

Multicultural Track DVD Guide Book

DVD Chapter I

Introduction

As a religious movement for the 21st Century and beyond, Unitarian Universalism is being called to lead the way in co-creating inclusive multiracial / multicultural congregations and communities. This vision requires that we stretch, that we comfort, that we disrupt, that we ground ourselves in the practice of being curious learners, healers, sacred conversationalists, and committed agents of transformation.

In this DVD, you will hear from the Reverend Nancy Palmer Jones of the First U.U. Congregation in San Jose; trainers from the organization Visions, Incorporated; and Unitarian Universalist panelists engaged in Sacred Conversations about Linked Oppressions and Valuing Difference.

This DVD is intended to be interactive, providing one of many theoretical frameworks for understanding oppression as well as stories of oppression, privilege, and difference.

We hope that this format will allow you to facilitate small group discussions on the DVD's content that will each last an hour. It can be used in

- Multi-generational small groups or covenant groups
- LREDA and UUMA chapter meetings
- Districts or Cluster gatherings
- At home for family conversation

And in any area of congregational life where you hope to delve deeper into conversation about multiculturalism, privilege, and oppression

Our history of risk taking, inclusion, counter-cultural action, and living our commitment to Beloved Community is imperfect and it is not yet complete. It may never be perfect. It may never be complete. In an increasingly multicultural world, we must be willing and able to envision and co-create healthy and sustainable inclusive multiracial / multicultural ministries. Fulfilling the promise of our faith depends on our willingness to disrupt injustice and oppression, recognize privilege and disadvantage, and cast a vision of embracing a multicultural world.

James Luther Adams wrote: "A church that does not concern itself with the struggle in history for human decency and justice, a church that does not show concern for the shape of things to come, a church that does not attempt to interpret the signs of the times, is not a prophetic church..."

Come, join us in co-creating a learning community of Love and Justice. Stay open to connecting, respecting, and planning for transformation. Take all that you

have gathered here and starting in our congregations, use it to keep leading Unitarian Universalism into the multicultural Now.

The vision of Inclusive Multi-Racial/Multi-Cultural Beloved Community is OURS...

Catch it

Cast it

Lead the way

Suggestions for the sessions:

These conversations are sacred conversation. Consider lighting the chalice at the beginning of each session and inviting members of the group to take turns offering opening and closing readings.

Each session is designed to be as brief as 45 minutes or as long as an hour and a half depending on the size of your group.

DVD Chapter 2

Visions, Inc.

VISIONS Inc. is a nonprofit enterprise that provides training and consultation to organizations, communities and individuals seeking to achieve greater effectiveness in a multicultural setting.

Visions uses the term Multiculturalism to mean the accepting of differences and operating from a position of genuinely appreciating one's own cultural identity and that of others. VISIONS defines multiculturalism as a process of change by which we learn to recognize, understand and appreciate our own cultural identities, as well as the similarities and differences of people from other cultural groups. These cultural groups can be based upon several characteristics and can include race, ethnicity, gender, age, sexual orientation, physical abilities, class, job status, religion, immigrant status, language and nationality.

While these guidelines are basic and simple, attending to them can change the way we enter into and remain in conversation. Spend a few minutes to determine if there are other suggestions, concerns, or additions for the list.

Visions, Inc. Guidelines for Dialogue:

- “Try on”
- It’s Okay to Disagree
- It’s not okay to blame, shame, or attack, self and others
- Confidentiality
- Practice “self-focus”
- Practice “both/and” thinking
- Notice both process and content
- Be aware of intent and impact

DVD Chapter 2 Discussion Session I

Mutual Invitation, adapted from the work of Reverend Eric H.F. Law. :

Law says: "Invitation is a way of giving away power. Accepting an invitation is a way to claim power." In this process of Mutual Invitation, the group leader or a designated person speaks first without projecting themselves as an expert. Then they invite another member of the group to share - preferably not the person next to them - and so it goes, each speaker inviting another person to share. The person being invited has the option to "pass" and is still offered the opportunity to invite someone else to share. This continues until everyone has had a chance to share.

This process of mutual invitation decentralizes the power that is usually held by the designated leader. ...It gives everyone the experience to exercise power. It also offers the opportunity to use power again and again. The repeated experience of power enables powerless people to eventually claim their share of power with ease and comfort.

