March 17, 2008

Gini Courter, Moderator
UUA Board of Trustees

Madame Moderator:

Over the last year, the Journey Toward Wholeness Transformation Committee surveyed
and interviewed members of the Ministerial Fellowship Committee and Regional Sub-
Committees on Candidacy. We focused on the cultural competence of committee
members and their ability to assess the cultural competence of Aspirants and Candidates,
as well as the Anti-Oppressive, Anti-Racist Multicultural policies and procedures
embedded in those committees. The results of our study are attached.

This report contains another collection of snapshots on the journey toward becoming a
Beloved Community. If we are to become who we want to be, we cannot continue as we
are. We need ministers and leaders, who are each culturally competent with a wide
variety of cultures and identities; structures that promote and implement cultural
competence; and methodologies that are inclusive, pastoral, and transformative. We must
understand that oppression is linked; racism breeds ableism; homophobia links to
classism; and ageism does not exist without sexism. Until we are all whole, none of us
will truly enter the Beloved Community.

Madame Moderator, we remain committed to this work and to our role in transforming
the Unitarian Universalist Association of Congregations. We are honored to present this
report to you.

Respectfully,

Carolyn Cartland (Co-chair)
Rev. Monica L. Cummings (Co-chair)
Catie Chi Olson
Bob Gross
Janice Marie Johnson
CJ McGregor
Dr. Julio Noboa
Michael Sallwasser
Arthur Tackman
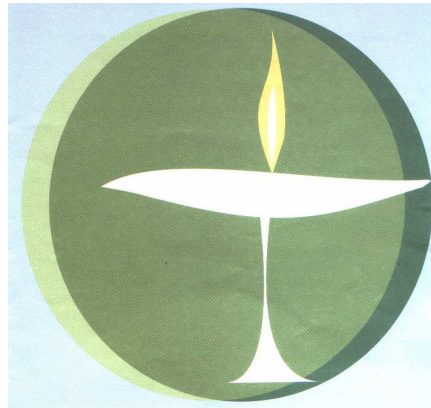
Snapshots on the Journey: Assessing Cultural Competence in Ministerial Formation

Becoming an Anti-Oppressive, Anti-Racist, Multicultural Faith Community

To view this report online, please go to http://www.uua.org/jtwtc and select Reports.

Dedication

The journey to become a minister in our liberal, prophetic
faith is exhilarating, fulfilling, and challenging.

While this is appropriate for the weightiness of professional ministry,
many find this path daunting,
others find this path too rigorous,
some uncover a different path in the process
and choose to navigate that other road.

Through this discerning process,
some seekers attain preliminary fellowship
while others achieve final fellowship.

For all of these who felt and heeded the call to ministry,
the Journey Toward Wholeness Transformation Committee
dedicates its 2008 Report to the Board of Trustees to you.

Our Appreciation

Many lay leaders, ministers, and religious professionals devote
significant time and talent to foster the formation of
Applicants, Aspirants, Candidates, and Ministers in our faith community.

We would like to thank the members, present and past, of the following committees,
who have devoted themselves to this important enterprise:

The Ministerial Fellowship Committee,
the Mid-West Regional Sub-Committee on Candidacy,
the West Regional Sub-Committee on Candidacy,
the New England Regional Sub-Committee on Candidacy, and
the South-East Regional Sub-Committee on Candidacy

❧❧

We give a hearty welcome and thanks to Rev. José Ballester for his contributions as our Board Liaison
and, as always, profound appreciation to Taquiena Boston (President's Representative)
and Simona Munson (Program Coordinator) for their continuing wisdom, guidance, and support.

❧❧

This report was authored by the Journey Toward Wholeness Transformation Committee:
Carolyn Cartland (Co-chair), Rev. Monica L. Cummings (Co-chair), Catie Chi Olson, Bob Gross, Janice Marie Johnson,
CJ McGregor, Dr. Julio Noboa, Michael Sallwasser, and Arthur Tackman in March 2008.

Executive Summary

In last year's report, *Snapshots of Five Districts on the Journey*, the Journey Toward Wholeness Transformation Committee (JTWTC) learned that ministers play a pivotal role in the important Wholeness conversation. As our Association begins the second decade of our effort to fulfill the anti-oppressive General Assembly resolutions of 1997, we focused our lens on the cultural competence in ministerial formation.

We reviewed the roles of both the Regional Sub-Committees on Candidacy (RSCC) and the Ministerial Fellowship Committee (MFC) in the formation of Unitarian Universalist professional ministry. A survey was designed to determine both training and procedures for assessing Aspirants and Candidates in cultural competence as well as the committee members' experience with marginalized communities and the issues of anti-oppression, anti-racism, and multiculturalism (AO/AR/MC).

In discussing how to dismantle oppression, we provided a definition of cultural competence as a benchmark to guide the assessment. This definition encompasses the qualities needed in our professional ministers and in those who assess our ministers.

The initial survey identifies sixteen historically marginalized communities currently under-represented in our Association of Congregations. Cultural competence with these communities served as a basis for our assessment. After reviewing the survey responses, representatives of the JTWTC interviewed 19 respondents from the MFC and the four RSCCs. Most of these respondents were proud of the work they had done on our Association's behalf and the growing recognition of the need for professional leaders with anti-oppression skills and experiences. However, an apparent disconnect exists between contact and training on the one hand, and self-assessment as a culturally competent person on the other. This is further complicated by the lack of an agreed upon definition of cultural competence.

Interviewees were asked for their suggestions. These included increasing the availability of standardized AO/AR/MC training at the district level, providing written materials regarding cultural competence and AO/AR/MC work upon joining the committee, and screening possible committee members for cultural competence and experience addressing AO/AR/MC issues.

Important gaps surfaced as data was assessed. These gaps hinder our Association of Congregations from becoming a Beloved Community. Important disparities exist in *Leadership*, such as the consistency of training; *Structures*, such as a standardized analysis of class, ageism, gender issues, and ableism; and *Methodology*, as in Candidates' ability to provide pastoral care for groups different from their own identity groups.

As a result of this process, members of the JTWTC developed *Observations and Recommendations* in the categories of *Cultural Competence*, *MFC and RSCC*, and the *UUA*. These are offered to aid the Association with institutionalizing the definition, training, and practice of cultural competence for all our leaders, both volunteer and professional.

This report is a snapshot, a memento on the journey we are making together. As in last year's report, we ask, "What is our liberal faith for, if not to teach respect for difference: different ways of seeing, differing contexts, different cultural orientations?" ~ *Rev. Marjorie Bowens-Wheatley*

Introduction: The Study

Background

With the approval of the UUA Board of Trustees, the Journey Toward Wholeness Transformation Committee narrowed its focus in the past two years to assessing and monitoring the Association's transition to becoming an anti-oppressive, anti-racist, multicultural (AO/AR/MC) faith community. Our purpose is to provide qualitative in-depth analysis of specific areas of associational life.

In our 2007 report to the Board, *Snapshots of Five Districts on the Journey*, we focused on the work being done at the district level. It was a snapshot of how five districts are moving towards the goals stated in the two major anti-oppression resolutions passed by the General Assembly in 1997, Toward an Anti-Racist Unitarian Universalist Association and Accessibility for Persons with Disabilities (*Appendix C – General Assembly Resolutions*).

After discussions with the Board and President Sinkford, this year we sought to get a reading of the quality and quantity of attention paid to the cultural competence of Aspirants and Candidates by both the Ministerial Fellowship Committee (MFC) and the four Regional Sub-Committees on Candidacy (RSCC). This report focuses on two stages of this preparation – *first*, when an Aspirant becomes a Candidate through the RSCC, and *second*, when a Candidate becomes a professional Minister through the MFC. The first stage ascertains whether an Aspirant has the *potential* for becoming a Candidate. The MFC is charged with discerning whether the candidate should *proceed with preliminary fellowship.*

We reasoned that a vital component of our Association's transformation in the realm of cultural competence will depend on: (1) the depth and breadth of our future ministers' understanding and skill in dealing appropriately and successfully with congregants from a much broader range of circumstances than heretofore; and (2) effective and inspirational leadership from the pulpit in the struggle to confront oppression in the wider community. To that end it would be critical to understand the nature of the attention being paid to every Aspirant's cultural competence and awareness of AO/AR/MC during the review process currently being employed.

