to move SG participants away from intellectual processing and more toward emotional and spiritual processing. There was an acknowledgment that this is not an easy task and is an area for additional training.

"We made it clear from the very beginning that this was not intellectual. It's about heart. It has to be a transformation from the inside, and so we start with some silence and a reading. We have a candle. If someone starts saying something intellectually, we often say, so tell us where your heart is in that. Constantly drawing back and constantly reminding everyone that the Holy Spirit is guiding us through it all."

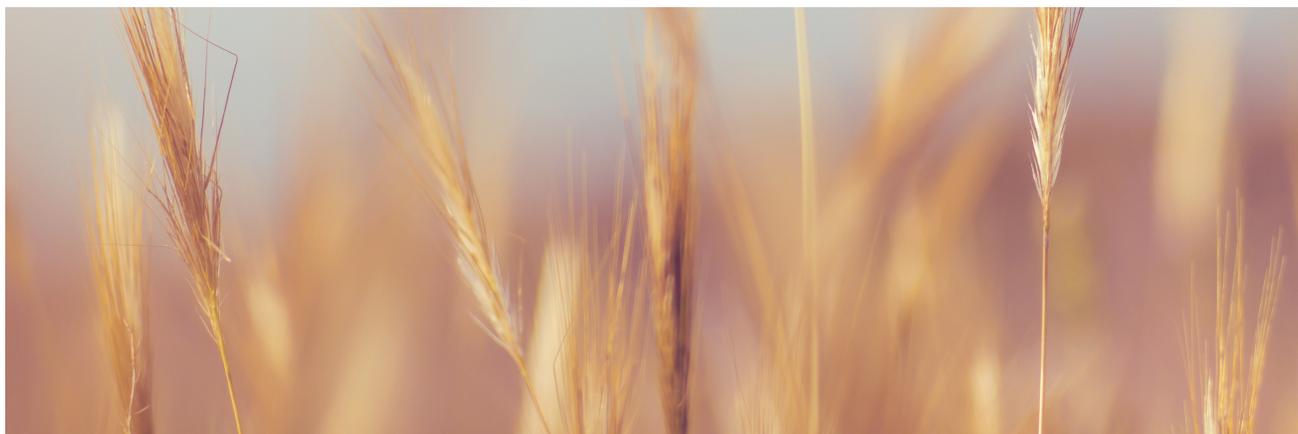
-White SG Facilitator

"This spiritual path is very intense and intentional. I am gifted with a group of people to work with, so my spiritual journey is fed in this work. If you ask a [W]hite person why they're doing this, is a very compelling question. It's one that I'm always asking myself. I'm finding that more deeply; I realize this is intentional holy work."

-White SG Facilitator

"The curriculum is intellectual, and having to tease out the emotional is an important part of the facilitation. 'How did that make you feel?' is the kind of question I use. The spiritual, that's a difficult one, and I think having co-facilitated with clergy, they are given obvious permission. Clergy can pray with them with more... not with credibility but to have a clergy person, there is to have some skills of moving the curriculum into the spiritual. Their capacity as an ordained priest gives them a different persona to the group."

-White SG Facilitator



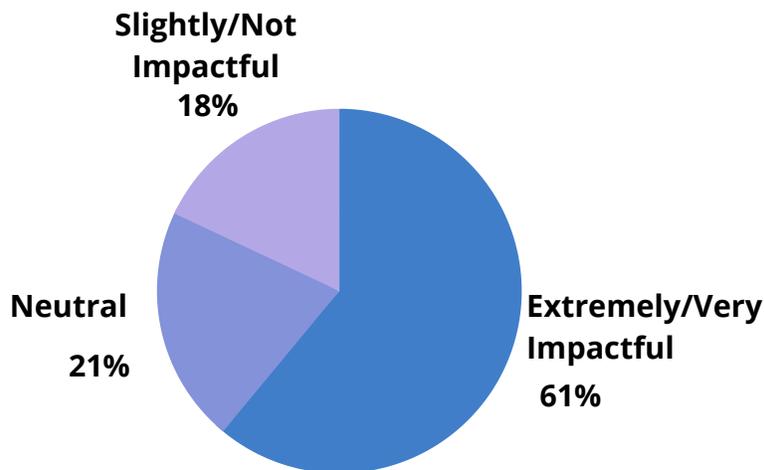


Impacts



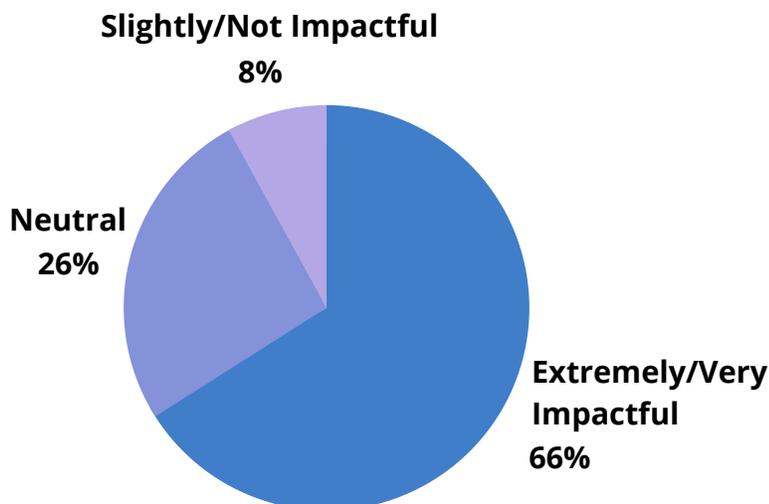
Circle participants were asked to describe the transformative effect/impact of participating in Sacred Ground. Most circle participants, regardless of race, found Sacred Ground to be extremely/very transformative/impactful (66% of White participants and 61% of POC participants).

TRANSFORMATION/IMPACT OF SG FOR POC PARTICIPANTS



When we looked at how impactful or transformative SG was by gender, we see some gender differences. Sixty-eight percent of women and 55% of men found SG to be extremely/very transformative/impactful, 24% of women and 30% of men were neutral on its impact, and 8% of women and 14% of men did not find SG to be transformative or impactful.

TRANSFORMATION/IMPACT OF SG FOR WHITE PARTICIPANTS

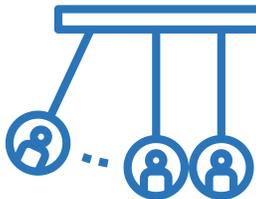


"I have had multiple parishioners share that Sacred Ground was the most meaningful experience they had during the pandemic. Several folks continue to talk about how this work impacts our church, including as we go through a rector transition. I am hopeful that this process will make parishioners more receptive to BIPOC candidates AND able to receive folks in an anti-racist way, free of microaggressions."
-SG Organizer

IMPACT OF SG - SURVEY RESULTS

Differences also emerged when we looked at the impact of the SG experience for participants based on their political affiliation. Those who identified as moderates or liberals indicated at higher rates (66%) that they felt SG was extremely/very transformative/impactful (compared to 46% of participants who identify as apolitical and 52% of participants who identify as conservative).

