

The Akili Project  
A Celebration of Knowledge

*Akili in an African word meaning: sense, reason, mind, intellect. Akili mali "wisdom brings wealth".<sup>1</sup> In Swahili the meaning is: Clever, Intellect, Wisdom*

The Akili Project utilizes successful students to encourage low performing students to celebrate knowledge to strive for academic excellence. The Model served as the operating system for the Office of Multicultural Programs and Services (MPAS) since its inception in 1998.

The Akili Project utilizes The Ellison Model's approach, which provides all participants with learning and teaching experiences. This is illustrated by placing an Executive Mentor at the top and bottom of the organizational chain. Professional persons serve as Project Coordinators, who oversee the actual implementation of individual projects. Professionals within the university and from community and business organizations serve as mentors who then supervise and mentor college students adhering to the caring, sharing and loving principles of the Model. In turn, these college students train and mentor pre-college students in primary and secondary schools. The context for the mentoring is the project or program the entire group is asked to complete.

The Akili project is multifaceted. On the one hand, it is instructional in nature. On the other, it is innovative and creative. The instructional side of the project involves university students in a series of workshops aimed at improving their skills in selected areas to better serve low achieving students. Student tutors have been trained in library resources to prepare them for tutorial assistance to students in need, Inclusive Community Building and in US/African Transnational Policy Studies. These students are equipped to serve as role model for other college/university students and mentors for pre-collegiate students.

With regards to the innovative and creative aspect of the work, the Akili Project utilizes a popular cultural icon, the hip-hop video, to reach students with the message that, "It's Cool to Know." While the Akili Project targets low performing students of African descent, it is not limited to those students. Any low performing student may benefit. Thus, the project is multicultural. To this end, The Akili Project teaches community-building principles even as it encourages low performing students to excel in their academic work.

The Akili Project is the link to a more systematic approach to improving reading, writing and computation skills of low performing pre-collegiate students. The larger project utilizes college/university students, working under the mentorship of professionally trained educators and others, to enhance low performing pre-collegiate students' reading, writing, and computation skills. The project will follow a planned curriculum with the intent to reduce academic deficiencies, and thus raise academic levels. What is unique about this initiative is that a major part of students' learning will be derived from the students' own experiences. The students will share their personal experiences in the form of community moments. In a non-threatening environment, the students will of course receive formal instruction on composing community

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<http://216.239.37.100/search?q=cache:VpZYsV8bS9IC:www.uct.ac.za/depts/afrlang/resource/datafile.doc+akili+afrika+word&hl=en>

moments, and from this will commence mini-lessons on specific academic areas. Oratorical skills are to be enhanced as students agree to publicly share their community moments. It is expected that some students will find that their experiences may be common to their peers. This finding will further prompt students to share and feel less ashamed by possible negative life encounters.

Students will become experts in finding concurrent themes in their writings of community moments, which will enable them to identify themes in other literary works. These themes will become the basis for their library research. As they research the topic of their themes, they will no doubt again find similarities in what has been their experiences and that of those found in published journals, newspapers, or books. This too will enable students to make an even broader connection to their own lives and the world around them.

Another unique aspect of this project is its connection with Africa. Students will learn about Africa from college/university students engaged in the US/Africa Transnational Policy Studies. One goal of the project is to work with the Miami Dade County School Board to establish an US/Africa student exchange program where African students visit the US while US students visit Africa.

### Goal and Objectives

The overall goal of the Akili Project is to encourage low performing students to increase their academic performance.

### Objectives to be Accomplished and Method:

- 1) Train six (6) college/university students in Inclusive Community Building (ICB) Knowledge to assist in the Akili Project
- 2) Hold a Summer Institute to test the Akili Project
- 3) Produce a Learning Community CD and video.
- 4) Develop six "Kool Things to Know" educational booklets based on Learning Community video.

Objective one is on going. It has already been accomplished with the initial group of students receiving training, i.e., students at FIU have already undergone training in library resource knowledge, Inclusive Community Building and US/African Transnational Policy Studies. As university students leave the program through graduation or for other reasons, new students are recruited. These new students in turn receive the same training outlined for the initial group.

Objective two is elaborated below under the title, Akili Project. This objective was accomplished in part via our Summer Institute held at Florida International University during June/July 2001. Summer Institute '2002 is a continuation of the previous Institute building on the success of last year's work. The current Institute will deal with a new set of at risk students.

### **Akili Project**

Focus: "Looking for Akili"

Foreword:

With the recent release of FCAT scores around the state of Florida, many schools have demonstrated significant improvement in reading, writing, and math subjects. However, some schools are yet struggling to help their students meet the state's standards. Interestingly, many school districts note their greatest improvements in math and writing showing fewer gains in reading, in particular comprehending informational text or non-fictional literature. This Akili project seeks to address the academic deficiency of reading among low achieving students, and simultaneously, strengthen the students' writing and math abilities. As special series of reading booklets are being prepared, which will be discussed under objective four below. Through interactive engagement with selected themes, found in various genres of literature, student interests' toward complex social issues will be generated and deepened. Furthermore, students will broaden their knowledge base as they implement mathematical and writing skills to solve problems and conflicts surrounding particular themes. This problem solving and conflict resolution will be achieved through research methods facilitated by trained mentors.

#### Method:

The students will be introduced to the focus of the institute, "Looking for Akili," at the opening session of the seven days. The moral and ethical principles of Akili will be taught students. When conflicts arrive between students, they will have to seek the wisdom of Akili to bring resolution. Students will be cooperatively grouped in teams of four or five. As a means to generate self-expression, a sense of empowerment, and positive competition, each group will select its own name surrounding the Akili theme (i.e. Akili's Panther's, Akili's Comets, etc.). Additionally, each team, using some form of artistic expression, will produce an original composition, which celebrates the knowledge of Akili. This outward expression encompasses the content, process, and product technique of The Ellison Model. This multicultural team of students, bringing a multitude of ideas, values, and intelligences, will be able to devise effective strategies toward accomplishing their personal goal. While the scenario and theme of each group will be different, the goal for each will be the same, "to find Akili." Not only is a community established within the individual teams, but an even broader community is created among the teams, taken collectively.

#### Outline:

The below outline was used in Summer Institute '2001, and we expect to utilize it during the 2002 institute.

1. Students were provided a list of relative themes.
2. Each group selected a theme or topic.
3. Students then created a scenario surrounding their selected theme/topic.  
Out of this original scenario, conflict arose.
4. Here students sought the knowledge, wisdom, cleverness, and intellect of Akili.
5. Akili then guided the students to appropriate steps toward resolving the conflict found in their scenario.  
Students understood that Akili reveals himself most profoundly when respect, honor, unity, and community are present within the group.
6. The students compiled these steps into a group's manual to be presented as a part of their final presentation.  
Together, all the manuals were bound into a manuscript.
7. Each group used some form of artistic expression to present their scenario, including the theme, conflict, and resolution.  
These artistic expressions took the form of a song, dance, poem, collage, pictorial sketch, dramatization (pantomime, monologue, dialogue, play), short story, etc.