Vision: Building the Beloved Community

The current JTWTC is honored to build upon the important thought and work done by other Unitarian Universalists, past and present.

We note once again that it is vital to emphasize the transformation that has taken place in our committee's understanding of the definition of 'oppression.' Whereas the anti-racism and the accessibility resolutions in 1997 were separate and distinct, this report reflects changes in our Association which make clear that these oppressions – along with sexism, ageism, heterosexism, classism, and cultural chauvinism – are inextricably linked and cannot be adequately addressed in isolation. As this committee continues to assess and monitor this transformation of our congregations and our Association, we note the intersections among these oppressions while recognizing that each oppression has its individual history, cultural context, and unique place in society.

This year, as we have listened carefully to dedicated lay members and ministers engaged in the difficult work of reviewing Aspirants, we continue to perceive and have attempted to accurately portray their dedication and devotion to helping transform our Association into a Beloved Community.

Purpose of the Study

In 1997 the UUA resolved in a pair of GA Resolutions to help move congregations and the Association towards becoming an increasingly anti-racist, multicultural faith community fully accessible to all. Recognizing that ministers play a pivotal role in the lives of congregations and the

Association as a whole in these fundamental aspects of Unitarian Universalist life, the critical function of evaluating, selecting and accepting aspiring ministers for our faith community is vital to our efforts in building a more anti-oppressive, anti-racist, and multicultural community.

The JTWTC sought to improve our understanding of two critical aspects of the ministerial selection process.

First, we sought to learn by what methods and to what extent the MFC and the RSCCs, as institutions, evaluate and counsel Aspirants and Candidates for the UU ministry on their competence to minister to populations which have been under-represented in our faith community. Those populations may include people who are physically or mentally challenged, people from racial and ethnic groups other than White, people with sexual orientations other than the culturally dominant heterosexual, and people who are economically or educationally disadvantaged.

Second, we sought to identify the range of personal levels of cultural competence of the current members of the MFC and the RSCCs as they go about the important and challenging task of evaluating the cultural competence of Aspirants and Candidates for UU ministry.

Design/Process We Used

We designed an initial online survey for all the members of the Ministerial Fellowship Committee and the Regional Sub-Committees on Candidacy – which was distributed from the Ministerial Credentialing office. We assured participants that their identities would be held in confidence. *Appendix B – Online Survey Form* contains the initial survey used.

In view of the modest rate of response to the initial survey, we arranged for it to be sent out a second time.

Thereafter we also phoned each RSCC administrator and requested their assistance in communicating with their panel members about the importance of responding to the survey.

We accumulated seven responses or 50% from the MFC (out of 14 members) and twelve responses or 39% from the RSCCs (out of 31 members). All four Sub-Committees were represented by at least one member.

The information gathered from the initial survey was charted to reveal a variety of patterns and trends – and is included as *Appendix F – Charts* to this report.

Members of the JTWTC communicated by e-mail with each respondent who had agreed to a phone conversation. A JTWTC member then set up a phone call and conducted the interview. We conducted eleven phone interviews – seven with MFC members and four with members of the RSCCs. Transcripts of the interviews were made available to interviewees for their review and correction. These phone interviews, as well as the data gathered from the initial survey, form the basis of this 'snapshot' report. We greatly appreciated the time, patience, and thoughtful reflections of our respondents on both the surveys and the interviews.

Limits of the Study

The members of the committee are acutely aware that the information gathered from members of the Regional Sub-Committees and the Ministerial Fellowship Committee does not fully or completely reflect the array of talent and understanding of all of the members of those bodies. Further, members of the JTWTC are sufficiently modest to know that we have important gaps in our understanding of the challenges faced by members of the committees being studied.

Our findings also indicate varying levels of awareness by members we spoke with due to limited tenure and significant turnover, particularly in the RSCC membership.

Less than half of possible respondents answered the initial survey (19 out of a possible 45). As very busy volunteers, many MFC and RSCC members simply were not able to make the time to respond to the survey.

We are also aware that the structure and content of our questions may have forced certain answers and precluded nuanced understandings. We also recognize that the members of our committee conducting phone interviews may have employed significantly different styles and methods of recording responses.

We presented the concept of cultural competence as a yes/no dichotomy, when in actual practice it is a continuum of different levels of competency. There is also a separate, though related, continuum of the extent to which that understanding is put into practice, an aspect not reflected in our report. This did not permit our investigation to explore these critical distinctions. Certain constituencies were not specifically mentioned in our investigation, for example women and youth, thus giving the incorrect impression that they are relatively unimportant or that the issues pertinent to these groups have been resolved in our denomination. Our investigation did not ask respondents to self-identify as belonging to particular group(s), thereby not establishing a basis for perspective nor for who the "other" are.

Snapshot: Survey Responses

The JTWTC received 19 completed online surveys, seven out of 14 for the MFC and 12 out of 31 for the RSCCs. We asked the members to assess their preparation and qualifications to address cultural competence and understanding of AO/AR/MC issues by Aspirants and Candidates. In addition, we asked members of both committees to describe how their committee fulfills its role in ministerial formation as it relates to cultural competence and AO/AR/MC issues.

The first major area of inquiry in the online survey, *Relationships to Identified Communities*, asked respondents to self-report training, contact, and cultural competence with a range of traditionally marginalized or oppressed communities. These communities could be grouped into six broad categories: race/ethnicity, sexual orientation, gender identity and/or expression, disability, class, and age. In most cases, these broad categories were further divided into a total of 16 subgroups.

We asked respondents to tell us if they 1) had substantive personal or professional experience with each listed community, 2) received explicit training to be culturally sensitive to or aware of each particular community, or 3) considered themselves to be culturally competent with each particular community.

In the second major area of inquiry in the online survey, *Self-Assessment by Committee Members*, respondents were asked to assess their personal as well as the committee's 1) understandings; 2) practices; and 3) capabilities relative to issues of anti-oppression, anti-racism, and multiculturalism.

The third major area of inquiry in the online survey, *Assessment of the Committee by Its Members*, is an assessment of the committee's practices and capabilities. These can be broken down into three sections: 1) discussions that take place within the committee; 2) definitions and identity documents of the committee; and 3) possess qualifications to [perform three different roles related to cultural competence] and acts to [perform three different roles related to cultural competence]. The order of responses was changed between survey and presentation to facilitate data analysis and understanding.

Relationships to Identified Communities

Contact

– MFC

❖ Of the 16 identified communities, the communities with the least number of respondents to have personal or professional contact were the Native American and Blind communities, with one each.

❖ Of the 16 identified communities, the communities with the highest number of respondents were the Black or African American, multi-and bi-racial, and Gay and Lesbian communities, with six out of seven.

❖ The most communities with which any one respondent had contact were 15 of all 16 identified communities (one respondent).

❖ The fewest communities with which any one respondent identified having contact was four out of 16 (one respondent).

❖ The average number of communities with which a respondent identified having contact was nine out of 16 (54%).

– RSCC

❖ The communities with the least number of respondents to have personal or professional contact were the Blind and Cognitively/Neurologically disabled, with one each.

❖ The communities with the most were Black or African American and Gay and Lesbian, with nine (75%) and eight (67%) respectively.

❖ On average, the individual communities had five of 12 respondents reporting personal or professional contact.

❖ The most communities that any one respondent had contact with were 11 of 16 (two respondents).

❖ The fewest communities for any one respondent was one of 16 (one respondent).

❖ The average number of communities for a respondent was six of 16 (39%).

Training

– MFC

❖ The communities with the fewest number of respondents to have training in sensitivity and awareness were the Hispanic or Latina/o, Native American, Blind, and Intellectually disabled, with one each.