Using the Mutual Invitation process, please discuss:

1. What are your individual concerns about creating multiracial/multicultural Unitarian Universalist congregations?

Take a moment to reflect on the following quote from Taquiena Boston, Director of Identity-based Ministries at the UUA.

"Beloved Community includes welcome, celebration, presence, and a sense that 'we are all in this together.' It is knowing that wherever I find myself I am safe and all others are safe, and that justice, equity and compassion is extended to all. Beloved Community means that when the Other is encountered the response is the extension of hospitality and friendship rather than suspicion, mistrust, and regarding difference as a threat. I dream of a world where people are not only able to cross borders but don't even erect borders or walls to be crossed."

Using the Mutual Invitation process, please discuss:

2. What are the mono-cultural borders or walls present in your community?

3. Where does the community engage in building beloved multicultural community well?

DVD Chapter 3 Discussion Session II

Part One:

In this session, we're going to talk about privilege and cultural and institutional "isms" as they impact various areas of congregational life. In addition to what you've just heard from Joan and Jim, we'll be using the article that you downloaded called *Unpacking the Invisible Knapsack* by Peggy McIntosh.¹

Please take 20 minutes to read the article and then resume with part two of this session.

DVD Chapter 4 Discussion Session II

Part Two:

For this discussion, please arrange yourselves into small groups that represent different areas of church life -- like Music, Governance/Polity, Worship, Friendships/Family, Religious Education and Social Justice.

Here's the assignment:

Create a Peggy McIntosh-style list of no fewer than seven examples of how white privilege as a cultural and institutional Level "ism" is at work in the area of congregational life your group is focused on.

Write your list on newsprint and post on wall. Take a few minutes to read all the groups' lists and then discuss this question:

What have you learned about privilege/cultural/institutional "isms" in your congregation?

Additional discussion question:

Name the norms, traditions and practices, formal and informal, which reinforce cultural/institutional "isms" in your congregation?

¹ Note: A link to McIntosh's most recent article with discussion guide is available in the resource section of this guide book. This article can be used for an additional conversation session.

DVD Chapter 5
Discussion Session III

Target Group / Non-Target Group Exercise

Your Target Group Identities

Which larger group are you or have you been a member of? Recognizing that this group is not exhaustive, please circle all that apply:

- People of color
- Support staff/supervisees
- Poor/working class
- Informally educated
- Women
- Jews/Muslims/Catholics
- Elders
- Children, youth
- Lesbian, Gay, Bisexual, Transgender
- People with disabilities
- Immigrant
- English as a second language

What are some of the strengths that come from your experiences as a member of one of the groups you've circled? Write down the words that come to mind to describe these strengths.

Now, think about a time you were treated "less than" because of your membership in one of the groups you've circled. Write down the words that come to mind to describe being treated as "less than."

Your Non-Target Group Identities

Which non-target groups are you or have you been a member of? Recognizing that this group is not exhaustive, please circle all those that apply.

- White/Caucasian
- Management/Supervisors
- Formally educated
- Upper class
- Men
- Protestants
- Young persons
- Middle aged persons
- Heterosexual
- Temporarily able-bodied people
- U.S. born
- English as first/dominant language

What are some of the strengths that come from your experience as a member of one of the groups you circled? Write down the words that come to mind to describe these strengths.

Now, think about a time you treated as “better than” because of your membership in one of the groups you’ve circled. Write down the words that come to mind to describe being treated as “better than.”

OR, a time when you found yourself treating a person in a target group as “less than” (may have been intentional or unintentional, conscious or unconscious).

Using Mutual Invitation:

Have each person share their story of identifying with the target / non-target group.

DVD Chapter 6 Session IV

In this session, we'll witness a group of lay leaders and ministers having a sacred conversation about linked oppressions and valuing differences.

First, some thoughts on Developing Multicultural Competence.

Developing Multicultural Competence means you:

Listen and behave without imposing your own values and assumptions on others.

Carry an attitude of respect when approaching people of different cultures, which entails engagement in a process of self-reflection and self-critique; have the ability to move beyond one's own biases.