8. The students moved from forms of fictional literature to non-fictional literature having been introduced and interactively engaged with the theme to some extent.
9. An outline of thematic research questions was given to the students as a basis for their research.
10. Finally, students began to research the theme using fictional literature to clarify old assumptions and make new discoveries about the group's theme. This extensive research process involved reading, writing, and mathematics. Students co-mentored each other, and as necessary, receive further coaching from their personal mentor to formulate conclusions to the research questions.

Like the previous objectives, number 3 has been partially accomplished. We have developed a Learning Community CD and video utilizing five choreographed songs that we used in working with student during 2001 as follows:

- 1) "GOMA" -(CHUA) Identifies the project's Goal, Objectives, Method, and Attitude.
- 2) "GOMA-Clock Remix" -(MPAS): an extension of GOMA this song utilizes a multicultural cast to illustrate how the clock's components work together in common 'just telling time'.
- 3) "The Community Anthem" -Mirrors the ICB principles of moving from diversity, to unity, to community.
- 4) "Akili" Theme song
- 5) "It's Cool to Know" -(Library). This interesting segment showcases all of the cool resources and services offered by the library.

The Learning Community CD and video, however, lack commercial grade quality. The objective is partially accomplished for this reason. Thus, it is necessary to redo the CD and video; only this time the product will be upgraded to commercial quality.

Objective # 4 is scheduled to begin during Spring 2002.

Professional educators and others will develop the booklets based on Lillian Hunt's *A Summer Adventure*. A typical booklet utilizes college/university characters paired with pre college students, familiar to the students, to present materials aimed at improving reading, writing and computation skills of the slower learners. For example, the Akili theme song is about a relationship between two people—one a wise, older person and two—a younger one. The younger one seeks the knowledge of the wise, Akili. In the end, they join in a celebration of knowledge. The two characters for this booklet will come from "community moments", published in Dr. Deryl Hunt's *Community Moments and Teachable Seconds* book, based on the relationship between university mentors and their pre-college students.

A CD will accompany each booklet or series of booklets. In this way, the student would have his/her personal copy of the music. The music teaches the same message that the can be gotten from the book, and is an enhancer to student learning.

This project is projected to last six months.

## GOMA

G stands for Goal.

A *goal* is a purpose or aim toward which an endeavor or effort is directed. Goal might also be seen as an aspiration or ambition. When GOMA was three years old, his goal or aim was to play peewee football. **[Insert picture of GOMA's goal]** As he grew older, GOMA wanted to be become a professional football player. There was a problem; he was too small, too slow and too weak. Not being able to realize his aspiration or ambition to play professional football, GOMA decided to become a schoolteacher. Now, GOMA has a new goal, *community*.

Community has many meaning. Community may be defined as the neighborhood where we live. For example, GOMA grew up in a community where most of the people looked like him. **[Insert picture of GOMA's neighborhood]** They called their community, "the hood". In other cases, community refers to a social group or class of people with common or similar interests. For example, people who like theater might form a group called the "Community Theater". Community might also be defined as having common possession or participation. While this definition of community appears to be the same as the previous one, it is different. It is different from the previous one in that the previous definition was "class-centered", but the current definition of community is more inclusive.

Inclusion may be understood by looking at its opposite, exclusion. By exclusion is meant to keep out. For example, when GOMA'S parents were growing in Miami, they were not allowed to go school with white children, nor eat or sleep in the same hotels. **[Insert picture of segregated facilities]** During GOMA'S childhood, he was not able to attend some private clubs, because they segregated or excluded blacks. Exclusion is not bad all the time. Some people need to be excluded from events. For example, GOMA was not able to play professional football because he did not have the strength, size or quickness needed to do the job. In other cases, a person might be excluded from being in the band because she refuses to obey the rules. Exclusion is bad when it is based on criteria such as the skin color, age, sex, hair texture, religion or nationality.

To be inclusive is to be open to receive others as your equal. This does not mean that there are no differences between you and the other person. You may be taller, smarter, and more athletic, but she may be prettier, richer and friendlier. Inclusion means to bring in, to involve or incorporate rather than keep out.

GOMA'S goal is an inclusive community where people care for others because they are caring people. **[Insert picture of an inclusive community setting]** They are willing to share with those in need. Moreover, they do so out of a pure motive. Motive is the reason why a person does something. Love drives GOMA'S goal for an inclusive community. Love comes from the heart. It is not about touches feeling stuff, albeit, emotions are involved in love. Love is the opposite of hate. When someone hates another person, they wish the person ill will. Love, on the other hand, is concerned for the person's welfare. Think of love as a way of connecting. To connect is to hook up.

When GOMA entered school, he wanted the other children to like him; he wanted to be involved or related to the other children. In a word, he wanted the children to love him. Not all the children, however, wanted GOMA as a friend. At an early age, some children felt that they were better than GOMA because he was black; and they were not. Others did not like him because he was smaller than the other children. **[Insert picture of young GOMA]** Yes, there were those

who did not like him because he was smarter. They called GOMA names, played pranks on him, and were rude to him; but GOMA did not act the same toward them. GOMA sought to win them because he genuinely cared for them. This is what love is—to genuinely care for others.

### Things to Do

Tell me about your goal. What are you aiming to be when you finish school?

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Tell me three things you like about your neighborhood.

1) \_\_\_\_\_ 2) \_\_\_\_\_  
\_\_\_\_\_  
3) \_\_\_\_\_

What three things would you change in your neighborhood?

1) \_\_\_\_\_ 2) \_\_\_\_\_  
\_\_\_\_\_  
3) \_\_\_\_\_

How do you think GOMA felt when the children at school picked on him? Tell me story about someone you know whose picked on.

### My Story

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Demonstrate love and hate in two creative expressions. You may draw pictures, write a poem, short story or use some other means.



Help me to understand what you learned from the discussion on GOMA'S goal.

Goal means

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What did you learn about Community?

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How do you think GOMA felt as a child when private clubs excluded him because of his race?

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What do you think GOMA did when the children at school mistreated him?

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How can you tell when someone loves you?

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How can you tell if they hate you?

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O Stands for Objective

*Objective*, like many words, carries multiple meanings. An objective might be referred to as an object or thing. It might also be defined as impartial or neutral. But the definition we wish to use is real. When something is real, it is tangible, concrete, an actuality. As stated above, GOMA'S goal is community. Before the goal can be reached, people must first come to a state of unity. When people are unified, they are together.

Unity means agreement. The opposite of unity is division. Recall GOMA'S school days where the children separated themselves from GOMA. Separation is a type of division. GOMA wanted the children to be unified not divided. I am going to tell you a story about the children who attended GOMA'S school. I want you to pay attention to how the school became divided.

### The Divided School

Once there was a school where children, teachers, parents and principal were in agreement as to what was best for the whole school. The reason the school was unified is because the city looked out for the welfare of its entire population. Though the people in the city were diverse in skin color, they accepted each other. They were like a pie with eight slices.

A pie is a unit and as long as it remains whole, it can be preserved forever. Once cut into slices and the first piece is lifted from the pan, separation takes place. In our story, the pie represents the school attended by GOMA. The town was very prosperous. But one day, it lost its main industry. This led to name-calling and fights among the town's people. In a short period of time, the town's lost its caring, sharing and loving feeling toward each other. What happen in the town can be seen by what happened when GOMA went to school.