❖ The community with the most respondents having training was the Gay and Lesbian community, with six of seven.

❖ The most communities for which any one respondent had training was 12 out of 16 (one respondent).

❖ The fewest communities for which any one respondent reported training was zero out of 16 (one respondent).

❖ The average number of communities on which a respondent had received training was seven out of 16 (41%).

> – **RSCC**
>
> ❖ The communities with the fewest number of respondents to have training in sensitivity and awareness were all subgroups of the disabled community, the Deaf, Blind, and Intellectually disabled, with four each (33%).
>
> ❖ The community with the most was Black or African American, with ten (83%).
>
> ❖ On average, the individual communities had six of 12 respondents reporting training.
>
> ❖ The most communities that any one respondent had training for were 15 of 16 (one respondent).
>
> ❖ The fewest communities for any one respondent was none of 16 (one respondent).
>
> ❖ The average number of communities for a respondent was eight of 16 (52%).

Cultural Competence

> – **MFC**
>
> ❖ The communities with the fewest number of respondents indicating cultural competence were the Hispanic or Latina/o, the Asian/Pacific Islander, Native American, and Low income/Economically oppressed, with one out of seven.
>
> ❖ The communities with which the most respondents felt culturally competent were the Black or African American and Gay and Lesbian, with five out of seven respondents.
>
> ❖ The most communities with which any one respondent felt culturally competent was 16 out of 16 (one respondent).
>
> ❖ The fewest communities with which any one respondent felt culturally competent was three out of 16 (one respondent).
>
> ❖ The average number of communities with which a respondent felt culturally competent was seven out of 16 (46%).

> – **RSCC**
>
> ❖ The communities with the fewest number of respondents indicating cultural competence were the Blind and Cognitively/Neurologically disabled, with two each (17%).
>
> ❖ The communities with the most were Gay and Lesbian and Elderly, with nine each (75%).
>
> ❖ On average, the individual communities had five of 12 respondents reporting cultural competence.
>
> ❖ The most communities that any one respondent had contact with was 13 of 16 (three respondents).
>
> ❖ The fewest communities for any one respondent was none of 16 (two respondents).
>
> ❖ The average number of communities for a respondent was seven of 16 (45%).

Cultural Competence vs. Contact and Training

> – **MFC**
>
> ❖ One person reported contact with eight communities, indicated they had received no training, and responded they felt culturally competent with all 16 communities.
>
> ❖ One person reported contact with eight communities, training with 12 communities, and culturally competent with three.

– RSCC

❖ There were seven instances, involving three respondents, where respondents reported cultural competence but indicated no training or significant contact with a particular community.

❖ All three respondents above reported such for the Elderly community.

❖ There were 16 instances, involving four respondents, in which respondents did not claim cultural competence yet indicated both training and significant contact with a particular community.

Contact and Training comments

– MFC and RSCC

❖ Respondents reported a variety of examples of contact:

- Members of the community: "*I identify as …*"
- Familial connections: "*My husband and in-laws are …*", "*My brother-in-law is …*" and "*I am married to a …*"
- Professional: "*As a therapist I have worked extensively with…*", "*People I work with as colleagues and clients are …*" and "*This has been the work I've done for __ years.*"
- Eclectic: "*I have also visited nearly every country in all continents.*"

❖ Respondents reported a variety of sources for training:

- Watching movies
- Attending workshops
- UUA-organized training

❖ Respondents reported various thoughts on self-assessment of cultural competence:

- "*I'm somewhere on the journey of cultural competence, some more evolved than others.*"
- "*I hesitate to call myself truly culturally competent with any group I do not belong to… because I am constantly learning how much more there is to learn.*"

Self-Assessment by Committee Members

Understandings

Respondents were asked three questions:
- ✓ I recognize cultural competence to be an ethical matter for our ministers.
- ✓ I understand the need for an anti-oppressive, anti-racist approach to multiculturalism.
- ✓ I understand what it means to be accountable to communities that have been historically marginalized.

— MFC

- ❖ Respondents answered in the affirmative to all three questions: seven of seven; seven of seven; and six of seven, respectively.
- ❖ One respondent answered, do not know, to understand(ing) what it means to be accountable to historically marginalized communities.

— RSCC

- ❖ Most respondents answered in the affirmative to all three questions; 9 of 11, 9 of 11 and 9 of 12.
- ❖ No respondent answered "no" to "recogniz[ing] cultural competence to be an ethical matter for our minister."

Practices

Respondents were asked one question:
- ✓ I use the language of multiculturalism as well as the language of anti-racism and anti-oppression.

— MFC

- ❖ Four of seven respondents replied "yes"; one responded "no"; one replied "do not know"; and one left it blank.

— RSCC

- ❖ Respondents were equally divided between "yes" and "do not know" in answer to use of language.

Capabilities

Respondents were asked two questions:
- ✓ I can provide and follow multi-racial, multi-cultural leadership.
- ✓ I have been trained to identify issues of cultural competence, anti-racism, and anti-oppression… and can use those skills in assessing ministerial candidates.

— MFC

- ❖ Four of seven respondents answered that they can provide and follow multiracial, multicultural leadership.
- ❖ Six of seven respondents replied that they were trained to identify issues.

— RSCC

- ❖ Ten of 12 respondents answered that they could follow leadership.
- ❖ Seven of 12 respondents answered they were trained.

Assessment of the Committee by Its Members

Discussions

Respondents were asked two questions beginning "Our committee discusses…"
- ✓ …anti-oppression and anti-racism issues relative to our assessment of ministerial candidates."
- ✓ …cultural competence issues relative to our assessment of ministerial candidates."

− MFC

- ❖ All seven responded yes to the first question.
- ❖ Six of seven respondents answered yes to the second question; one person left the question blank.

− RSCC

- ❖ Eight respondents answered yes and three answered no to the first question.
- ❖ 11 of 12 respondents answered yes to the second question

Definitions and Documents

Respondents were asked three questions beginning "Our committee has…
- ✓ …an agreed upon, consistent definition of cultural competence."
- ✓ …a mission statement which addresses cultural competence."
- ✓ …policies which address anti-oppression and anti-racism."

− MFC

- ❖ No respondent answered yes to the committee having an agreed upon, consistent definition of cultural competence; two replied do not know; and four answered no.
- ❖ One person answered yes to the second question (mission statement); four replied no; and two answered do not know.
- ❖ All seven respondents replied that the committee has policies which address anti-oppression and anti-racism.

− RSCC

- ❖ Only one respondent answered yes to having an agreed upon definition.
- ❖ Nearly equal numbers of respondents answered yes and no to the latter two questions about identity documents (4 and 6, 4 and 4)

Qualifications and Actions

Respondents were asked three pairs of questions beginning "Our committee is qualified to…" and "Our committee…"
- ✓ ... evaluate Candidates on their cultural competence *and*
  ... explicitly evaluates Candidates on their cultural competence;
- ✓ ... provide guidance to Candidates who are deemed not culturally competent *and*
  ... provides guidance to Candidates who are deemed not culturally competent;
- ✓ ... evaluate Candidates' leadership in anti-oppressive, anti-racist multiculturalism *and*
  ... explicitly evaluates Candidates on their leadership in anti-oppressive, anti-racist multiculturalism.
- ❖ While most responses were in the affirmative, there were some inconsistencies in the data.

- ❖ In 12 of a possible 21 instances, a respondent answered yes to both parts of a pair, qualified and taking action.
- ❖ In six of a possible 21 instances, respondents answered yes to the second part but did not answer yes to being qualified.
- ❖ In no instances did a respondent answer yes to being qualified and answer yes to taking action.

– **RSCC**

- ❖ In 12 of a possible 36 instances, a respondent answered yes to both parts of a pair, qualified and taking action.
- ❖ In five of a possible 36 instances, respondents answered yes to the second part but did not answer yes to being qualified.
- ❖ In three of a possible 36 instances, respondents answered yes to being qualified, but did not answer yes to taking action. Note: All three instances were for evaluating cultural competence.