	Extremely/Very Transformative/ Impactful		Neutral		Not Transformative/ Impactful		Total
	n	%	n	%	n	%	n
Apolitical	11	46%	12	50%	1	4%	24
Conservative	33	52%	25	40%	5	8%	63
Moderate	311	66%	119	25%	43	9%	473
Liberal	955	66.6%	355	24.8%	123	8.6%	1433



We asked facilitators and organizers, "What has been the impact of Sacred Ground on your congregation/organization/deanery/diocese as a whole?" Eighty percent reported that the impact has been positive, and 20% reported that the impact was neither negative nor positive.

Organizers were asked to elaborate on SG's impact, and the answers spanned from inspiring inactive folks to action to moving an entire congregation to engage in local social justice work. 26%

"We are in a yearlong process of actively taking on Becoming Beloved Community and have engaged in many ways. I think that even those who didn't participate in Sacred Ground were impacted as they noted the materials we were studying and heard about it from others."

-SG Organizer

"Participants have expressed improvement in their knowledge base and their ability to talk about racism with others. After time to absorb and process, many expressed a desire for the circles to come together to discuss what to do next, both in the congregation and in the wider community."

-SG Organizer

"It has helped us take action on racial justice, not just preach about it."

- SG Organizer

CHURCH LEADERSHIP SG PARTICIPATION

80% of organizers reported that their congregational leadership has made the decision to go through SG.



FOCUS GROUP FINDINGS

FINDING: Many participants felt uncertain about what to do next after completing the curriculum. Some were in groups that took it upon themselves to actionize Sacred Ground; others would like some suggestions on how they could do that.

"Our biggest question that came out of our meeting of the original Sacred Ground is OK, what's next? We've heard a lot of stuff, we've seen a lot of stuff and in most cases, we heard it before, so now, when this program is done, where's it going to go from there? What can we do to effect change?"

-SG Participant of Color

"I really would have appreciated a little bit more focus toward the end on what are you going to do now? We can talk about what we're going to do individually. I would like some intentional conversations about what use you can make of this process that you just went through in your diocese or your church, or both? Forcing us to have that conversation."

-SG Participant of Color

"It's kind of the Episcopalian way, and [W]hite people's way, to get lots of education and then do nothing except throw money at stuff. I'm exhausted with that. I'm struggling to figure out, do we just have a committee, Ministry for Racial Justice and Healing that's just going to talk and write documents and blah, blah, blah, blah. It's encouraging that we're hiring a Minister of Social Justice for the diocese but where's the going out and doing?"

-White SG Participant

Notable Quote: The following quote was not a widely voiced opinion but is noteworthy given the acknowledgment of the privilege one has to partake in the SG curriculum and the space to explore difficult topics. This participant was also left with wanting direction on how to actionize what was learned.

"I think this project, of [W]hite people educating themselves, well, that's an infinite privilege, right? It becomes itself a bit of [W]hite privilege that we can lead ourselves in education and inform ourselves. And in a certain way, that worries me. I learned new stuff in Sacred Ground, but did I learn something that will make a huge difference? It's kind of like the breadth is learned, but I'm not sure I left with much better of an idea of how to move forward."

-White SG Participant

"I'm on pause after Sacred Ground even though I feel compelled to do something... I think we all have other things getting in the way right now because we have to get those ducks in a row first. For me, I don't want that fire to die out. I guess maybe I'm lazy and hoping someone else will say, 'we need you to do this.'"

-White SG Participant

Finding: Facilitators often dealt with the question, "What do we do next?" Some facilitators have been successful at turning SG into action; others have not been able to do so.

"The impact partly has been, 'what do we do next? OK, I've got all this information; I understand the situation a little bit better than I did; what can I do?'"

-White SG Facilitator

"We started Sacred Ground In Action, a three-pronged approach. We're doing monthly town halls to talk about current issues. We are adding many resources to our website, like [B]lack businesses to support. The third part is trying to keep the Sacred Ground going with new groups of people. But I would say that for every Sacred Ground group that we have, maybe 20 to 30% of the participants are interested in continuing forward and doing additional work."

-SG Facilitator of Color



"We participated in voter registration, writing postcards encouraging people to vote, we have had conversations with our Commonwealth attorney about policing in our districts."

-SG Facilitator of Color

"The main thing that I have seen people do is to speak up and stop being silent when they hear conversations.

And I think that's a huge thing, especially in the very polite Midwest, the very polite South; it's a big thing to step out of your comfort zone and speak up."

-White SG Facilitator

"Our whole group wished there was more, with the priority being, having those divisive conversations not be divisive but how do you really talk to people that you're speaking very differently with."

-Facilitator of Color

"When it was over, no one really suggested that they wanted to keep going or they wanted to keep meeting. It felt very much like, 'Oh, we did that work, chapter closed, moving on,' which was a little bit discouraging to me. I certainly hoped we'd have more people that were interested in continuing the work."

-SG Facilitator of Color

SPECIFIC IMPACT OF SG CURRICULUM & CIRCLE EXPERIENCE

We asked participants and facilitators to rate the degree to which they agree with the following statements about the SG curriculum and the SG circle experience. There were some differences in responses by identity as a Person of Color vs. White. For instance, we saw a 10% or larger difference with regard to agreement on:

- "Helped shift my awareness beyond Black/White issues" (79% POC participants vs. 89% White participants)
- "Created more empathy toward people in racial/ethnic groups other than my own" (76% POC participants vs. 88% White participants)

	All Participants		All Facilitators	
	#	%	#	%
Taught me history I didn't know				
Agree	1995	94%	470	99%
Neutral	68	3%	2	0.5%
Disagree	59	3%	2	0.5%
Inspired me to dig further into my family history	#	%	#	%
Agree	1217	58%	420	89%
Neutral	649	31%	46	10%
Disagree	239	11%	5	1%
Deepened my understanding of construction of whiteness in US history	#	%	#	%
Agree	1985	94%	464	98%
Neutral	86	4%	3	1%
Disagree	49	2%	4	1%
Deepened my understanding of racism in US history	#	%	#	%
Agree	2002	94%	470	99%
Neutral	69	3%	2	0.5%
Disagree	50	2%	2	0.5%
Help shift my awareness beyond Black/White issues	#	%	#	%
Agree	1885	89%	444	94.5%
Neutral	163	8%	23	5%
Disagree	68	3%	1	0.5%
Raised my awareness of how class issues intersect with race issues	#	%	#	%
Agree	1869	88%	434	92%
Neutral	177	8%	27	6%
Disagree	74	4%	10	2%
Created more empathy towards people in racial/ethnic groups than my own	#	%	#	%
Agree	1854	88%	451	96%
Neutral	198	9%	15	3%
Disagree	59	3%	5	1%

IMPACT OF SG - SURVEY RESULTS

Differences in responses by identity by greater than 10 percentage points with regard to agreement included:

- "Increased my capacity to contribute to healthy cross-racial collaboration" (74% POC facilitators vs. 86% White facilitators), and
- "Increased my desire for cross-racial relationships" (72% POC participants vs. 84% White participants).