The pie is made up of eight slices. Each of these slices has the ability to remain unified or to be separated from the whole. Remember, the pie is a symbol of the people of the city. In separation, a strange thing occurs: the slices form groups that divide themselves against the whole, but claim to be united as individual camps.

#### **[Insert picture of Whole Pie from CM book]**

Slice 1 is seen pulling away to form a group called, "The Leading Group". It convinces Slice 2 to join in its rebellion against the whole. It justifies the rightness of its actions based on a superior notion of itself. It reasons that, after all, to be number one is to be first.

Seeing the action of Slices 1 and 2, Slice 3 takes offense. It studies the program of the Leading Group toward the end of finding fault with its precepts. As Slice 3 identifies the faults of the Leading Group, it turns to Slice 4 to join in its effort to show the faults of the Leading Group. These two become "The Fault-Finding Group". They vie for additional members as the Leading Group refuses to acknowledge its faults. The Fault-Finding Group justifies its action as counter to the Leading Group.

Now there are two groups of divisive slices of pie made up of those who once formed the whole. In truth, now Slices 1 and 2 comprise a group; Slices 3 and 4 a second group, and Slices 5 through 8 of the original pie remain. Seeing the contention between the two divisive groups, Slice 5 appoints itself as a mediator believing itself to be led by higher powers. It convinces Slice 6 into joining with it. They form "The Mediation Group". Since their calling is higher than that of the others, as they see it, it leads them to enjoin all the groups to hear them. They want everyone to rally around the solution they have developed.

What does the pie look like now? It looks divided. Just like the pie is being fragmented, the city became fragmented, and by the time GOMA entered school, it too was fragmented, having different student groups that excluded outsiders. Now returning to the pie, we see how each group claims unity because there is agreement between the members who form the group. This

is unity in diversity. It can only claim a fragmented unity, which is not unity at all because each group is divided from each other and bears no relation to the whole.

**[Insert Picture of Divided Pie]**

Keep in mind that the pie is representative of what happened to the city, and GOMA'S school. Neither city nor school was the same after the division. Once the people became party conscious, their interest shifted from maintaining the whole pie to a focus on party interest. What was once an ideal city where the needs of the people were met because there was agreement regarding what was right, gave way to endless bitter conflicts over their divisive views. They fought many internal battles against each other until the day came when an outside enemy was able to overcome them and destroy their city, school and all that they had worked so hard to build. They lost their lovely city because unified leadership or leadership aimed at concern for the whole pie gave way to narrow-minded divisive leadership with dominating sectional interests.

GOMA'S objective is unity. Unity, as indicated above, means agreement. It is better to have people to agree with what you are doing than not. When people are in agreement with the group's goal, harmony exists. GOMA learned as a small child that the divided house will fall, but the house of unity will stand. While in school, he sought to win the children over to the caring, sharing and loving spirit that had existed before.

Things to Do

Explain what is meant by an objective

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How does an objective differ from a goal?

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What is meant by unity?

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Give me an example of fragmented unity

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Tell me a story about unity

My Story

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Demonstrate your knowledge of unity and fragmented unity in two creative expressions. You may draw pictures, write a poem, short story or use some other means.

In the story about the pie, tell me what you learned about The Leading Group

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The Fault-Finding Group

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The Mediation Group

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## M Stands for Method

If GOMA is to reach his goal, which is community, he must first unify the people. The way or process utilized in his work is called *method*. Think of method as an approach or line of attack. When thinking of method, the focus is on how the goal will be reached.

When GOMA was a baby, he used to cry a lot. **[Insert Picture of Baby GOMA crying]** His mother experienced many sleepless night wondering just how she could stop him from crying. On one night, she forgot to turn off the nightlight in GOMA'S. That night, GOMA slept all night and so did his mother. From that night forward, she would leave the nightlight on. This was her method or way to stop GOMA crying.

To build an inclusive community, GOMA needs a method to unify the people. Unity is oneness. The people must come to respect each other if they are going to work together in a manner that will yield community. All positive relationships are built on respect. Respect is a rich word with many meanings. GOMA looked up to his favorite teacher. In fact, he admired him. GOMA'S graduation speech was entitled "The Person I Admire Most in School". In his speech, he highly esteemed his favorite teacher. In a word, GOMA respected his teacher. When you respect someone, you value that person. Respect is the method GOMA uses to unify the people to reach his goal of community.

There is a downside to respect; it can also mean partiality. I shall tell you a story about two boys—GOMA and Bobby. When GOMA grew up to be a young man, he reflected the training received from an infant to his teen years and even as a young adult. As people behold GOMA in his dealings with others, they form an opinion about him. They see in GOMA that which has been instilled in him. GOMA carries himself in an exemplary manner. He is willing to give of himself. He cares about the downtrodden and is friendly to all. Though all were not friendly to GOMA. When people speak of GOMA, they refer to his parents, having raised 'a good boy'.

Bobby is a large child, known as the bully of the neighborhood. His parents are known for their strong feelings toward others. They are very protective of Bobby being sensitive to his overweight condition. They raised Bobby, in their words, to 'kick butt'. In other words, they taught Bobby to not allow anyone to pick on him. Bobby is bent on pleasing his dad. He has seen his dad handle himself in a brawl, and he desires to be just like him. At the heart of Bobby's problem is a desire to be respected like GOMA.

The problem Bobby faces is that he has not learned to show respect. What he has learned is a sense of false respect. He has been taught that people can be forced to comply with his wishes (respect him). Bobby wants to be respected because he wants people to see him as a worthwhile individual.

Bobby is an example of young people in GOMA'S school who would do practically any thing to be recognized by their group. He joined a gang of teens who bullied other students. He later fell in to criminal behavior because he wanted to prove that he was 'a man'. Bobby gained the reputation of an 'enforcer' because he forced people to do his will.

One day he and his friends beat a boy to death. He was on TV during the evening news. Bobby presented a demeanor of 'not giving a damn'. When he was questioned about the killing, he simply complied, 'the son of a...didn't respect me. Bobby is now serving life in prison for his part in the crime. I am told that he met his match in prison. There were larger, meaner people than he in prison.

The story brings out the dark side of respect. What Bobby called respect is a false sense of recognition based not on a caring, sharing, loving attitude, but rather on qualities more akin to hate. When a person values a person whose deeds are bad, partiality or a respect of person comes into play. This means that the person is enslaved to the one he or she respects. When false respect is present, you will also find oppression. At the heart of oppression is disrespect.

## Things to Do

Explain what is meant by a method

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How does a method differ from an objective?

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What is meant by respect?

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Give me an example of false respect

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Tell me a story about respect

## My Story

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Demonstrate your knowledge of respect and false respect in two creative expressions. You may draw pictures, write a poem, short story or use some other means.

In the story about GOMA and Bobby, tell me what you learned

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## A Stands for Attitude

Attitude is a word used much by school children. When a person does not show herself to be friendly, right away, the students say, "She has an attitude". Attitude is defined as an outlook or how one view a person, thing or object. I like to think of attitude as a way of thinking. A person's thoughts can be understood by the way she behaves. The 'I don't care' attitude is negative. On the other hand, a person might behave positively toward others; his way of thinking is also revealed by his expressions.