Cross-Category Comparisons

– **MFC**

- ❖ No respondent thought the committee had an agreed upon definition of cultural competence.
- ❖ Five respondents said the committee discussed and evaluated cultural competence; and three said the committee was qualified to evaluate cultural competence.

– **RSCC**

- ❖ Eleven respondents said the committee discussed cultural competence.
- ❖ Six respondents said the committee evaluated cultural competence.
- ❖ Six respondents said the committee was qualified to evaluate cultural competence. Note: These six overlapped but were not identical to the six respondents identified in second bullet.
- ❖ Only one respondent thought the committee had an agreed upon definition.

Snapshot: Interview Responses

In addition to the online survey, members of the JTWTC conducted 11 phone interviews, seven with MFC members and four with RSCC members.

In the personal interviews there were six questions to which the MFC and RSCC responded. To respect confidentiality, we have identified the respondents by letter. MFC respondents are labeled ᴍA through ᴍG and RSCC respondents are labeled ʀA through ʀD.

The responses are excerpts. Words, phrases, and sentences have been excised (without replacing them with ellipses) to make responses more concise but preserve the respondents meaning. If words have been added they are shown in brackets.

1. **How has the UUA prepared you for doing the work of your committee and how does it support you? What would you like it to do? What do you need from the UUA?**

   ᴍ**A:** I have received extensive training, both in the area of the type of work this committee is involved in and AO/AR/MC work. I do have a suggestion. Training should be offered to newly elected committee members at GA on election cycle years. Board appointed committee positions (COC) do not do this. Trainings should be better publicized and encouraged for Board appointed committee members to attend.

   ᴍ**B:** The level of preparation varies from member to member. I had participated in anti-racism, anti-oppression, multi-culturalism work for many years; not everyone has necessarily had this training before joining the MFC. I'm unclear as to whether it is considered criteria for service.

   The UUA needs to intentionally keep in front of our Movement our commitment to be an AO/AR/MC organization.

   ᴍ**C:** I can't say that the UUA prepared me personally for the work of the MFC. The committee works very well, listening to Candidates and listening to each other in such a way that the discernment process is something we can all feel good about. Everyone on the panel takes responsibility for recognizing the importance of AO/AR/MC work.

   ᴍ**D:** I've participated in a variety of AO/AR trainings over the years including Jubilee trainings in district clusters. The MFC is supported by and has access to trainers and resources from the UUA, but is struggling with how best to it; it would be helpful to have more Jubilee trainings available in the districts and the post-GA trainings in AO/AR have been helpful to leaders, but need to be more accessible. A minority of our members attend GA! The Committee on Committees needs to improve its screening and assessment of potential members of the MFC – from the perspective of AO/AR competence and experience.

   ᴍ**E:** There was a special orientation day that was very helpful. Even before joining the MFC, I initiated informal conversations, that prepared me for working on the committee, and fellow committee members and staff continue to mentor me. There is also an inherent learning process in the act of participation in work of the MFC. In contrast, the MFC packet was vaguely helpful. We have tried to set aside at least one-hour every meeting for AO/AR/MC; however, the work of organizing falls principally to volunteers instead of staff. Leadership and staff should be more pro-active in initiating training and education on cultural competence and AO/AR/MC issues.

ᴍ**F:**   When I joined there was an orientation for us. I do not recall that AO/AR/MC was part of the training. Much of the training I had in the area of AO/AR/MC was an integral part of my path to minister before I joined the MFC.

MFC has a very strong culture. There are several factors that contribute to this: longevity; two panels with rotating membership, such that you are always with new and different people; the intensity of the work which results in strong bonds; self-reflection is an integral part of the process. The resulting culture has an ability to easily integrate new members.

There are three working groups within the MFC, one of which specifically focuses on AO/AR/MC as one of the principle areas for study.

David Pettee has organized training at General Assembly exclusively for RSCC and MFC members.

ᴍ**G:**   There was good leadership around the AO/AR/MC issues initially and that has stayed the same though members have changed. There was an ease with the time it took for development of issues. My colleagues were remarkable, forthright and 'un-co-dependent'. This is to say that no matter what the personal relationship with the Candidate, there was a willingness to stay present to the task at hand. This was the best thing in the UUA.

ʀ**A:**   We were provided with written material, including manuals that outlined the process. We sat through several interviews, without participating.

[We had] discussions about the Aspirant as well as the process itself before and after the interview. We were constantly engaged with trying to understanding the process itself.

If someone is going off process in their questioning of an Aspirant, we might say: "I think you're working out your own issues in these questions. Would you ask that same kind of question if it were a European American instead of a person of color, a heterosexual instead of a gay/lesbian, etc.?"

David Pettee is extremely helpful for our formation as a group.

The ongoing training has been effective, yet perhaps it can become a bit more standardized. It would be useful to have a two-to-three-day training, looking at all the multicultural issues, not only race, ethnicity and gender, but ability, age, social class.

We could include a discussion about how [our] background and learning will impact the process.

While it's true that our denomination is one of the most open, in terms of gay lesbian issues for example, we have a long way to go in that area alone, as well as in many others. It seems that there are more issues related to social justice than we had originally anticipated or been trained to confront.

ʀ**B:**   Keith Kron gave a workshop, the RSCCs met together at GA and a half day's workshop on transgender issues was given. There is evolving wisdom around who should ask AR questions.

ʀ**C:**   Initially there was no particular preparation. Three years ago training was provided by an individual focused on GLBT issues, but not AR and other AO concerns. In 2005 two individuals delivered one and ½ days of first-rate training re: privilege, oppression and other equity issues. The RSCC has incorporated the learning in its internal committee processes, its work with Aspirants [and] planning for interviewing.

Given the turnover, training needs to be repeated periodically to improve internal committee functioning and deal appropriately with Aspirants. The trainers need to be relevant to the committee's needs – "sending someone from Boston" is not adequate.

ᵣ**D:**   Support from the UUA has come primarily through David Pettee. Continuing support from David is via phone and in-person. Committee members were also helpful in preparing me.

A retreat would provide a valuable opportunity to step back and review the processes of the RSCC, but time pressure precludes such happening. We did keep the retreats until our budget was cut and we couldn't afford it.

An experience that was tremendously helpful was to participate as a member of the MFC.

It would be advantageous for David Pettee or other staff to be more proactive about offering resources: 1) training or materials and 2) new directions in the MFC's thinking on aspects of ministerial formation. A more structured integration with UUA staff might be helpful.

2. **What role do you think your committee has in the formation of culturally competent ministers who are effective at doing anti-racist, anti-oppressive multicultural work?**

ᴍ**A:** Our committee has developed some strategies; we have 1) have developed our own competencies through training; 2) found ways to make these expectations more meaningful in ministerial formation; and 3) requested an essay that asks the candidate to explain their role in AO/AR/MC work and the impact this work has on their vision of ministry. The essay gives the committee the opportunity to really look at what the candidate has to say. It sometimes leads us to questions that will assess the candidate's competency if we believe that this competency is not developed and make recommendations. The effect of this is that it is understood that having this competency is an expectation.

ᴍ**B:** The value of doing an essay is that it focuses the candidate's attention on the expectation that AO/AR/MC work will be integral to their ministry. Some Candidates demonstrate superb understanding and skills in this area, others are naive. In the latter case, we send a candidate back to do some reading, paper writing, quiz taking, class teaching or some combination thereof to enhance skills in this area. One drawback is the real lack of time the MFC has to be thorough in this complex area. Only a couple of hours are the average for each MFC meeting.

ᴍ**C:** Since Candidates for the ministry know that they are expected to demonstrate cultural competence at doing anti-racist, anti-oppressive multicultural work the role of the MFC is a major one. We expect Candidates to be aware of historical movements, understand racism and a self-awareness of their own experiences. These become a focus for the MFC; the MFC has been delighted on the response to the essay so far.