	All Participants		All Facilitators	
	#	%	#	%
Created more empathy towards people in political groups other than my own				
Agree	932	45%	243	52%
Neutral	811	39%	165	35%
Disagree	327	16%	61	13%
Deepened my sense of calling/Christian vocation/spirituality to pursue racial healing and justice (or Becoming Beloved Community)	#	%	#	%
Agree	1699	82%	404	86%
Neutral	278	13%	56	12%
Disagree	94	5%	12	2%
Circle provided a deeper sense of connection, relationship, and/or community	#	%	#	%
Agree	1562	78%	380	90%
Neutral	340	17%	37	9%
Disagree	96	5%	6	1%
Increased my capacity to contribute to healthy cross-racial collaboration	#	%	#	%
Agree	1523	73%	357	86%
Neutral	443	21%	93	20%
Disagree	108	5%	20	4%
Increased my desire for cross-racial relationships	#	%	#	%
Agree	1734	84%	430	91%
Neutral	294	14%	33	7%
Disagree	44	2%	11	2%
Increased my emotional capacity for this kind of dialogue and reparative work	#	%	#	%
Agree	1739	84%	410	87%
Neutral	254	12%	51	11%
Disagree	77	4%	12	2%
Increased my motivation to take action towards racial justice	#	%	#	%
Agree	1777	86%	422	91%
Neutral	234	11%	35	7%
Disagree	51	3%	9	2%
Provided a personally healing experience	#	%	#	%
Agree	911	45%	271	58%
Neutral	847	41%	164	35%
Disagree	283	14%	29	6%

ACTION STEPS SG HAS LED TO

Circle participants were provided with a list of 18 possible actions their SG experience may have led to, including an "Other" option. Participants were able to select all that applied. Ninety-three percent of participants took at least one action step.

The percentages of SG participants who took particular action steps based on their SG experience:

Number of action steps selected	%
0 action steps selected	7%
1-5 total action steps selected	68%
6-10 total action steps selected	23%
11-15 total action steps selected	2%

Below is the list of actions that SG participants could select from and the percentage of respondents who took each action, in order of frequency

Action Steps that SG experience has led participants to:	n	%
I have engaged in further education and awareness (books, classes, films, etc.)	1523	68%
I'm doing small but important everyday things a little differently (e.g., getting to know a neighbor in a new way)	1236	55%
I've recommended to a white person/people I know that they join a circle	1079	48%
I have sought to learn more about Becoming Beloved Community, the Episcopal Church's long-term commitment to racial reconciliation, healing and justice	805	36%
I've initiated racial reckoning or healing conversations in my family	709	32%
I've gotten involved individually in some form of racial justice/repair	560	25%
I've done charitable giving I wouldn't have done otherwise	447	20%
Our circle is continuing to meet	424	19%
I have taken part in anti-racism or dismantling racism training	401	18%
I've initiated anti-racism conversations/action in my workplace	293	13%
Other	282	13%
Our circle has gotten involved in some form of racial justice/repair	193	9%
I've recommended to a Person/People of Color I know that they join a circle	171	8%
Our circle has initiated or joined truth-telling about our congregation's (or other entity's) racial history	175	8%
I've played a key role in the creation of new circles in our congregation and/or our partners'	153	7%
I've become a Sacred Ground facilitator	155	7%
Our circle has initiated or joined truth-telling about our wider community's racial history	147	7%
If you participated in a White Work circle, your circle at some point entered into accountable relationships with People of Color	81	4%

Most participants (86%) reported: an "increased motivation to take action towards racial justice." The vast majority of SG participants (68%) reported engaging in further education and awareness around race and racism; 36% sought to learn more about Becoming Beloved Community. One hundred and fifty-five participants have gone on to become SG facilitators. Action steps that are arguably riskier and more difficult (e.g., truth-telling about the congregation or community's racial history) were less frequently undertaken than those that are less difficult (e.g., further reading). The least reported action taken was entering into accountable relationships with People of Color (4%). This provides an opportunity for the SG team and facilitators to better equip White participants to build these relationships with People of Color.

In our focus groups, we heard multiple times that SG participants and facilitators wanted assistance with turning to action upon completing SG. Requests for guidance are often an indication that there is a desire to take difficult next steps, but that help is needed in order to overcome obstacles such as fear, and the sense of "We don't know what to do."

"Resources from the National Church would be appreciated because it covers many areas. If there were a menu, a church that felt slightly nervous could choose an action item that would be very helpful."

-White SG Facilitator



ACCOUNTABLE RELATIONSHIPS WITH POC

We asked participants, facilitators, and organizers who had created accountable relationships with POC to elaborate on these relationships that they have entered into:

- Participants - Reported engaging in more personal acts of accountability after participating in SG, whether extending a relationship with POC in their neighborhood or engaging in local action.
- Facilitators - Reported reaching out to local POC leaders in their communities to make more robust relationships between their church and the organizations. This included initiating conversations with deaneries and dioceses and becoming involved with secular community-based organizations.
- Organizers - Reported reaching out to churches with larger congregations of People of Color to engage in further connections and accountability.

"Our group is getting our parish involved with the HOPE program that a parish nearby runs. It is a church primarily with People of Color. We are also getting Kairos back up and running (pending permissions due to the pandemic)."

-SG Participant

"[The SG] experience deepened this... An interracial friendship group that meets once a month to discuss racial issues, personal social relationships stemming from activism, having dinner with POC couples."

-SG Participant

"Several participants from our circle (including me) have joined and become very active in our deanery's Racial Healing & Congregational Histories Committee. Members of our circle (including me) have joined in the Palm Beach County accountability project on Community & Policing."

-SG Participant

"We have participated in the Healing Our City Virtual Prayer Tent organized by Black leaders in North Minneapolis. This meant showing up daily to hear a reflection from a leader."

-SG Organizer

"We entered into accountable relationships with an existing organization of Black nonprofit leaders in a way that advances their efforts as we've come to see our roles more clearly."

-SG Facilitator

"We had a listening/reconciliation meeting with an Indigenous person."

-SG Participant

"Working on the study of Thurman with a Person of Color who has done work. Learn about that history. Hoping to bring in music, art, dance with BLM messaging. Work with our sister parish in Liberia."