When a person holds a positive attitude toward others, it's a way of honoring them. Honor is used as a principle. A principle is a code or standard whereby behavior is judged. For example, the school GOMA attended had an honor society. Students who performed well in school were asked to become members of the group. **[Picture of GOMA in a group]** The group members had to abide by an honor's code. The code spelled out both right and wrong behavior. Cheating was a violation of the code, so too was fighting, stealing, cursing, and destroying property. When students were found violating the honor's code, they were suspended. This means that they were no longer considered to be honor students.

I like to think of honor in a broader sense to represent how each person relates to all others based on character or how they behave. There are many who look for others to honor them, but they are not worthy of honor. This is a strong statement, but it is true. You see, some people refuse to honor others, and this is what makes them not worth of honor.

Can a wife honor a husband who beats her and mistreats the children? The answer is no. She may love him and desire a change in him, but this is not the same as honor. The reason she cannot honor him is because he refuses to honor her. GOMA'S attitude is one of honor; he is honored because he has shown honor to others whom honor is due.

## Things to Do

Explain what is meant by a attitude

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What is meant by honor?

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Give me an example of dishonor

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Tell me a story about honor

## My Story

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Demonstrate your knowledge of honor and dishonor in two creative expressions. You may draw pictures, write a poem, short story or use some other means.

In the example about GOMA'S honor's club, a person could be suspended for several reasons.  
Name some things that could get a person suspended

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## GOMA SONG\*

### CALL

Give me a G  
Give me an O  
Give me an M  
Give me an A

### RESPONSE

G. You got your G; you got your G.  
O. You got your O; you got your O.  
M. You got your M; you got your M.  
A. You got your A; you got your A.

What's the word?  
What's the word?  
What's the word?  
What's the word?

G.O.M.A.  
G.O.M.A.  
G.O.M.A.  
G.O.M.A.

G stands for GOAL  
O stands for OBJECTIVE  
M stands for METHOD  
A stands for ATTITUDE  
WHAT IS OUR GOAL?

Our Goal is COMMUNITY – Building Community in the spirit of working together.  
Our Objective is UNITY – We are unified around the ICB Project.  
Our Method is RESPECT – We respect the rights and ways of life of others.  
And our attitude is one of HONOR.

### CALL

Give me an H.  
Give me an R.  
Give me a U.  
Give me a C.

### RESPONSE

H. You got your H; you got your H.  
R. You got your R; you got your R.  
U. You got your U; you got your U.  
C. You got your C; you got your C.

C stands for COMMUNITY  
U stands for UNITY  
R stands for RESPECT  
H stands for HONOR

We HONOR... We RESPECT... We are UNIFIED as a COMMUNITY.  
COMMUNITY, UNITY, RESPECT AND HONOR.

Taken from Deryl G. Hunt's book, *Miami: The Place Where Cultures Meet*, Miami: Spirit Productions, 1995.

GOMA'S birth

GOMA'S childhood

GOMA'S best friend

GOMA'S favorite teacher

GOMA'S sport's life

GOMA'S religion

GOMA goes to college

GOMA finds work

GOMA becomes a mentor

## GOMA'S FAVORITE PLAY

### A CLOCK OF TIME

#### *Classroom setting*

- Teacher: The clock is a symbol of togetherness. It has a minute, second and hour hand. It may also have numbers ranging from one to twelve.
- Friend # 1: (*in sarcasm*) Twelve numbers! Plus three hands! Wow, the clock has many parts.
- Teacher: (*speaking to Friend # 1*) Have you ever looked inside a clock?
- GOMA: (*shaking his head like a small child*) No, not me.
- Teacher: Had you done so, you would have seen a number of unseen parts, working behind the scene to make the clock run.
- GOMA: But how does the clock go round and round.
- Teacher: Just like the wheels on a bicycle, the clock has wheels and cogs or moving parts that make the clock go round and round.
- Friend # 1: Oh, I get it; the moving parts furnish the power to the clock just like I do when I push the leather to the pedal.
- Teacher: That's right. With your bicycle, the moving parts need someone or something to make them move. In like manner, the clock requires a power source.
- GOMA: (*leaning over to speak to one of his friends*) This is some deep stuff man.
- Friend # 1: It ain't that deep, if you understand it.
- GOMA: What's up, man? Why the attitude?
- Friend # 2: He's just jealous because the teacher likes you, GOMA.
- Friend # 1: Jealous my foot, I would love to put my fist in your big mouth.
- Teacher: Children, children now behave. (*Bell rings ending class*) Now children don't forget your assignment over the weekend.
- GOMA: (*leaving classroom, talking to Friend # 2*). Remember that group I told you about from the University that I have been working with? Well, I think I have a project for them in our school.
- Friend # 2: Do you mean that college group that performed at the Cultural Night of Expressions at Florida International University?
- GOMA: Yep, that's the one. I'm going to speak to them about performing the "Clock of Time" play at our school. Boy if I can pull that off, it would certainly help.

Friend # 2: Man! If you pull that off, you'll be the baddest dude in the school.

GOMA: (*on the phone at home*) Richard, hi man, how are? This is GOMA. I need you in a very bad way (*pause*). No I'm not in trouble. I have a problem at school. Some of the kids don't like me. They call me names, pull pranks on me, and are down right rude at times. We have white kids and black kids who can't get along, and some of the kids have even joined street gangs (*pause listening*). The favor I want is for the CBC to perform the "Clock of Time" skit. If you can do it, I would be mighty grateful, and CBC would really help in building community at my school (*pause listing*). Let me see, what about the last Friday in April? Can you work with that? (*Acknowledging thanks*) Cool man.

(*Next day at school*)

Teacher: Children, children, quiet please. I left off yesterday talking to you about the workings of a clock. Can anyone tell me why the clock is important?

Friend # 1: The clock is important because it tells time. Without the clock, our parents wouldn't know when to go to work neither would we know it's time to come to school.

Teacher: Very good. The clock helps us to order our day. We are able to make important engagements and...

GOMA: How many kinds of time does the clock tell?

Friend # 1: That's stupid. What do you mean how many kinds of time the clock tells? You're so smart, you tell us.

GOMA: Different clocks tell different time. The clock you spoke of tells the time of day, but I know of another clock that tells a different time.

Teacher: Now, GOMA, it's not time for kidding around. This is an important subject, and I want the class to get a good understanding of the importance of the clock.

Friend # 2: (*Speaking softly to GOMA*) Did you get CBC?

GOMA: But, I'm not kidding around.

Teacher: That's enough of that GOMA. Now let me see where was I? Oh, yes, the clock is important to the president of the United States because he keeps such a busy schedule. Without a means of telling time, he would have appointments running into one another. And he would not be as effective. Can anyone think of other reasons why the clock is important?

GOMA: The clock is important because it is able to help us understand what it means to have an inclusive community.

Friend # 1: Here we go again. GOMA why don't you grow up, man? Why must you insist on bringing in this off the wall stuff?

Teacher: Now, wait just a minute. GOMA, if you have a point to make, I wish you would make it.

GOMA: As you know the clock has hands and numbers on the outside, and on the inside, it has wheels and cogs or moving parts. These are energized by a power source. Look how each part works with the others. They are not like some people in this class who call people names and pull pranks on them, but instead, they work together for a single cause—to tell time.