ᴍ**D:** I don't think we focus sufficient time and energy on the renewal process. It's important enough to be handled separately – by a group other than the MFC. It should be dealt with strongly. We need to give ministers much more support – in conjunction with efforts to promote excellence in ministry currently the subject of work by the Panel on Theological Education, the MFC, and the Office of Ministry and Professional Leadership.

ᴍ**E:** Potential role is huge. Current role is mixed. We have not been discussing cultural competence – at least not with those words. We ask them about what they feel is their accountability to communities of color.

Some Candidates will go into how they will preach on the topic and have workshops. Sometime issue of class comes up as a way to avoid race; sometimes it is a genuine passion. Gender discrimination is another area which Candidates raise. Some Candidates tend to avoid go into more difficult areas (where the candidate is uncertain.) The MFC looks for Candidates who are willing to expose their growing edges.

ᴍ**F:** We have a pretty essential role. Candidates we see are not finished products, they are learning and growing, yet we are the people who say whether or not Candidates are qualified. We are examining the Candidates' personal and institutional sense of racism. None of the other oppressions are consistently addressed. For example, we do not often deal with Candidates awareness of issues related to sexual orientation, but we would if we sensed a need. If we sense

someone has a great deal of economic privilege, we might ask them questions on this. We have not explored issues of dealing with disability.

ᴍ**G:**   The AR lens was central to our work. We used a process observer; all Candidates were seen through this lens. This iteration of the MFC instituted the AO/AR/MC essay giving each candidate a forum for communicating where they were in their own journey towards wholeness. There was major booklist reform including a book from a 19th century liberal who is more historically accurate and less self-touting than some of our own Unitarian Universalist historians.

ʀ**A:**   The committee has increasingly focused on cultural competence with Aspirants. Most Aspirants come with little experience or awareness in this area, so we make it a point to always ask cultural competence related questions to each Aspirant. We also include related recommendations when warranted. We see that as an important part of our role – to let Aspirants know that the UUA takes cultural competence seriously.

Through the process of interviews, Aspirants learn that we do take this very seriously and require a high level of expectation when it comes to cultural competence.

ʀ**B:**   This RSCC is very cognizant and comfortable in its role as gatekeeper for ministerial formation.

ʀ**C:**   The RSCC must accurately discern the level of training, experience, and awareness of AO/AR/MC elements in the Candidates. This specifically has to be one of the screens used.

ʀ**D:**   The RSCC can give students a nudge while they have time left to learn. You also have an opportunity to let them know what is expected of them. When we call references, we ask them what they think can be changed or improved? Where should the Candidate be focusing their growth?

With regard to cultural competence and commitment to AO/AR/M work, we expect Candidates to have insights into their own identity and how it affects them in the world. We attempt to discern if they have the skills and desire to understand other communities. Some questions we might ask are: What form will AO/AR take in your ministry? How will it affect your ministry? What role will it play in your ministry? For the folks who do not even understand the question, this becomes an opportunity for a further conversation. For others, we may plumb the depths of their knowledge.

3. How is the commitment to cultural competence and AO/AR/MC work embedded in your committee's culture, i.e. leadership, membership, reporting, minutes, agendas, budget, time, attention, etc? Is it enough?

MA: The committee has made a commitment to this work and has divided itself into three working groups. One group is responsible for bringing formal training (AO/AR/MC training) to each meeting. This is built into the structure of the committee. The committee sets aside time outside of the regular meeting schedule to attend training. The cost of this effort is reflected in the budget.

MB: Our commitment to cultural competence in AO/AR/MC work is embedded in several ways. There have been two people of color on the Committee, one on each panel. The two youngest members of the MFC (not the same individuals) are very committed to AO/AR/MC as well as anti-homophobic work. They keep bringing us back to our topic. We have one training session per year scheduled on AO/AR/MC work. We also have process observers specifically filtering our work through an AO/AR/MC lens.

My feeling is that it is never enough, either in the UUA or the world. Time is the main deterrent to the MFC.

MC: Because time is allotted at every meeting for speakers, movies, book discussion, or some such continuous training, the MFC keeps this important work embedded in the committee's culture. I would hope that there will always be a non-white presence on the MFC panels to assure cultural sensitivity. Each panel has a community minister, a Director/Minister of Religious Education, social worker, and person of color.

MD: An AO/AR lens is applied throughout the interview process. At the end of each day's interviews, the panel members do process observations including AO/AR elements. This is taken very seriously, but needs more formalization. Sometimes it doesn't happen. It needs to part of the agenda. It's underway to being embedded but needs more constant vigilance and reminders. The MFC's "process working group" seeks to: do a better job of following 'best practices'; clarify our own processes and make them transparent; move toward less subjectivity; and try to be more specific.

ME: We are increasingly looking for people with a background in and well versed in the full spectrum of AO/AR/MC issues. We also look for people from systemically marginalized communities, but it is not enough. Only two young adults and two people of color are on committee so they never serve on the same panel. MFC chairs have been integrating an AO/AR/MC analysis into the committee's work. In the culture of the MFC, the chair is not expected to be forceful presence, but they do work behind the scenes.

The MFC's commitment to cultural competence and AO/AR/MC work is reflected in our reporting to the outside community. AO/AR/MC is explicitly referenced on agendas. One of the barriers to progress is that the committee is privileged. In the past, every MFC gathering included dinner at a fancy restaurant on Saturday evening. Recently, the MFC has moved toward pizza and a DVD (focusing explicitly or indirectly on the subject of race or oppression). I think there should be more informal learning and community-building.

ₘ**F:**   We have two process observers who are charged to looking at AO/AR. Ministers who have been through the process are an extra pair of eyes. There is diversity of age, race, ethnicity and sexual orientation. You would find some evidence of commitment to cultural competence and AO/AR/MC in the minutes of the MFC and working groups. Because there is such longevity on the MFC, things tend not to get lost.

ₘ**G:**   This is embedded in the culture of the MFC, in every conversation we had about every candidate. We prepared differently for people whose essay demonstrated that there was a deep understanding of AO/AR/MC work. We responded to what was prepared in each essay through our AO/AR/MC lens.

ᵣ**A:**   We have had two trainings – one focused on GLBT issues, and the other one focused on race and ethnicity.

Although the cost of training was a significant budget cost.

ᵣ**B:**   Commitment to AO/AR/MC is a core value for this committee. After each interview, we built in time to reflect on the process that the candidate has completed.

ᵣ**C:**   The entire committee meets to review our process – and that includes a review of our attention to AO/AR/MC phenomena. Our [future] training should include specific work on AO/AR/MC, particularly because we'll have three new members. We have to keep on naming and addressing these issues.

ᵣ**D:**   Embedded is too strong of word. The commitment to cultural competence and AO/AR/MC work is more fragile than it should be. The important stuff would be in the questions we ask. We should document the questions (without the answers) to capture the issues we are interested in for future RSCC members.

It is dependent on the members and chair to see to it that cultural competence and AO/AR/MC are addressed.

Budget is not there for an extra day for education of the committee in cultural competence and AO/AR/MC work… plus asking members for an extra day is request that might meet with resistance.

4. **What are the specific criteria you use to assess and guide Candidates in their cultural competence and AO/AR/MC work? How effective do you think these methodologies are? (ex. personal essays, case studies, etc.)**

ₘ**A:**   We don't have a written checklist. However one of the areas of competency that we assess is in the area of the candidate's AO/AR/MC work. We expect the candidate to demonstrate an understanding of institutional racism and the role of the minister in leading a congregation in understanding AO/AR/MC work. We are looking for an understanding that the candidate has done an analysis of institutional racism. We do use the essay as part of our assessment. The essay has been positive and effective in helping the committee understand the process the candidate used in thinking the essay through and, at the very least, raises an awareness of these issues.

ₘ**B:**   Our job is to ensure that Aspirants understand and are committed to issues of AO/AR/MC. This is determined through their essay and interview. If an Aspirant is naive, we suggest more training in the form of courses, or reading in this area. We look to the RSCCs to do a good job of the preliminary work in this area as the MFC is the final step before preliminary fellowship.