-SG Facilitator



Final Thoughts

FINAL THOUGHTS AND REFLECTIONS 26%

We asked survey respondents to provide any further thoughts or reflections about SG; below is a selection of responses.

“I actually found this education set me on a course toward desiring to be actively involved in working toward racial justice as part of my baptismal covenant. I had been involved locally with a grassroots organization in Franklin, Tennessee. Finding that my church and denomination were standing for the work of justice and remediation has given me a great platform for forming my place in this work. I am grateful and have been moved by the Lord and my church. I have found 'my people' within my own church that are willing to walk this path together and learn from one another.”

- SG Facilitator

“Thank you. However painful it is to see what our country has done wrong, I am glad to have become informed of the truth. I hope everyone can have access to this program.”

- SG Facilitator

“As a professor of education and trainer of teachers, I'd like to go on record as saying that the Sacred Ground curriculum is one of the top three curricula I have ever encountered. It is masterfully laid out, taps into multiple learning modalities, fosters critical interaction, and follows a thoughtful trajectory. SUGGESTION: It would be helpful if there was a bit more of an expectation that each participant would come to the sessions prepared to respond to some specific essential questions, in order to foster more preparation and idea exchange.”

- SG Facilitator

“The Sacred Ground curriculum was the best racial history educator I have encountered after years of reading and writing on the subject. Not just the curriculum but the sequence of the readings and the careful selection of passages that were most relevant to us. I found the entire process extremely thoughtful and kind. My facilitators were all careful and intuitive as we made our way through the material and through our own experiences and feelings. I will be forever grateful to have been invited to participate.”

- SG Participant

“This program was excellent. I began working for Civil Rights in 1963, and have spent the greater part of my life as a (volunteer) activist for equal rights of all kinds. I went into the program thinking this might be 'preaching to the choir,' and came out of it with a new level of understanding and knowledge about my country's history.”

- SG Participant



Appendices

EVALUATOR BIOGRAPHY

Christina M. Pacheco, JD, MPH, (she/her) is the CEO of Indígena Consulting, LLC. She graduated from William Mitchell College of Law in 2008 with her Juris Doctor (JD) and from the University of Kansas Medical Center (KUMC) in 2016 with her Master of Public Health (concentration in Social & Behavioral Health). She is currently pursuing an Interdisciplinary PhD in Bioinformatics and Public Administration from the University of Missouri-Kansas City.



Ms. Pacheco has worked in the field of public health for over 10 years, in the field of policy and law for more than 12 years, and in the field of social justice and racial reconciliation for more than 20 years. She has aided in the development of culturally tailored public health interventions, particularly in the realms of tobacco, environmental health, and healthy eating and physical activity.

Ms. Pacheco is a community-based participatory researcher whose interests focus on health inequities faced by Indigenous and Latine communities. She is interested in understanding how social impediments (also known as determinants) impact health for Indigenous and Latine communities.

Research Publications:

<https://www.ncbi.nlm.nih.gov/myncbi/1JmPFfe9jH8WQ9/bibliography/public/>

Sacred Ground Participant Survey

1. Is your Sacred Ground circle currently...

- In progress
- Completed

2. How helpful did you find the preparatory “Getting Started” documents attached to the curriculum?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

3. Please rate your experience with accessing the sessions/materials on the Sacred Ground website...

- Very difficult
- Difficult
- Neither difficult or easy
- Easy
- Very easy

4. What type of Sacred Ground circle were/are you in?

- White Work circle (participants were all white, regardless of facilitator(s) race)
- I am a Person of Color in an Interracial circle (a circle with white and People of Color participants)
- I am a White person in an Interracial circle (a Circle with white and People of color participants)
- People of Color circle

5. What format was/is your circle held in?

- Digital platform (e.g., Zoom)
- In-Person
- In-Person and digital (transitioned while in-progress)

6. Based on your experience, what is your preferred format?

- In-person only
- Digital platform only (e.g., Zoom)
- Hybrid (participants meet at the same time, some in person and some remote)

7. Tell us about the composition of your Sacred Ground circle:

- Composed exclusively of members of your Episcopal congregation
- Composed of members of several Episcopal congregations
- Composed of multi-denominational Christian participants
- Composed of multi-faith participants (can include “no faith” members)

8. Who hosted/organized your Sacred Ground circle?

- An Episcopal congregation
- Several churches/faith groups in partnership
- Your deanery
- Under the auspices of our diocesan offices
- Diocesan antiracism commission or similar group
- Another kind of Episcopal institution, network, etc. (e.g. seminary, camp, retreat center);
- Unsure
- Other:

9. What was/is the size of your circle?

10. Based on your experience, what would be an ideal circle size?

11. How many facilitators did your circle have?

12. What was/is the racial/ethnic background of your facilitator(s)? (Check all that apply)

- American Indian/Alaska Native/Indigenous
- Asian/Pacific American
- Black /African American
- Hispanic/Latino American
- Middle Eastern/North African
- White/European American
- Unsure
- Other:

13. Rate the overall effectiveness of your facilitator(s)

- Not at all effective
- Slightly effective
- Moderately effective
- Very effective
- Extremely effective

14. How often did/does your circle meet?

- Weekly
- Every 2 weeks
- Every 3 weeks
- Monthly
- Other:

15. Based on your experience, what would be an ideal meeting frequency?

- Weekly
- Every 2 weeks
- Every 3 weeks
- Monthly
- Other:

16. Please rate the following characteristics of your circle:

- Focus on emotional processing
- Focus on intellectual processing
- Focus on spiritual processing
- Focus on embodied awareness
 - Far too little
 - Too little
 - About right
 - Too much
 - Far too much

17. How satisfied are you with the type of circle (e.g., White Work circle, Interracial circle, People of Color circle) you participated in?

- Satisfied
- Not Satisfied

18. What kind of circle do you wish you were in?

- White Work circle
- Interracial circle
- People of Color circle

19. What was the make-up of your circle?

- Mostly white participants
- About half white participants, half People of Color participants
- Mostly People of Color participants

20. What was/is the racial/ethnic diversity in your circle? (Check all that apply)

- American Indian/Alaska Native/Indigenous
- Asian/Pacific American
- Black /African American
- Hispanic/Latino American
- Middle Eastern/North African
- White/European American
- Unsure
- Other:

21. For you personally, being in an interracial circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

22. For you personally, being in a White Work circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

23. For you personally, being in a People of Color circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

24. Did your facilitator offer substitute or supplementary materials?

- Yes
- No
- Unsure

25. Did you find these materials to be helpful?

- Not at all
- Slightly
- Moderately
- Very
- Extremely

26. (Logic) During your circle, did you feel the need to censor yourself due to the presence of people of a different race?

- Never
- Seldom
- Sometimes
- Often
- Almost always

27. (Logic) During your circle, did you feel that you could share more openly, without the need to censor yourself, because People of Color were not present?