Friend # 1: What does that have to do with inclusive community, man?

GOMA: I'll tell you what. (The bell rings ending the class)

Teacher: Not today I'm afraid. It's time to dismiss. GOMA, I want to see you after class.

GOMA: (*after class*) What have I done this time? Did I do something wrong?

Teacher: Frankly, I am concerned about you. Are you having problems with other students?

GOMA: Nothing but the usual name-calling, pranks and rudeness. Other than that things are fine.

Teacher: Where were you going with the inclusive community discussion?

GOMA: I was prepping the class for my group's end of year project. I have this group coming in from FIU to do a skit called, "A Clock of Time". But their time is "community time." They use the clock to teach people how to get along with others.

Teacher: Why, GOMA, that's very good. When is the group scheduled to perform the skit?

GOMA: The last Friday in April.

Teacher: Have you booked the auditorium?

GOMA: Auditorium? Why no. I thought they would perform in the class.

Teacher: Oh no, GOMA, I have heard of that group from FIU. If they are coming to our school, we must share this with others. Isn't that what being inclusive is all about, sharing?

GOMA: Why yes.

Teacher: I'll take care of the auditorium and the announcements. You make sure your group is ready. Now go on home that you are not too late.

### *The Day of the Skit*

GOMA: Good afternoon boys and girls, teachers and principals. Welcome to the afternoon skit. The skit is titled "The Clock of Time". We are happy to have Florida

International University's Community Builders Club entertain us. So sit back and enjoy the show.

Narrator: *(Graphic shows how clock tells community time. Narrator speaks but is not seen representing the hidden part of the clock)* The message of the clock is that the hands, numbers and the hidden parts tell not only the time of day, but "community time". The hands go round and round touching each number. Not a single number is left out. Inclusive is the word used to describe the work of the hands. Take note that the clock is round. Round is a symbol of unbroken friendship. The clock therefore represents a circle of unity.

The play you are about to see uses the clock to teach unity. Three words are very important: diversity, unity and community. Diversity means separation, unity togetherness and community, a common or shared idea. You will see how the clock goes from diversity to unity to community time. Diversity is seen when the numbers or hands think they are better than the others. For example, Number 1 wants all the numbers to follow her because number one is the leading number. Number 12, however, rebels thinking all should fall him because he is largest. Number 6 rebels against these two thinking that special recognition should be given it as a mediator because it is the middle number.

When the minute and hour hands feel that the Short Hand is not needed or that numbers are not needed to tell time; they also show a lack of unity. The fact of the matter is that time can be told without the long and short hand also.

To reach community, the numbers and the hands must have a change of heart. For example, community time begins when the numbers recognize each other as important. In so doing, they show respect for each other and honor each for the work they do.

The next step is for the numbers to reach out to the hands. When they do and the hands reach back, respect for these can be seen also. The clock is one step closer to telling community time. What is left is for the hands and numbers to recognize the hard working unseen mechanical parts especially the power source. When this occurs, community time is being told.

*Scene shift to a gathering of the parts of a clock*

Short Hand: *(Anglo accent)* We have got to stop this division. It's killing us. Our job is to tell time, but with all the bickering among us, we can do that right. Our goal must be community, building community by working together.

Number One: *(Jamaican accent)* Hold on man! What is this community thing? To me a community is where we live.

Short Hand: The hood! Naw man, that maybe part of the community but it ain't the community man.

Number One: It got to be community because we're united. You see people respect us because they know we fight. We have power. In the hood people are afraid to dis us...They honor our methods man...They honor our methods...

- Short Hand: Let me tell you about community. Community works like the clock—going round and round where every second, minute, and hour counts. No one element dominates; they are all included in telling time. The second, minute, and hour hands go around and around in love. Just telling time...Just telling time. Hey ahh...Long Hand. Long Hand do you think you can help me out here?
- Long Hand: (Spanish Accent) What's the problem?
- Number One: I'll tell you what's the problem. This fool is trying to tell me that the hood is not the community.
- Long Hand: The hood maybe part of a community, but it does not mean that the people are together. In the true community, though diverse, the people are united in a common good. The clock shows how they go from diversity to unity and on to community as the each hand works in perfect harmony with all other parts. The hour hand honors the minute hand. And the two respect the hard working second—always ticking, ticking, ticking and ticking...Just-telling time, man. Just telling time.
- Short Hand: Community is like the clock going around and around, from diversity to unity and on to community because they trust, honor and respect each other in love. Just telling time, man. Just telling time.
- All: We go round and round in love. From diversity to unity to community.
- Short Hand: Can you dig it?
- Number One: Me tink I got it. Me tink I got it. I see...I see. Community really is like the clock. But there's still a little someting missing here man. What about the numbers man? You see, I'm number one...first man, but number 12 fight me man, and that between the bread, number 6 fight me too. You can help me set them straight. 1-2-3-4-5...6-7-8-9-10...11-12. Twelve numbers on the clock. What do they mean? Tell them man. Tell them what do they mean, if you can.
- Short Hand: One stands for primary. (*Number one goes yea, yea*) Because it is the first number, it represents UNITY. Two stands for witness. You need a witness to accuse someone legally. Three stands for something greater than us all. It reaches to deity. Everybody knows that four stands for the four corners of the earth. North, East, South and West. And five is like the fingers and thumb on a hand. Just telling time, man. Just telling time. Six is the last day of work. Seven is the day we rest. Eight returns us to work for greater abundance. Nine falls short of ten, the completion of all numbers. Still telling time, man. Just telling time. Eleven is imperfection. But twelve...the number twelve stands for perfect government.
- Long Hand: Twelve numbers cover the clock...each working in conjunction with one another. The hands tell time. In the process, they teach community building. Just telling time, man. Just telling time.
- Short Hand: Community really is like the clock going round and round from diversity to unity to community. Telling time, man, Just telling time.

Number One: You know man, there's something about this ting, it's really something. You talk about moving from diversity to unity and on to community man. Me tink me like this community ting. I really got it now. It took you guys working together to open up my understanding. I can say that I have experienced true community true this ting. Can I try me hand at it? One, two, three:

CALL

RESPONSE

<i>Give me a</i>	G	G. You got your G; you got your G.
<i>Give me an</i>	O	O. You got your O; you got your O.
<i>Give me an</i>	M	M. You got your M; you got your M.
<i>Give me an</i>	A	A. You got your A; you got your A.

What's the word?	G.O.M.A.

*(After Skit GOMA'S two friends are together)*

Friend # 1: G.O.M.A. GOMA. Now he has a song named after him. What's next, man?

Friend # 2: Didn't you learn anything from the play, man? Are you still part of problem or are you part of the solution to the problem? We have had enough name calling, fighting and prejudice in the school, it's time out for that crap.

Friend # 1: It's not that I didn't learn anything from the play, man. I thought the play was cool; it's GOMA that's the problem.

Friend # 2: What do you mean that GOMA is the problem? All GOMA tries to do is to unite us. He has never treated you like you treat him. He is good example, a role model.

Friend # 1: You see, that's the problem. GOMA is the one who's always on top, man. Nobody recognizes me. I'm as good as GOMA.