ₘ**C:**   The MFC looks carefully at the Candidates' essays, course work, experiences and asks questions to assess the impact of those experiences on his/her ministry. Another responsibility of the MFC is to evaluate the preliminary fellowship.

ₘ**D:**   In some cases we focus quite a lot on a candidate's cultural competence. That depends on the circumstances and the quality of the essay. Sometimes the candidate is obviously writing what she/he thinks the MFC wants to hear. In the pre-interview process we seek to discern where our concerns are. It becomes clear that some Candidates clearly 'get it' while others do not.

Of the seven to nine panel members present, one or two will focus on AO/AR competency. Each member has areas of focus and expertise that they bring to bear.

ₘ**E:**   One method for guiding Candidates is the required reading list, a work in progress. The structure of the reading list has been rearranged to avoid pigeonholing people of color (previously anything written by a person of color was categorized under justice-making regardless of the subject.) Another excluding effect of the reading list was that it include books that were out-of-print. Candidates with connections and networks of privilege could more readily obtain works, thus creating an un-level playing field. I am not sure if the question areas are documented in the MFC policies or practices.

ₘ**F:**   The essay is key, as it includes statements of competency, coursework, reading and life experience. Questions are dependent on what we see in their packet. Questions are crafted before the interview, but additional/ follow-up questions arise during interviews. I don't know that we attempt to access their commitment to doing the work. We want to know what their understanding is. The use of case studies depends on the candidate and whether that will draw out the answers needed to assess the candidate.

ₘ**G:**   We dealt strongly with people based on their essays. We asked difficult questions like "How to you respond to privilege?" We questioned intently Candidates who came before us with

no work on this issue. We see this privilege as something that cannot be responded to as formulaic. Rote answers were probed for deeper responses and more work was often encouraged.

ʀ**A:**   Part of what we look for in Aspirants is their awareness of their own white privilege, or their male, heterosexual or other form of privilege. We also ask other questions that reveal their own awareness of racial and cultural stereotypes.

We ask Aspirants to discuss their own diverse experiences with us, both within and outside their congregations. We also attempt to discern their level of commitment to cultural competence. We respond to them and follow up depending on their answers.

ʀ**B:**   We read through the packets before the RSCC convenes, and then begin each of our panels with a question on separate areas, such as theology, boundary issues, and AO/AR/MC is definitely another area. We try to formulate a question on each area specific to the candidate. Someone from the RSCC has checked the references; someone as acted as liaison and that person reports has well. EX. White candidate living in a partnered biracial relationship with multiracial children would get a different question from someone who has had no lived multicultural experiences. No matter what the level of experience, we believe that our questions push the candidate to go further and deeper.

ʀ**C:**   We take 20-30 minutes before each interview to formulate questions. One of those questions is specifically about AO/AR/MC. Sometimes there's greater focus than that – depending on the impression we have of the strengths of the Aspirant in this area. We want there to be real, substantive, and extensive experience. If it's lacking, we follow up.

ʀ**D:**   I don't see specific criteria as being possible, nor do I think it would be a good idea. I think what we do is necessarily more intangible than that. We do request essays that describe and explain their background and call to ministry. It is left very wide open.

To assess the Candidates, we look for an essay that demonstrates a realistic focus for ministry (not too narrow to too broad). We also believe that what they haven't said can be as important as what they do say.

Another technique for assessing Candidates is to generate case studies – we do not have any set scenarios. They are generated in advance (often inspired by what is in (or not in) the essays.) While there have been scenarios related to cultural competence and AO/AR/MC work, this is not always the case nor is it required.

5. **How does your committee determine the appropriate recommendations needed to address a Candidate's growth in cultural competence and AO/AR/MC in all areas of the ministry, i.e. pastoral care, social justice, leadership, faith development, worship, governance, membership and growth, etc?**

м**A:**   Once the committee has interviewed the candidate the committee has a discussion where recommendations are developed. The committee presently has a collection of resources to offer Candidates. The committee will make such recommendations if the candidate's resources are insufficient in demonstrating competency in this area or if the candidate cannot demonstrate an understanding or analysis of institutional AO/AR/MC work.

м**B:**   Through thoroughly reading each candidate's packet and spending time with them when they are before us, the committee, working carefully together, determines whether we think the candidate is adequately prepared in each area of competency. We make our panel recommendations based on our carefully considered work determining what we have seen and heard.

The MFC may require UUA workshops, a further CPE or even a second Internship (not common). If we feel a candidate is weak in AO/AR/MC area, we may require him/her to teach a course to the congregation.

м**C:**   To be able to make appropriate recommendations to address a candidate's growth in all areas of ministry, the MFC members need to know what resources are available...courses, books, trainings, workshops, etc. For that reason it is important that the members of the MFC, lay and ministerial, represent a wide range of careers and experiences.

м**D:**   Members of staff shepherd folks through the remedial action plan. Committee members make suggestions. Contingencies are stipulated mostly about AO/AR work. The follow-up usually consists of reporting back to a particular member of the MFC or to David Pettee.

м**E:**   After the interview is concluded, everyone gives their impression as to whether or not the candidate is ready. We look for concerns that most of the committee shares. If concern is significant enough and widely-held, we may request the candidate to address concerns by 1) providing documentation that specified remedial steps or actions have been completed; 2) writing an essay on a specified topic, 3) having a phone conversation with a committee member, 4) appearing before the committee, again. In some cases, we may even suggest/require therapy.

When generating recommendations or establishing additional steps for ministers, a diverse committee can be very helpful. With many people of varying backgrounds and experience, we can be knowledgeable about a wider range of resources (books and training) that can remedy deficiencies.

My assessment of the MFC, with regards to determining Candidates' cultural competence and commitment of AO/AR/MC, is that sometimes we get it right and sometimes we don't. We do not necessarily try to ferret out competency in all areas of ministry. It would be unrealistic to always do so, given the time constraints.

ᴍ**F:** After meeting with the candidate, the panel has a limited period of time (45 minutes would be considered long) to consider its decision and come up with recommendations. The first decision is the score. Two means there are contingencies – we are very specific. Three means there is one or more areas of serious concern, Candidates are not given specific tasks and expected to enter an extended period of discernment and work. They are required to re-interview with the MFC to obtain fellowship. In the case of a two, committee will discuss the concerns and what we need to tell them to do. The panel relies on the collective wisdom of the group; also David Pettee and Jory Agate (who are not members of the MFC) can offer resources and make suggestions.

ᴍ**G:** We developed competencies in this work with the guidance of Rev. Michelle Bentley and Rev. David Pettee. AO/AR/MC work has to ALWAYS be part of the work ministers do - in the parish, hospital or classroom. Book familiarity is part of the assessment as well as an understanding of white privilege. It is important to remember that the process of ministerial formation is softer than it is for almost any other profession (law, medicine, etc) We do still tell Candidates that a '1' does not mean that they are Olympia Brown or Channing, and a '3' or '4' does not mean you are chopped liver.

ʀ**A:** [Question not asked]

ʀ**B:** Almost every candidate receives a statement like this in their formal letter "We strongly encourage your participation in the UUA's anti-oppression so that you can be aware of the offerings of our faith." For those who have no experience in our work, or whose work we feel is shallow, we highly recommend Jubilee 1 training. All Candidates should have a formal analysis of race and power before seeing the MFC.

ʀ**C:** We use a 16-point screen, but it's not used completely for every candidate. However, if we decide to deny or postpone an Aspirant, we go over the checklist thoroughly.

We probably pay little attention to how the candidate might provide pastoral care to populations different from her/his identity-group. That is something I want to give some thought to.

ʀ**D:** We have made specific recommendations in the past. It comes back to who knows what and who knows who. The possibilities are so huge that the programs and services to address deficits are almost infinite.

6. **Is there anything else you would like us to know or that we should be asking you?**

ᴍ**A:** [No response.]