- Never
- Seldom
- Sometimes
- Often
- Almost always

28. (Logic) During your circle, did you feel that you could share more openly, without the need to censor yourself, because white people were not present?

- Never
- Seldom
- Sometimes
- Often
- Almost always

29. (Logic) During my Interracial circle, I was... (Check all that apply)

- often in teacher/expert mode and I was ok with it
- often in teacher/expert mode and I was NOT ok with it
- I was able to be a learner in my circle
- There was not much new territory for me in Sacred Ground

30. (Logic) Our facilitator(s) was/is sufficiently equipped to facilitate an Interracial circle.

- Strongly disagree
- Disagree
- Undecided
- Agree
- Strongly agree

31. (Logic) Did you have separate “caucus” time by racial affinity group as part of your circle process?

- Yes, and I valued it
- Yes, and I didn’t feel the need for it
- No, and I wish we did
- No, and I don’t feel the need for it

32. (Logic) As a Person of Color, based on your experience, would you be in favor of...

- Not at all in favor
- Slightly in favor
- Neutral
- Very much in favor
- Extremely in Favor
 - Inviting People of Color to join an Interracial circle and engage in Sacred Ground as it is currently designed
 - Adding supplementary materials further addressing the healing needs of People of Color that could be woven into the existing curriculum for use in Interracial circles
 - Reworking/adapting the curriculum to create a version that is designed by and for People of Color only circles
 - Creating and expanding “parallel process” workshops and dialogue tools for Episcopalians of Color (e.g., “Healing from Internalized Oppression” workshop from the Office of Black Ministries)

33. (Logic) Please explain what worked well and/or what didn’t about being in an Interracial circle...

34. (Logic) Please offer any further reflections about your participation in a People of Color circle...

35. (Logic) If you are willing to be contacted about your experience in a People of Color circle, please provide your email:

36. How important do you think it is to have...

- Not important
- Slightly important
- Fairly important
- Important
- Very important
 - Interracial circles to do this work together
 - White Work circles
 - People of Color circles

37. Please rate the degree to which you agree with the following statements about the curriculum and/or the circle experience:

- a. Taught me history I didn't know
- b. Inspired me to dig further into my family history
- c. Deepened my understanding of the construction of whiteness in US history
- d. Deepened my understanding of racism in US history
- e. Helped shift my awareness beyond Black/White issues
- f. Raised my awareness of how class issues intersect with race issues
- g. Created more empathy towards people in racial/ethnic groups other than my own
- h. Created more empathy towards people in political groups other than my own
- i. Deepened my sense of calling/Christian vocation/spirituality to pursue racial healing and justice (or Becoming Beloved Community)
- j. Circle provided a deeper sense of connection, relationship, and/or community
- k. Increased my capacity to contribute to healthy cross-racial collaboration
- l. Increased my desire for cross-racial relationships
- m. Increased my emotional capacity for this kind of dialogue and reparative work
- n. Increased my motivation to take action towards racial justice
- o. Provided a personally healing experience
 - Strongly disagree
 - Disagree
 - Neutral
 - Agree
 - Strongly agree

38. How transformative/impactful was the Sacred Ground experience for you?

- Not at all transformative/impactful
- Slightly transformative/impactful
- Moderately transformative/impactful
- Very transformative/impactful
- Extremely transformative/impactful

39. Please check any/all action steps that the curriculum/circle experience may have led you to:

- a) Our circle is continuing to meet
- b) I've played a key role in the creation of new circles in our congregation and/or our partners'
- c) I've recommended to a white person/people I know that they join a circle
- d) I've recommended to a Person/People of Color I know that they join a circle
- e) I've become a Sacred Ground facilitator
- f) I've initiated racial reckoning or healing conversations in my family
- g) I've initiated anti-racism conversations/action in my workplace
- h) I'm doing small but important everyday things a little differently (e.g. getting to know a neighbor in a new way)
- i) I have sought to learn more about Becoming Beloved Community, the Episcopal Church's long-term commitment to racial reconciliation, healing and justice
- j) I have taken part in anti-racism or dismantling racism training
- k) I have engaged in further education and awareness (books, classes, films, etc.)
- l) I've done charitable giving I wouldn't have done otherwise
- m) If you participated in a White Work circle, your circle at some point entered into accountable relationships with People of Color
- n) I've gotten involved individually in some form of racial justice/repair
- o) Our circle has gotten involved in some form of racial justice/repair
- p) Our circle has initiated or joined truth-telling about our congregation's (or other entity's) racial history
- q) Our circle has initiated or joined truth-telling about our wider community's racial history
- r) Other:

40. (Logic) Per your having checked the box above, please elaborate on the accountable relationships with People of Color that you have entered into:

41. (Logic) The racial justice/repair work was done...

- Via an Episcopal entity
- Via a non-Episcopal entity

Demographic Information

42. What is your racial/ethnic background? (Check all that apply)

- American Indian/Alaska Native/Indigenous
- Asian/Pacific American
- Black /African American
- Hispanic/Latino American
- Middle Eastern/North African
- White/European American
- Prefer not to say
- Other:

43. What is your gender?

- Female
- Male
- Trans
- Non-binary
- Other:

44. What year were you born in?

45. What is your zip code?

46. How would you describe the area in which you live?

- Rural/Township
- Urban
- Suburban
- Reservation/Tribal Trust Land

47. Which of the following best describes the highest level of education you have completed?

- Did not finish high school
- Technical/Vocational program
- High School Graduate or GED
- Some College
- Associate Degree or Equivalent
- College Graduate
- Master's Degree/Other Post-Graduate Training
- Doctoral Degree (PhD, MD, EdD, DVM, DDS, JD, etc.)

48. What is your current employment status? (Check all that apply)

- Working full-time for pay
- Working part-time for pay
- Student
- Not currently employed, looking for work
- Retired
- Homemaker
- Disabled (not working because of permanent or temporary disability)
- Other:

49. Are you Episcopalian?

- Yes
- No

50. (Logic) If you are not Episcopalian, what is your religious affiliation, if any?

51. What is your home congregation/parish?

52. Please select your diocese from the list below...

53. What is your political leaning?

- Apolitical
- Moderate
- Liberal
- Conservative
- Other:

54. Is there anything else you would like to share?

Thank you so much for completing this survey!