Friend # 2: If so, why don't you prove it by doing some good around here?

Friend # 1: Like what?

Friend # 2: You speak well and you are smart, why don't you run for class president?

Friend # 1: Class president (*mulling over the thought*). Nah, that's not for me. I will leave that stuff to GOMA.

Friend # 2: You just said that you were as good as GOMA. If you are, then why don't you do as does GOMA? (*Speaking as he's walking away*) Why don't you put your talent to better use than always knocking what others are trying to do?

*(The Next day in School)*

Teacher: Well class, I didn't have an opportunity to speak to you about the skit on yesterday because it ran a little long and by the time it was over, school was out. What did you think of the play?

Class: We go round and round in love. We go from diversity to unity to community. Just telling time, Teach. Just telling time.

Teacher: Do you mean that or are you like parrots that speak but can't do? After all, it's not as important what a person says, but rather, what she does.

Friend #1: Well teacher, I don't know about the rest of the students, but I was really impressed with the play.

Class: He was really impressed (*saying it in a mockingly*).

Friend # 1: I know I had that coming, but I'm serious. That Clock ting got me to tinkling (*students laughing*). On the serious side, the clock really can teach us much about community. I was impressed with the way the students from FIU performed. And I...

Friend # 2: (*Cutting off Friend # 1*) Impressed. Yea, impressed. What does that mean? I'm impressed...

Friend # 1: (*Cutting off Friend # 2*) Let me finish my statement. You know how I've called GOMA names and picked on him. Well that just was not right. GOMAS was doing a good work, but I couldn't stand him. It was not that I was against the work he was trying to do, I just thought that...Oh well, I ...

Friend # 2: (*Cutting him off again*) Come clean, man. If you're going to be part of the solution to the problem, come clean. No half stepping.

Friend # 1: All right, GOMA I am sorry for the name-calling and tricks I've played on you. I really didn't understand what a bad thing I've done until the play. The play just opened up to me that we cannot continue fighting each other and then expect others not to fight back. We have to work for agreement. We need to be together.

Friend # 2: Do you mean, we need to go from division to unity?

Friend # 1: Yea, man. That's what I mean.

Teacher: Why, I don't know what to say. GOMA, what do you have to say to all of this.

GOMA: Let's hit it:

CALL

RESPONSE

<i>Give me a</i>	G	G. You got your G; you got your G.
<i>Give me an</i>	O	O. You got your O; you got your O.
<i>Give me an</i>	M	M. You got your M; you got your M.
<i>Give me an</i>	A	A. You got your A; you got your A.

What's the word? G.O.M.A.

What's the word?  
What's the word?  
What's the word?

G.O.M.A.  
G.O.M.A.  
G.O.M.A.

## Things to Do

Explain how the clock aids in teaching togetherness.

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Explain how the clock goes around and around.

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Which part of the clock is the most important in making it to work? Explain your answer.

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Draw a clock with out hands, but with numbers.

Draw a clock without numbers, but with hands

Can you tell the time of day by one or the other clock? Which one?

The first clock: \_\_\_\_\_ The second clock: \_\_\_\_\_.

Now draw a clock with both hands and numbers.

First defined what is meant by inclusive.

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Explain how this clock is more inclusive than either of the other two.

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Write a play about someone you know who seeks to unify students.

My Play

Demonstrate your knowledge of division and unity in two creative expressions. You may draw pictures, write a poem, short story or use some other means.

## **The Community Anthem**

An anthem is a song of praise. It may be in the form of a national hymn or sacred song. The National Anthem of the United States is “The Star Spangled Banner”. Written by Francis Scott Key, it was adopted by Congress as the official National Anthem in 1931. However, the song dates back to the 19<sup>th</sup> century. Historians tell us that in the summer of 1814, Francis Scott Key wrote the song while visiting the British fleet in Chesapeake Bay. He was there to secure the release of a friend who had been captured during the battle of Washington, D.C. As the fighting was yet raging during Key’s visit, he was detained on ship overnight. Not knowing what the night would bring insofar as the new country’s fate was concerned, he was pleasantly surprised when he awoke to see the American flag still flying over Fort McHenry. Being greatly moved by the flying flag, he began a poem to commemorate the occasion.

The dark history of slavery in the United States, followed by the emancipation of African Americans in 1865, led James Weldon Johnson and his brother, J. Rosamond, to write “Lift Every Voice and Sing”. The Johnson brothers wrote, “Lift Every Voice and Sing” in 1900 in celebration of the birthday of Abraham Lincoln. Their intent was for school children to learn to sing it. The song was not written as a national anthem. Like Key’s song before, it became the National Anthem because Negroes gave it that designation over time. It is still being sung today throughout the country mostly by African Americans, but not without controversy.

The controversy has nothing to do with the song; it’s a lovely song. Some people think that the song is not good because it divides Americans by having two anthems. Those holding to this view see America as a place where, out of many people, one nation was formed. They hold that there should be a single allegiance to that one nation by having only one national anthem. Blacks, being a minority in America, have pointed to the fact that the United States’ majority group members have not always treated them as if they were full citizens in the one nation. They sight slavery, racial discrimination in public accommodations, jobs, schools and churches before and after emancipation as well as legal separation of the races and unequal justice in courts as evidence that most of white America, until recently, desired division not unity between the races.

The “Community Anthem” song seeks to bridge the divide between these contending views. It is not written to replace either song as an anthem. It is written to point the way to the unity inherent in the National Anthem and is reflective of the equity cry as represented by the Negro National Anthem. It mirrors the Inclusive Community Building (ICB) principles of moving from diversity, to unity, to community. The play entitled, “The Glass of Diversity”, embodies the aforementioned principles.

### **Diversity is Like Glass**

Glass is one of the most useful materials in the world. The glass does not come ready-made. Someone had to assemble the sand, soda and lime, and patiently work through the process. Glass can be spun finer than the web of a spider or it can be molded into a several ton telescope disk. It can be stronger than steel, or more fragile than paper.

The key ingredient of glass is sand. Sand is composed of tiny grains of worn down or disintegrated rock. It has very practical uses. For example, manufactures use quartz sand to make chemicals and glass. They make sandpaper by gluing loose sand onto heavy paper. Sand is also used in mortar and concrete. When sand is mixed with mortar and concrete, it transforms them into a substance useful for building strong structures that reach into the heavens.

Diversity is like glass in that it can be used to bring people together or it can drive a wedge between them. Diversity may be seen as variety. When view this way, it is like a glass of water offered to a dying person. The glass is seen as a container filled with life giving properties. Another example is to see diversity as a toss salad. In this example, the focus is on the whole, not any one constituent part. In a toss salad, tomatoes, lettuce, cucumbers, and olives may be found. Each one of these is an important ingredient in the salad, but is not the salad itself. Mixed together with a covering dressing and seasoned with the right savor, the salad is delightful to the taste.