ᴍ**B:** What we do is never adequate, but given the time and information we have, the Committee panel makes its best judgments. AO/AR/MC work is one of the most intractable challenges to our society. We have made tremendous advances in some areas: The area of BGLT, for instance, has been highly successful. The Department of Ministerial Services has made a genuine recruitment effort to encourage people of color to study for UU ministry.

ᴍ**C:** I have witnessed changes in personnel and in processes, but the dedication and commitment have remained consistent. Some of the changes on the MFC include: a) a revised and revitalized reading list; b) a complete overhaul of the Rules and Policies; and c) improved and refined forms for evaluations during preliminary fellowship.

ᴍ**D:** My experience is that with the frequent turnover in membership, the role of the committee chair is critical for maintaining the committee's norms, expectations, and traditions. There is indeed a remarkable level of continuity.

ᴍ**E:** There has been a lot of progress at the MFC. The bar for Candidates is much higher than it was six years ago with regard to cultural competence and AO/AR/MC work. It is wonderful to see the progress we have made, and we have a long way to go.

ᴍ**F:** I don't think so.

ᴍ**G:** [No response.]

ʀ**A:** [No significant response to this final question.]

ʀ**B:** Having more than one person of color in the room is necessary. There is otherwise a possibility of tokenism, whether intentional or not. Many Candidates need to see and experience the people of color who live in their faith, so they can be accountable to those people.

ʀ**C:** The very wide variety of people in our region who have the Spanish language in common, but are culturally very varied.

ʀ**D:** I have noticed there is a generational difference among committee members in understanding of, appreciation for and commitment to cultural competence and commitment to AO/AR/MC work. The approach to issues of racism and oppression have evolved significantly in the last decade and those who came to the work earlier (and were successful at confronting racism and oppression in our movement then) may resist new lessons that are sometimes dismissed as unimportant political correctness.

Snapshot: Suggestions from MFC and RSCC Members

During the JTWTC interviews, members of the MFC and RSCC were given the opportunity to express their opinions and make general comments about specific aspects of their work. Among those were: what they felt they needed from the UUA, how they could be better prepared for doing their committee work and if they felt enough time was dedicated to AO/AR/MC work. Themes that emerged were related to increasing the information and resources provided to the committees related to AO/AR/MC work, increasing the amount of AO/AR/MC training available to committee members, refining the policies and procedures of committee work, and engaging in a practice where the makeup of committees support our AO/AR/MC work and values.

Below is the feedback gleaned from the interviews conducted related to these questions.

Training:

- ❖ Standardize ongoing training focusing on increasing cultural competence and expertise in addressing AO/AR/MC issues including class, age, gender, and ability.
- ❖ Offer training to newly appointed committee members.
- ❖ Training should be better publicized.
- ❖ Repeat training to address the needs resulting from turnover of committee members.
- ❖ Increase the availability of Jubilee trainings at the district level.
- ❖ Offer a retreat for the committees.
- ❖ Increase the number of committee members attending General Assembly.

Materials & Resources:

- ❖ Provide written materials regarding cultural competence and AO/AR/MC work up front.
- ❖ Offer resources proactively instead of asking the chairs to research and present information.
- ❖ Increase informal learning.
- ❖ Publicize to committee members the resources that are available.

Policies, Procedures, & Committee Membership:

- ❖ Screen committee members for cultural competence and experience addressing AO/AR/MC issues.
- ❖ Increase the support provided to ministers in the areas of AO/AR/MC issues and cultural competence.
- ❖ Document questions asked, not the answers, during RSCC and MFC interviews to give Aspirants and Candidates an idea of what is expected in these areas.
- ❖ Conduct and process MFC and RSCC interviews consistently.
- ❖ Increase the number of people with experience and competence in the areas of AO/AR/MC work.
- ❖ Increase diversity of members of the committees to reflect the diversity of communities.
- ❖ Pay increased attention to how Aspirant/Candidates might provide pastoral care to populations different from their identity group.
- ❖ Attend more closely to the Candidate renewal process, especially in regards to assessment of candidates' cultural competence. Perhaps this should be handled by another group other than the MFC.

Snapshot: The Gaps That Divide Us

The following information was culled from answers provided on the online survey and follow-up interviews.

Leadership:

❖ Lack of universal and consistent training provided by UUA or funds to ensure all members receive AO/AR/MC training on a regular basis.

❖ A majority of respondents answered "no" or "do not know" to the question "Our committee is qualified to provide guidance to Candidates who are deemed not culturally competent."

❖ The challenge of the Committee on Committees to improve its screening and assessment of potential members of the MFC and RSCCs related to anti-racism and anti-oppression.

Structure:

❖ Lack of personal or only professional experience (supervisors etc.) with people from historically marginalized groups, yet feeling culturally competent after training.

❖ A majority of respondents answered either "did not know" or "no" to the question "Our committee is qualified to evaluate Candidates' leadership in AO/AR/MC," but answered "yes" to the question "Our committee explicitly evaluates Candidates on their leadership in AO/AR/MC."

❖ A majority of respondents answered "yes" to the question "I recognize cultural competence to be an ethical matter for our ministers," yet answered "no" or "do not know" to the question "Our committee has an agreed upon, consistent definition of cultural competence."

❖ A majority of respondents answered "no" or do not know" to the question "Our committee is qualified to evaluate Candidates on their cultural competence."

❖ Membership turnover limits consistent and sustained focus on AO/AR/MC.

❖ Having only one person of color in the room risks the possibility of tokenism.

Methodology:

❖ Lack of attention to how Candidates might provide pastoral care to populations different from her/his identity group.

❖ Past trainings have focused on single oppression to the exclusion of others. The linkage of oppressions needs to be given focused attention during trainings.

❖ Process observation related to AO/AR/MC does not always happen.

Snapshot: Observations and Recommendations from the Journey Toward Wholeness Transformation Committee

Statements in this section are based on respondent surveys and interviews, as well as on the dialogue among members of the Journey Toward Wholeness Transformation Committee. The recommendations include ways to support the institutionalization of cultural competence for all professional and volunteer leadership, including the RSCC, MFC and the Aspirants and Candidates they assess. The information presented is organized in three categories: *Cultural Competence*, *RSCC and MFC,* and *UUA.*

Cultural Competence

- ❖ We identified that there are at least three general points of contact for individuals to develop cultural competence: a) Having significant interpersonal contact or relationship with individuals from other groups, b) Participating in effective training in specific areas or aspects of cultural competence, and c) Exposure to and reflection on knowledge gained from any form of mass communication including books, periodicals, films, documentaries, websites, and workshops that deal with issues related to cultural competence.

- ❖ The committees do not have an agreed upon definition of cultural competence yet feel capable of assessing the presence of this quality in the candidates they are evaluating.

- ❖ Respondents are not clear about or are unfamiliar with the comprehensive nature of cultural competence or multiculturalism and tend to define these exclusively in terms of race and ethnicity.

- ❖ There exists wide variation in the attention given to different constituency groups in the interviews we conducted. More mention of contact and concern was expressed, for example, about the Gay and Lesbian and Black or African American communities than other groups, most notably those with disabilities and especially the Blind community.

- ❖ We should recognize that each individual has a bundle of identities, sometimes competing, sometimes in harmony, but always in some state of flux or development.

- ❖ We need to further develop and promote the concept of linked oppressions; ableism, for example, is viewed neither as a fundamental issue of human or civil rights, nor as a theological and ethical imperative.

- ❖ We should adopt and institutionalize in policies and practices a common and inclusive definition of cultural competence as defined in this report.