Sacred Ground Facilitator Survey

1. **How many circles have you facilitated?** _____
2. **For this survey, I will reflect on**
 - The aggregate of groups I have facilitated
 - A particular group I have facilitated
3. **Is your Sacred Ground circle currently...**
 - In progress
 - Completed
4. **Were/are you...**
 - A solo facilitator
 - One of several facilitators
5. **What was/is the racial/ethnic background of your co-facilitator(s)? (Check all that apply)**
 - American Indian/Alaska Native/Indigenous
 - Asian/Pacific American
 - Black /African American
 - Hispanic/Latino American
 - Middle Eastern/North African
 - White/European American
 - Prefer not to say
 - Other:
6. **How many facilitators, not including yourself, did your circle have?**
7. **Is your role as a facilitator...**
 - Volunteer
 - Paid
8. **Did your congregation (or other entity) engage in deliberate decision-making or discernment about what type of circle to hold (White Work circle, Interracial circle, People of Color circle)?**
 - Yes and I was a part of that process
 - Yes, but I was not a part of that process
 - No
 - Unsure
9. **The decision-making/discernment process about what type of circle to hold was thoughtful/well-done.**
 - Strongly disagree
 - Disagree
 - Undecided
 - Agree
 - Strongly agree

10. What worked or did not work about the process?

11. What type(s) of Sacred Ground circles have you facilitated? (Check all that apply)

- White Work circle(s) (participants were all white, regardless of facilitator(s) race)
- Interracial circle(s) (a circle with white and People of Color participants)
- People of Color circle(s)

12. How many total White Work circles have you facilitated?

13. How many total Interracial circles have you facilitated?

14. How many People of Color circles have you facilitated?

15. What format was/is your circle held in? (Check all that apply)

- Digital platform (e.g., Zoom)
- In-person
- In-person and digital (transitioned while in-progress)

16. Based on your experience, what is your preferred format?

- In-person only
- Digital platform only (e.g., Zoom)
- Hybrid (participants meet at the same time, some in person and some remote)

17. Tell us about the composition of your Sacred Ground circle:

- Composed exclusively of members of your Episcopal congregation
- Composed of members of several Episcopal congregations
- Composed of multi-denominational Christian participants
- Composed of multi-faith participants (can include “no faith” members)

18. Who hosted/organized your Sacred Ground circle?

- An Episcopal congregation
- Several churches/faith groups in partnership
- Your deanery
- Under the auspices of our diocesan offices
- Diocesan antiracism commission or similar group
- Another kind of Episcopal institution, network, etc. (e.g. seminary, camp, retreat center);
- Unsure
- Other:

19. What was/is the size of your circle?

20. Based on your experience, what would be an ideal circle size?

21. How often did/does your circle meet?

- Weekly
- Every 2 weeks
- Every 3 weeks
- Monthly
- Other:

22. Based on your experience, what would be an ideal meeting frequency?

- Weekly
- Every 2 weeks
- Every 3 weeks
- Monthly
- Other:

23. Please rate your overall effectiveness as a facilitator...

- Not at all effective
- Slightly effective
- Moderately effective
- Very effective
- Extremely effective

24. I need more facilitation training.

- Strongly disagree
- Disagree
- Undecided
- Agree
- Strongly Agree

25. Have you attended webinars organized by the church-wide Sacred Ground staff?

- Yes
- No

26. How helpful did you find these webinars?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

27. Have you been part of a peer support circle for facilitators to check-in, compare notes, troubleshoot, etc?

- Yes
- No

28. How helpful did you find the peer support circle for facilitators?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

29. Does this sound like something you would like to participate in?

- Yes
- No

30. How helpful did you find the preparatory “Getting Started” documents attached to the curriculum?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

31. What additional trainings/materials would be supportive of your facilitation of Sacred Ground circles?

32. Please rate your participants' experiences with accessing the sessions/materials on the Sacred Ground website...

- Very difficult
- Difficult
- Neither difficult or easy
- Easy
- Very easy

33. Please rate the following characteristics of your circle:

Focus on emotional processing
Focus on intellectual processing
Focus on spiritual processing
Focus on embodied awareness

- Far too little
- Too little
- About right
- Too much
- Far too much

34. Based on your observations, overall, for white people, being in a White Work circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

35. Based on your observations, did participants appear to share more openly, without the need to censor themselves, because People of Color were not present?

- Never
- Seldom
- Sometimes
- Often
- Almost always

36. What is/was the make-up of your Interracial circle(s)?

- Mostly white participants
- About half white participants, half People of Color participants
- Mostly People of Color participants

37. What was/is the racial/ethnic diversity in your Interracial circle? (Check all that apply)

- American Indian/Alaska Native/Indigenous
- Asian/Pacific American
- Black /African American
- Hispanic/Latino American
- Middle Eastern/North African
- White/European American
- Prefer not to say
- Other:

38. Did you organize separate "caucus" time by racial affinity group as a part of your Interracial circle process?

- Yes and it appeared participants valued it
- Yes and it appeared that there was no need for it
- No and it may have been beneficial
- No and it did not appear that there was a need for it

39. Based on your observations, overall, for People of Color, being in an interracial circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

40. Based on your observations, during your Interracial circle, People of Color... (Check all that apply)

- were often in teacher/expert mode and appeared to be ok with it
- were often in teacher/expert mode and appeared to NOT be ok with it
- were able to be learners in my circle(s)
- There was not much new territory for them

41. As a facilitator, I was/am sufficiently equipped to facilitate an Interracial circle(s) that worked well for People of Color.

- Strongly disagree
- Disagree
- Undecided
- Agree
- Strongly agree

42. Based on your observations, overall, for white people, being in an Interracial circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

43. As a facilitator, I was/am sufficiently equipped to facilitate an Interracial circle(s) that worked well for white people.

- Strongly disagree
- Disagree
- Undecided
- Agree
- Strongly agree

44. During your circle(s), did participants appear to censor themselves due to the presence of people of a different race(s)?

- Never
- Seldom
- Sometimes
- Often
- Almost always

45. Please explain what worked well and/or what didn't about facilitating an Interracial circle...

46. Based on your observations, overall for People of Color, being in a People of Color circle was...

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

47. Did you offer substitute or supplementary materials?

- Yes
- No

48. Did participants appear to find these materials helpful?

- Not at all
- Slightly
- Moderately
- Very
- Extremely

49. If you are a Person of Color, please indicate whether you are in favor of...

Inviting People of Color to join an Interracial circle and engage in Sacred Ground as it is currently designed

Adding supplementary materials further addressing the healing needs of People of Color that could be woven into the existing curriculum for use in Interracial circles

Reworking/adapting the curriculum to create a version that is designed by and for People of Color only circles

Creating and expanding “parallel process” workshops and dialogue tools for Episcopalians of Color (e.g., “Healing from Internalized Oppression” workshop from the Office of Black Ministries)

- Not at all in favor
- Slightly in favor
- Neutral
- Very much in favor
- Extremely in Favor

50. Please offer any further reflections about facilitating a People of Color circle(s)...

51. If you are willing to be contacted about your experience facilitating a People of Color circle, please provide your email:

52. How important do you think it is to have...

Interracial circles to do this work together

White Work circles

People of Color circles

- Not important
- Slightly important
- Fairly important
- Important
- Very important