Diversity may also be seen as different meaning inferior. In this case, it is like a broken glass used to do bodily harm to another. In this state, glass is destructive. The Serbs' "ethnic cleansing" action against the ethnic Albanians in Kosovo during the early 1990's is an example of a destructive work where diversity was defined as different. "Ethnic cleansing is a process in which an advancing army of one ethnic group expels civilians of other ethnic groups from towns and villages it conquers in order to create ethnically pure enclaves for members of their ethnic group".<sup>2</sup> In this example, Serbs thought that they were better than the Albanians. The Serbs were not the only ethnic group engaged in ethnic cleansing; the Albanians did so as well but not on the scale of the Serbs.

The history of the United States offers many examples of ethnic cleansing. The slaughter of Native Americans by U.S. government officials and private citizens, glorified in TV and movie westerns, was an act of ethnic cleansing. The horrible treatment of blacks by whites in up until recently in the United States was also a form of ethnic cleansing to name only two. Indians and blacks were clearly distinguishable from whites based on skin color, facial feature, hair texture and cultural variability. Enough whites believed the superficial differences made them superior to both groups. They acted on their beliefs through mass destruction of blacks and Native Americans via mob action and vigilante justice. In no few cases, law sanctioned their actions. In each example, white saw themselves as the superior group. They saw blacks and Indians as being different. They acted as if skin color or cultural variability was a difference in kind rather than one of degree.

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<sup>2</sup> See <http://www.igc.org/balkans/ethnicl.html>

**The Glass of Diversity**  
**(A one-act play)**

Professor: (In his class early looking over some notes in preparation for today's class).

How shall I approach my topic today? It's such a fluid topic. Maybe I should address it as a parable. A parable can be seen as a fable, homily, myth, tale, epilogue or story. A fable, no, a homily, could be, a myth, no, a tale, no, an epilogue, maybe, story, not likely. These don't convey the thought I wish to get across. (Looking on his desk at a glass) OK, ok, that's it. I will liken my subject to a glass.

Narrator:

Professor Johnson's scholarly work on diversity is not yet well known. Though he has been researching the topic for ten years, authored several publications, he feels that he has a greater contribution to make. But this notion of a glass has the narrator puzzled. Let us sneak into his class to see what we can uncover.

Professor:

I have been teaching you about building a stable society-where the view of the few and the views of many must somehow be brought together to inform public policy. Building a stable society starts with the individual. Each person has a role to play. (Recognizing the student's hand) Oh, yes, do you have question?

Student 1:

I have a comment about what you have been teaching us. It seems to me that building a stable society starts with the government, not the people. If the government is not stable then the society cannot be stable. I mean, if the government did not allow for the free expression of the views of the few and the many in deriving its philosophy of governance, hearing the few and the many hundreds of years afterward is like a charade.

Student 2: (Speaking without being recognized)

That's a lot of bull. You can't expect all the people to participate in forming the philosophy of governance anymore than you can expect all the people to participate in political elections. There are reasons why some people shouldn't participate.

Professor:

Would you care to name one of two?

Student 2:

Sure, but not at this time.

Student 1:

Why not at this time? Is it because you do not know of any?

Student 2: (Holding his peace and then speaks) Should a person participate in developing the philosophy of government if he or she is not capable? Should a person participate against his or her will? Tell me, should they participate?

Professor:

Class, what do you think about what has just been said? He does have a point and his point and his view must be respected in a democracy. Likewise, your views must also be respected.

Student 3:

I think each speaker had something valuable to say, but I am not sure that what he or she said is as important as what you have said. Personally, I would like to hear what you have to share with us.

Professor:

That seems fair enough. I wish to talk to you about diversity as it relates to building the stable society. I recently read an article where diversity was shown to be like a glass. Let me see where's that piece (Searching his notes). Oh yea, here it is. I shall read part of it:

Glass is one of the most useful materials in the world

The glass you drink from does not come ready made. Someone had to assemble the sand, soda and lime, and patiently work through the process of making it into a container to drink from.

Glass can be spun finer than the web of a spider or it can be molded into a several ton telescope lens. It may be stronger than steel, or more fragile than paper.

The key ingredient of glass is sand.

Sand is composed of tiny grains of worn down or disintegrated rock. Its major components are sand, soda and lime. It has very practical uses. For example, manufacturers use quartz sand to make chemicals and glass. They make sandpaper by gluing loose sand onto heavy paper.

Sand is also used in mortar and concrete.

When sand is mixed with mortar and concrete, it transforms them into a substance useful for building strong structures that reach into the heavens.

Student 3:

Hold on Professor! I know I'm a little slow!

Other students

(Speaking in a mocking manner) A little slow, a little slow, a little slow.

Professor:

Now class, let's hear him out.

Student 3:

I don't get the connection between diversity and glass. May be I missed something.

Professor:

Can anyone help him out?

Student 1:

A glass is a container that can be viewed in different ways. For example, if water is in a glass but it is not filled, it might be seen as, let us say half full or half empty.

Professor:

Can you extent your comments?

Student 2:

I'll extent them for him. If you'll blind, the glass container would look quite differently than if you have sight. You see, the bind person, not being able to see the glass, would not know if anything was in it, but the person with sight would know that something is in the glass. It makes a world of difference to know if something is or is not present.

Student 1:

I don't need Mr. Know-it-all to answer for me. What I meant is that depending on how you view the glass, whether half full or half empty, will inform your approach to the situation you find yourselves. The half-full view is that of an optimist while the half-empty that of a pessimist.

Student 3:

What I see as the connection is that diversity is like glass in that it can be used to bring people together or it can drive a wedge between them.

Student 2:

No way man! Diversity is about unifying people. We celebrate our differences.

Student 1:

How can unity come from separation? Diversity means to divide. When you celebrate diversity, at best you commemorate things that separate, and at worst, things that destroy relationship not build them.

Student 2:

Man, you just don't understand the meaning of diversity.

Professor:

Now hold on. Let me say a few words. Depending on how the person views diversity, it may affirm or separate, build up or destroy. For example, diversity seen as variety is like a glass of water offered to a dying person. The focus is not on unity per se, but rather on providing for the one in need. Though the glass is seen as a container filled with life giving properties, it does not necessarily mean that everyone in need will get to drink. By focusing on things that separate, diversity could lead to discrimination.

Student 3:

Make it plain, teacher. Make it plain.

Professor:

Maybe a better example is variety compared to a toss salad. In a toss salad, tomatoes, lettuce, cucumbers, and olives may be found. Each one of these is an important ingredient in the salad, but is not the salad itself. Mixed together with a covering dressing and seasoned with the right savor, the salad is delightful to the taste. In this example, diversity is swallowed up in unity. In other words, while each ingredient in the salad appreciated all others, they were willing to rise above that which separated them to focus on that which made them whole.

Student 3:

Then, diversity seen as different is like a broke glass used to do bodily harm to another.

Professor:

Correct! In this case, glass is a destructive instrument.

Student 1:

Would ethnic cleansing be an example of diversity seen as different?

Professor:

That's an excellent example.