Can maintain a communication style that is not based on being argumentative and competitive. Can reach shared outcomes without manipulating or wearing down others with compelling evidence.

Competence in multicultural communication is being curious about the other person and seeking solutions that work across shared interests.

Comfortable in asking questions when uncertain or unclear about the assumptions of an individual or group.

Intentionally seek to see, hear, and understand the cultural "other."

As you listen to the panelists' stories, one thing to listen for is examples of multicultural competence or the need for multicultural competence.

Think back on your conversations in the previous sessions:

What would it mean for your congregation to be multi-culturally competent?

Additional question:

Where have you personally witnessed Unitarian Universalists engaging in Sacred Conversations about oppression and/or multiculturalism?

Closing thoughts:

We've heard some amazing stories and experiences from our panel...which may be no more amazing than the stories and experiences YOU have had in your congregation...

What habits and patterns of engagement encourage healing and reconciliation as we continue the work of building Beloved Community?

We hope that your conversations have been rich and meaningful. Once you've had time to discuss the question, take a moment to offer specific appreciation for each person in the group, in the recognition that conversations about race and oppression can sometimes be risky.

Have the courage to keep the conversation going. Have the courage to be what James Luther Adams called "a prophetic church."

Stay open to connecting, respecting, and planning for transformation. Take all that you have gathered here and use it to keep leading Unitarian Universalism into the multicultural *Now*.

What will your congregation commit to doing as your next step?

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Resources on creating Multicultural Congregations:

Emerson, M.O.; Woo, R. (2006). *People of the dream: Multiracial congregations in the United States*. Princeton, NJ: Princeton University Press.

Description: *People of the Dream* argues that multiracial congregations are bridge organizations that gather and facilitate cross-racial friendships, disproportionately housing people who have substantially more racially diverse social networks than do other Americans.

Hobgood, M. E. (2009). *Dismantling Privilege: An ethics of accountability*. Cleveland, OH: The Pilgrim Press, Rev. Updated Edition.

Description: This book helps people discern the dynamics of class, race, sex-gender, and ecological privilege and oppression that shape us as persons who are also called to accountability and solidarity. Includes a discussion guide.

Johnson, A. G. (2001). *Privilege, power, and difference*. New York, NY: McGraw-Hill Higher Education.

Description: Written in an accessible, conversational style, Johnson links theory with engaging examples in ways that enable readers to see the underlying nature and consequences of privilege and their connection to it.

Law, E. H. F. (1993). *The wolf shall dwell with the lamb: Spirituality for leadership in a multicultural community*. St Louis: Chalice Press.

Description: This resource proposes to answer questions regarding how to communicate and remain faithful in multicultural contexts.

Lewis, J.J. (2008). *The power of stories: A guide for leading multi-racial, multi-cultural congregations*. Nashville, TN: Abingdon Press.

Description: In this book Lewis shares with the reader examples of congregational leaders who have successfully overcome the challenges of leading multicultural congregations, and the lessons that can be learned from them.

Takahashi-Morris, L., Roush, J., and Spencer, L. (2009). *The arc of the universe is long: Unitarian Universalists, anti-racism, and the journey from Calgary*. Boston, MA: Skinner House.

Description: The recent history of the UUA journey toward becoming an anti-racist, anti-oppressive, multicultural movement. Using interviews and written

records, the authors bring to life the voices and stories that represent many perspectives, all addressing issues of race and ethnicity in our congregations and our association.

The Mosaic Project

The Mosaic Project is an assessment project of the Identity Based Ministries Staff group, in cooperation with the [Office of Youth Ministries](#), the [Office of Young Adult Ministries](#), and other Unitarian Universalist Association (UUA) staff, that focuses on identifying the Unitarian Universalist ministry needs of Youth and Young Adults of Color. The 2009 [Mosaic Project Report](#) provides the findings of the study and recommendations for congregations, districts, and the association.

<http://www.uua.org/aboutus/professionalstaff/identity-basedministries/racialand/mosaicproject/index.shtml>

Essay and Discussion Guide

White Privilege, Color and Crime: A Personal Account by Peggy McIntosh

DVD and Discussion Guide

Building Beloved Community: “How do we talk about Race, Class, and Privilege?” http://mdduua.org/beloved_community.html