53. What has been the impact of Sacred Ground on your congregation/ organization/ deanery/ diocese as a whole?

- Negative
- Neither negative nor positive
- Positive

54. Please rate the degree to which you agree with the following statements about the curriculum and/or the circle experience overall:

- a. Taught us history we didn't know
- b. Inspired us to dig further into our respective family histories
- c. Deepened our understanding of the construction of whiteness in US history
- d. Deepened our understanding of racism in US history
- e. Helped shift our awareness beyond Black/white issues
- f. Raised our awareness of how class issues intersect with race issues
- g. Created more empathy towards people in racial/ethnic groups other than one's own
- h. Created more empathy towards people in political groups other than one's own
- i. Deepened our sense of calling/ Christian vocation/ spirituality to pursue racial healing and justice (or Becoming Beloved Community)
- j. Circle provided a deeper sense of connection, relationship, and/or community
- k. Increased capacities to contribute to healthy cross-racial collaborations
- l. Increased desires for cross-racial relationships
- m. Increased emotional capacities for this kind of dialogue and reparative work
- n. Increased motivations to take action towards racial justice
- o. Provided a healing experience for participants
 - Strongly disagree
 - Disagree
 - Neutral
 - Agree
 - Strongly agree

55. Based on your observations, how transformative/impactful was the Sacred Ground experience for white participants?

- Not at all transformative/impactful
- Slightly transformative/impactful
- Moderately transformative/impactful
- Very transformative/impactful
- Extremely transformative/impactful

56. Based on your observations, how transformative/impactful was the Sacred Ground experience for People of Color participants?

- Not at all transformative/impactful
- Slightly transformative/impactful
- Moderately transformative/impactful
- Very transformative/impactful
- Extremely transformative/impactful

57. To the best of your knowledge, please check any/all action steps that the curriculum/circle experience may have led to:

- Our circle(s) is/are continuing to meet
- More circles have been formed in our congregation and/or our partners'
- We have recommended to others to join a circle
- Participant(s) have become a Sacred Ground facilitator
- Participant(s) have reached out to neighboring congregation(s) or groups to form future circle(s) together
- Participants have initiated racial reckoning or healing conversations in their families
- Participant(s) have initiated anti-racism conversations/action in their workplace(s)
- Participant(s) are doing small but important everyday things a little differently (e.g. getting to know a neighbor in a new way)
- Participant(s) have sought to learn more about Becoming Beloved Community, the Episcopal Church's long-term commitment to racial reconciliation, healing and justice
- Participant(s) have gone on to take part in anti-racism or dismantling racism training
- Participant(s) have engaged in further education and awareness (books, classes, films, etc.)
- Participant(s) have done charitable giving they wouldn't have done otherwise
- If you facilitated a White Work circle(s), your circle(s) at some point entered into accountable relationships with People of Color
- Participants have gotten involved individually in some form of racial justice/repair
- Our circle(s) has gotten involved in some form of racial justice/repair
- Our circle(s) has initiated or joined truth-telling about our congregation's (or other entity's) racial history
- Our circle(s) has initiated or joined truth-telling about our wider community's racial history
- Other:

58. Per your having checked the box above, please elaborate on the accountable relationships with People of Color that you have entered into:

59. The racial justice/repair work was done...

- Via an Episcopal entity
- Via a non-Episcopal entity

Demographic Information

60. What is your racial/ethnic background? (Check all that apply)

- American Indian/Alaska Native/Indigenous
- Asian/Pacific American
- Black /African American
- Hispanic/Latino American
- Middle Eastern/North African
- White/European American
- Prefer not to say
- Other:

61. What is your gender?

- Female
- Male
- Trans
- Non-binary
- Other:

62. What year were you born in?

63. What is your zip code?

64. How would you describe the area in which you live?

- Rural/Township
- Urban
- Suburban
- Reservation/Tribal Trust Land

65. Which of the following best describes the highest level of education you have completed?

- Did not finish high school
- Technical/Vocational program
- High School Graduate or GED
- Some College
- Associate Degree or Equivalent
- College Graduate
- Master's Degree/Other Post-Graduate Training
- Doctoral Degree (PhD, MD, EdD, DVM, DDS, JD, etc.)

66. What is your current employment status? (Check all that apply)

- Working full-time for pay
- Working part-time for pay
- Student
- Not currently employed, looking for work
- Retired
- Homemaker
- Disabled (not working because of permanent or temporary disability)
- Other:

67. Are you Episcopalian?

- Yes
- No

68. If you are not Episcopalian, what is your religious affiliation, if any?

69. What is your home congregation/parish?

70. Please select your diocese from the list below...

71. What is your political leaning?

- Apolitical
- Moderate
- Liberal
- Conservative
- Other:

72. Are you willing to be contacted for further conversations and waive the confidentiality of your survey responses?

- Yes
- No

73. The Sacred Ground team is very interested in case studies, helpful innovations, challenges, etc.

- First Name
- Last Name
- Phone
- Email

Optional: Curriculum Recommendations

74. If any of the curriculum materials were particularly helpful to your group(s), please list:

75. If any of the curriculum materials were particularly unhelpful for your group(s), please list:

76. If you would recommend any materials, particularly for the Deeper Dive supplementary materials, please list:

77. Is there anything else you would like to share?

Sacred Ground Organizer Survey

1. **How many circles have you organized?**
2. **For this survey, I will reflect on...**
 - The aggregate of groups I have organized
 - A particular group I have organized
3. **Have you been a participant in a Sacred Ground circle?**
 - Yes
 - No
4. **Have you facilitated one or more circles?**
 - Yes
 - No
5. **Has the leadership of your congregation/ organization made a decision to go through Sacred Ground?**
 - Yes
 - No
 - Not Applicable
6. **Have you done the circle organizing as...**
 - A volunteer
 - As a part of your job for a church
 - As a part of your job for a diocese
 - As a part of your job for another type of Episcopal entity
 - As a consultant hired specifically to organize Sacred Ground circles
 - Other:
7. **Did you and others engage in deliberate decision-making or discernment about what type of circle to hold (White Work circle, Interracial circle, People of Color circle)?**
 - Yes
 - No
8. **The decision-making/discernment process about what type of circle to hold was thoughtful/well-done.**
 - Strongly disagree
 - Disagree
 - Undecided
 - Agree
 - Strongly agree
9. **Did the decision-making/discernment process involve partnering with other churches?**
 - Yes
 - No

10. What worked or did not work about the process?

11. What type(s) of Sacred Ground circles have you organized? (Check all that apply)

- White Work circle(s) (participants were all white, regardless of facilitator(s) race)
- Interracial circle(s) (a circle with white and People of Color participants)
- People of Color circle(s)