Student 2:

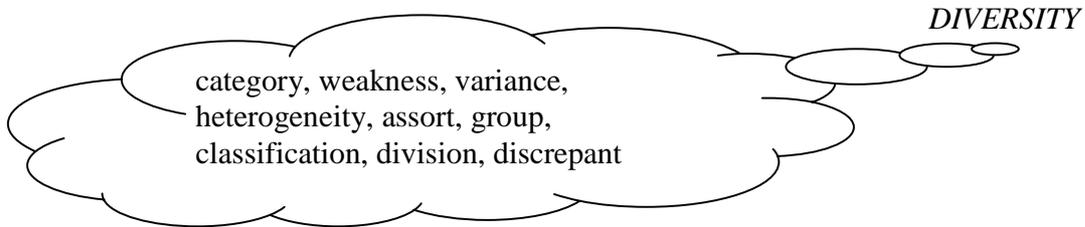
It's about time he got something right.

Professor:

(Ignoring the remark by Student 1) Very good class, I have an exercise to help you better understand the topic. I took it from the work I mentioned earlier regarding diversity viewed as a glass. It is in two parts. The first part involves word association and the second a skit based on the words being placed into concrete sentences.

**Example**

Below are a number of words associated with diversity, unity, and community. The words have been scrambled. You are to unscramble them and place them in the proper order to line up with the definitions of each title word. Once the words are separated, write a statement using each word to describe how they are used.



*Variety*

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*Difference*

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*UNITY*

total, irregular, whole, eccentric, individual,  
harmony, all, idiosyncratic

*Oneness*

*Singularity*

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*COMMUNITY*

brother/sister, group, consanguine, public,  
fondness, joint, race, shared, common ancestry,  
universal, prevailing, omnipresent, gather,  
concentrate, neighborhood, common

*Fellowship*

*Cooperative*

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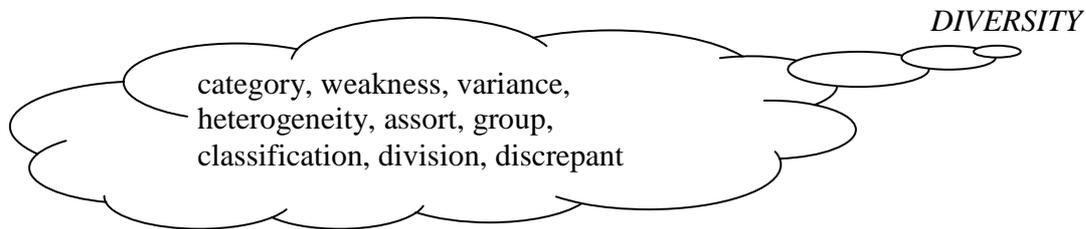
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## Exercise

Compare your work to that which appears below. How well did you do?



### *Variety*

Assort  
Category  
Group  
Classification  
Division

### *Difference*

Weakness  
Variance  
Diverge  
Heterogeneity  
Discrepant

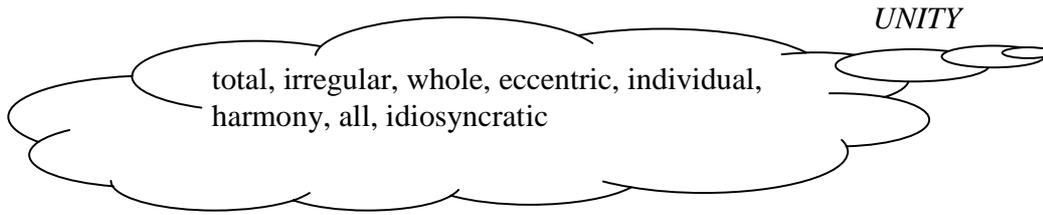
### *Sentences*

#### First Speaker

I am Variety. I keep company with culturally different people. I assort with different age groups, genders, religions, races and persons of differing degrees of physical ability. You may know me by one of my other names. For example, I am known as a group or division in classification.

#### Second Speaker

I am Different. The fact of the matter is that I am not like people of other cultures. If you are not like me, you have a weakness in your basic makeup. You should know that I am at variance with Variety. My discrepant personality causes me to diverge in order to maintain heterogeneity.



### *Oness*

Total  
Harmony  
Whole  
All

### *Singularity*

Individual  
Irregular  
Eccentric  
Idiosyncratic

### *Sentences*

#### First Speaker

Hello, I am Oness. I am of the same kind though my color, age, gender, religion and physical ability may differ. Think of me as being in total harmony with others based on a set of beliefs that respect the right ways of life. I am sometimes seen as a body with many parts all operating in agreement and in a complete or whole manner.

#### Second Speaker

Let me introduce myself. I am Singularity. I am a unit unto myself. I pride myself in the degree of differences found in people. This makes me peculiar, odd, strange and unusual. My focus is on the individual. This allows for separation of some from the others. It is the irregular pattern, the eccentric circle, and the idiosyncratic behavior that counts most.

## COMMUNITY

brother/sister, group, consanguine, public,  
fondness, joint, race, shared, common ancestry,  
universal, prevailing, omnipresent, gather,  
concentrate, neighborhood, common

### *Fellowship*

Brother/sister  
Consanguine  
Fondness  
Shared  
Universal  
Prevailing  
Omnipresent  
Common

### *Cooperative*

Group  
Public  
Joint  
Race  
Common Ancestry  
Gather  
Concentrate  
Neighborhood

### *Sentences*

#### First Speaker

I am Fellowship. I enjoy the company of others. I am willing to break bread and share a drink with culturally different people without regards to color, age, gender, religion or physical ability. Think of me as one thinks of a brother/ sister consanguine relationship. There is a fondness for each other based on a shared vision. My goal is both inclusive and universal. An omnipresent communion of true brotherhood is my prevailing desire for mankind.

#### Second Speaker

My name is Cooperative. I have assembled with people of like mind to establish a public cooperation to make things better for us. Our group believes in race pride. Only those of a common ancestry can belong. We gather together once a month with other neighborhood cooperatives in an economic development joint venture to improve their lot while schooling them of our basic beliefs. We concentrate our efforts on recruiting dissatisfied groups. Those who think the government has swung too far to the left in dealing with social and economic matters are favorite targets.

Narrator:

I don't know about you, but I have learned a lot about diversity. I think I understand the student's point about the need for the government to be inclusive in the inputs that frame the very philosophy of government. Different people see things differently and every voice is an important voice. It is also important to never force people do things against their will. How to get relevant views factored into the equation, I am not so sure, but I do appreciate the need for them.

In summary, once we have learn that human differences are more in degree rather than in kind, we can begin to pull together in a sense of unity. It is in the state of unity that the community can, and I add, must be built. So we conclude by saying that, it is needful for diverse groups to go from diversity to unity in order to build the community. Be careful how you build. Make sure that you are apart of the inclusive community building work.

## COMMUNITY ANTHEM SONG

*(Diversity)*

I am Variety

I keep company, with culturally different people

I am open to all things

You may know me, by one of my other names

I'm known as a group, or division in classification

*(CHORUS)*

I can talk to you

I can call on you

I know that you'll be there throughout all time

I can walk with you

I'd climb the great wall for you

We are building community

*(Unity)*

I am oneness

I am of the same kind

Though my color, age, and gender  
may differ

Think of me, as total harmony

Based on a set of beliefs  
that respects the right ways of life

CHORUS

*(Community)*

I am fellowship

I enjoy working with others

I am willing to break bread  
and share a drink with you

My goal is inclusive,  
an omnipresent communion  
where things are held in common  
My desire is for mankind

CHORUS

Repeat 2x