12. How many total White Work circles have you organized?

13. How many total Interracial circles have you organized?

14. How many People of Color circles have you organized?

15. What worked or did not work about the type(s) of circles you organized?

16. When organizing your circles, did you intentionally try to generate politically diverse circles?

- Yes
- No

17. What type of circles were these? (Check all that apply)

- White work circles
- Interracial circles
- People of Color circles

18. Did it involve partnering with other churches?

- Yes
- No

19. Did you succeed at creating politically diverse circles?

- Yes
- No

20. Would you recommend holding politically diverse circles?

- Yes
- No

21. What worked or did not work about trying to generate and hold politically diverse circles?

22. When organizing your circles, did you intentionally try to generate economically diverse circles?

- Yes
- No

23. What type of circles were these? (Check all that apply)

- White work circles
- Interracial circles
- People of Color circles

24. Did it involve partnering with other churches?

- Yes
- No

25. Did you succeed at creating economically diverse circles?

- Yes
- No

26. Would you recommend holding economically diverse circles?

- Yes
- No

27. What worked or did not work about trying to generate and hold economically diverse circles?

28. What format was/were your circle(s) held in?

- Digital platform (e.g., Zoom)
- In-person
- In-person and digital (transitioned while in-progress)

29. What is your preference for future circles?

- In-person only
- Digital platform only (e.g., Zoom)
- Hybrid (participants meet at the same time, some in person and some remote)

30. Tell us about the composition of your Sacred Ground circle(s): (Check all that apply)

- Composed exclusively of members of your Episcopal congregation
- Composed of members of several Episcopal congregations
- Composed of multi-denominational Christian participants
- Composed of multi-faith participants (can include “no faith” members)

31. If you organized multi-denominational or interfaith circle(s) please rate their success:

- Did not work at all
- Worked slightly well
- Worked moderately well
- Worked very well
- Worked extremely well

32. Please elaborate on your multi-denominational or interfaith circle(s):

33. What type of entity did you work with to host/organize your Sacred Ground circle(s)? (Check all that apply)

- Hosted by an Episcopal congregation
- Hosted by several churches/faith groups in partnership
- Organized for our deanery
- Organized under the auspices of our diocesan offices
- Organized by a diocesan antiracism commission or similar group
- Hosted by another kind of Episcopal institution, network, etc. (e.g. seminary, camp, retreat center);
- Other:

34. How helpful did you find the preparatory “Getting Started” documents attached to the curriculum?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

35. Please rate your participants' experiences with accessing the sessions/materials on the Sacred Ground website...

- Very difficult
- Difficult
- Neither difficult or easy
- Easy
- Very easy

36. Have you attended webinars organized by the church-wide Sacred Ground staff?

- Yes
- No

37. How helpful did you find these webinars?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

38. What type of additional training/materials would you like to see for facilitators?

39. How do you recruit facilitators to run the circles in your church, diocese, etc.?

- Volunteers come to me
- Solicit via broad communication
- Solicit specific groups
- Solicit specific individuals
- Other:

40. Are your facilitators paid?

- Yes
- No
- Some are paid, some are not

41. If you have multiple facilitators, have you had a support circle for them to check-in, compare notes, troubleshoot, etc?

- Yes
- No
- Not applicable

42. How helpful did you find the support circles for facilitators?

- Not at all helpful
- Slightly helpful
- Moderately helpful
- Very helpful
- Extremely helpful

43. How important do you think it is to have...

Interracial circles to do this work together

White Work circles

People of Color circles

- Not important
- Slightly important
- Fairly important
- Important
- Very important

44. What has been the impact of Sacred Ground on your congregation/ organization/ deanery/ diocese as a whole?

- Negative
- Neither negative nor positive
- Positive

45. Please elaborate on the impact Sacred Ground has had:

46. What is your perception of how transformative/ impactful the Sacred Ground experience was/is for white participants?

- Not at all transformative/impactful
- Slightly transformative/impactful
- Moderately transformative/impactful
- Very transformative/impactful
- Extremely transformative/impactful

47. What is your perception of how transformative/ impactful the Sacred Ground experience was/is for People of Color participants?

- Not at all transformative/impactful
- Slightly transformative/impactful
- Moderately transformative/impactful
- Very transformative/impactful
- Extremely transformative/impactful

48. To the best of your knowledge, please check any/all action steps that the curriculum/circle experience may have led to:

- Our circle(s) is/are continuing to meet
- More circles have been formed in our congregation and/or our partners'
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- Participant(s) have sought to learn more about Becoming Beloved Community, the Episcopal Church's long-term commitment to racial reconciliation, healing and justice
- Participant(s) have gone on to take part in anti-racism or dismantling racism training
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- Our circle(s) has initiated or joined truth-telling about our congregation's (or other entity's) racial history
- Our circle(s) has initiated or joined truth-telling about our wider community's racial history
- Other:

49. Per your having checked the box above, please elaborate on the accountable relationships with People of Color that you have entered into:

50. The racial justice/repair work was done...

- Via an Episcopal entity
- Via a non-Episcopal entity

51. Is there anything else you would like to share?

Demographic Information

52. What is your racial/ethnic background? (Check all that apply)

- American Indian/Alaska Native/Indigenous
- Asian/Pacific American
- Black /African American
- Hispanic/Latino American
- Middle Eastern/North African
- White/European American
- Prefer not to say
- Other:

53. What is your gender?

- Female
- Male
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- Non-binary
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- Did not finish high school
- Technical/Vocational program
- High School Graduate or GED
- Some College
- Associate Degree or Equivalent
- College Graduate
- Master's Degree/Other Post-Graduate Training
- Doctoral Degree (PhD, MD, EdD, DVM, DDS, JD, etc.)

58. What is your current employment status? (Check all that apply)

- Working full-time for pay
- Working part-time for pay
- Student
- Not currently employed, looking for work
- Retired
- Homemaker
- Disabled (not working because of permanent or temporary disability)
- Other:

59. Are you Episcopalian?

- Yes
- No

60. If you are not Episcopalian, what is your religious affiliation, if any?

61. What is your home congregation/parish?

62. Please select your diocese from the list below...

63. What is your political leaning?

- Apolitical
- Moderate
- Liberal
- Conservative
- Other:

64. Are you willing to be contacted for further conversations and waive the confidentiality of your survey responses?

- Yes
- No

Indígena Consulting, LLC, is an Indigenous and Latina-owned and managed specialist-trained, culturally responsive consulting company. We provide culturally responsive consultation and have a deep understanding of cultural differences, value cultural groups, and strive to avoid privileging one group over another. We value all forms of knowledge, both traditional culture, and science.

Culture affects how we think, communicate, interpret the world, problem solve and make decisions. It is a central component of learning. Culturally responsive consultation is crucial because we gather new knowledge and skills by tapping into prior knowledge. Cultural capital is a part of that prior knowledge, and because learning is a cultural act, our work requires cultural responsiveness.



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