MFC and RSCC

- ❖ There appear to be potential inconsistencies and arbitrariness in the follow up process for Candidates responding to recommendations regarding their need for improvement in the area of cultural competence.
- ❖ There is a notable lack of institutionalization of culturally competent methods and practices, including in the area of leadership development.
- ❖ There is a lack of institutionalization in the practice and methods for assessing the cultural competence of Aspirants and Candidates.
- ❖ Some committee members do not feel qualified to assess the cultural competence of Candidates.
- ❖ Certain groups or committees often depend on an individual whose absence would affect the sustainability and continuity of AO/AR/MC efforts.
- ❖ We sense from the respondents that they value the importance of cultural competence.
- ❖ There is a focus on assessing Candidates' understanding of the relationship of ministry to AO/AR/MC, but there is little evidence that this assessment extends to putting this understanding into actual practice.
- ❖ Cultural competence is not necessarily defined as mastery but rather as exposure or basic understanding.
- ❖ Neither the MFC nor the RSCCs are providing clear enough recommendations about what Candidates should have done to achieve cultural competence in terms of training and resources, or perhaps committee members do not understand this to be their role.
- ❖ Currently, the required Clinical Pastoral Education may or may not provide a significant opportunity for Candidates to develop their cultural competence through this experience.
- ❖ Without having received adequate training, funding, and resources, committee members are put in an untenable position to evaluate Candidates' cultural competence.
- ❖ Our investigation raises the question of the adequacy of coursework and internships currently being provided to Candidates regarding cultural competence and their ability to effectively engage in AO/AR/MC work.
- ❖ We should develop a clear focus on the role of the RSCCs in their assessment of AO/AR/MC work.

UUA

- There is a notable lack of institutionalization of culturally competent methods and practices, including in the area of leadership development.
- There is a lack of institutionalization in the practice and methods for assessing the cultural competence of Aspirants and Candidates.
- Certain groups or committees often depend on an individual whose absence would affect the sustainability and continuity of AO/AR/MC efforts.
- Limitations of time and budget are often mentioned as obstacles; there simply is little time to engage in training or not sufficient funding to do so.
- A fundamental question remains of how to best embody this concept of cultural competence in our AO/AR/MC work, as well as in the institutions of our Association.
- Our investigation raises the question of the adequacy of coursework and internships currently being provided to Candidates regarding cultural competence and their ability to effectively engage in AO/AR/MC work.
- Resources, funding, and training should be offered pro-actively, rather than as a belated response to requests from committee members. Thus committees have to seek these out or develop their own approach to accessing these resources.
- We encourage the Committee on Committees to better systematize the way they assess the cultural competence of nominees to both the MFC and RSCCs.
- We encourage the Committee on Committees to articulate their criteria for assessing the level of cultural competence of their appointees.
- We encourage the Committee on Committees to clearly communicate their criteria for assessing cultural competence as it relates to their work.
- Given the perceived lack of training and resources, the UUA should seriously examine the demands and expectations they have of volunteers who serve on committees.
- The UUA should examine the extent to which they are identifying, developing, and expanding the pool of new leadership to serve on our committees.
- We encourage the UUA to provide consistent, regular, and effective training on cultural competence and AO/AR/MC for members of the MFC and RSCCs, as well as the Committee on Committees.

Appendix A – Definition of Cultural Competence

To build a Unitarian Universalist Association which is authentically anti-oppressive, it is hoped that Candidates can articulate what it means to be culturally competent. Herewith is the definition adopted by the Journey Toward Wholeness Transformation Committee:

Cultural Competence is an appreciation of and sensitivity to the history, current needs, strengths, and resources of communities and individuals who historically have been under-served and under-represented in our Association. Specifically this entails:

(1) an awareness of one's own biases and cultural assumptions;

(2) content knowledge about cultures different from one's own;

(3) an accurate self-assessment of one's multicultural skills and comfort level;

(4) an appropriate application of cultural knowledge and an awareness of the cultural assumptions underlying institutional and group processes;

(5) an ability to make culture norms visible; and

(6) an ability to create structure that is inclusive of multiple cultural perceptions and experiences.

Appendix B – Online Survey Form

[Note: The actual online survey was formatted differently]

1. Name?

2. Are you a member of (check one) ☐MFC ☐RSCC

3. How long have you been a member?

4. What personal/professional/educational experience do you have relative to anti-oppression and anti-racism work?

5. What anti-oppression and anti-racism training have you received in preparation for or while serving on the MFC/RSCC?

6. Who provided this training?

7. Please check all the communities you've had substantive experience with either personally or professionally.
   - ☐ Black or African American
   - ☐ Hispanic or Latina/o
   - ☐ Asian/Pacific Islander
   - ☐ Native American
   - ☐ Multi-racial or Bi-racial
   - ☐ Gay and Lesbian
   - ☐ Bi-sexual
   - ☐ Transgender
   - ☐ Physically disabled
   - ☐ Deaf
   - ☐ Blind
   - ☐ Intellectually disabled
   - ☐ Emotionally disabled
   - ☐ Cognitively/Neurologically disabled
   - ☐ Low income/Economically oppressed
   - ☐ Elderly
   - ☐ Other marginalized communities (please be specific)

8. Please check all the communities for which you have received explicit training to be culturally sensitive or aware.
   - ☐ Black or African American
   - ☐ Hispanic or Latina/o
   - ☐ Asian/Pacific Islander
   - ☐ Native American
   - ☐ Multi-racial or Bi-racial
   - ☐ Gay and Lesbian
   - ☐ Bi-sexual
   - ☐ Transgender
   - ☐ Physically disabled
   - ☐ Deaf
   - ☐ Blind
   - ☐ Intellectually disabled
   - ☐ Emotionally disabled
   - ☐ Cognitively/Neurologically disabled
   - ☐ Low income/Economically oppressed
   - ☐ Elderly
   - ☐ Other marginalized communities (please be specific)

9. Please check all the communities about which you feel you are "culturally competent" as defined above. (see *Appendix A – Definition of Cultural Competence*)
    - ☐ Black or African American
    - ☐ Hispanic or Latina/o
    - ☐ Asian/Pacific Islander
    - ☐ Native American
    - ☐ Multi-racial or Bi-racial
    - ☐ Gay and Lesbian
    - ☐ Bi-sexual
    - ☐ Transgender
    - ☐ Physically disabled
    - ☐ Deaf
    - ☐ Blind
    - ☐ Intellectually disabled
    - ☐ Emotionally disabled
    - ☐ Cognitively/Neurologically disabled
    - ☐ Low income/Economically oppressed
    - ☐ Elderly
    - ☐ Other marginalized communities (please be specific)

10. For each of the following communities, enter any comment you would like to make to explain or clarify your answers to questions 7, 8 and 9.
    - ☐ Black or African American
    - ☐ Hispanic or Latina/o
    - ☐ Asian/Pacific Islander
    - ☐ Native American
    - ☐ Multi-racial or Bi-racial
    - ☐ Gay and Lesbian
    - ☐ Bi-sexual
    - ☐ Transgender
    - ☐ Physically disabled
    - ☐ Deaf
    - ☐ Blind
    - ☐ Intellectually disabled
    - ☐ Emotionally disabled
    - ☐ Cognitively/Neurologically disabled
    - ☐ Low income/Economically oppressed
    - ☐ Elderly
    - ☐ Other marginalized communities (please be specific)

11. For you personally please answer Yes, No or Do not know to the following questions:
    - ☐ I recognize cultural competence to be an ethical matter for our ministers.
    - ☐ I understand the need for an anti-oppressive, anti-racist approach to multi-culturalism.
    - ☐ I can provide and follow multi-racial, multi-cultural leadership.
    - ☐ I use the language of multi-culturalism as well as the language of anti-racism and anti-oppression.
    - ☐ I understand what it means to be accountable to communities that have been historically marginalized.
    - ☐ I have been trained to identify issues of cultural competence, anti-racism and anti-oppression … and can use those skills in assessing ministerial candidates.

12. For the UUA's ministerial formation committee on which you serve, please answer Yes, No or Do not know to the following questions:

☐ We have an agreed upon, consistent definition of 'cultural competence.'

☐ We have a mission statement which addresses cultural competence.

☐ We are qualified to evaluate Candidates on their cultural competence.

☐ We discuss cultural competence issues relative to our assessment of ministerial candidates.

☐ We explicitly evaluate Candidates on their cultural competence.

☐ We are qualified to provide guidance to Candidates who are deemed not 'culturally competent'.

☐ We provide guidance to Candidates who are deemed not 'culturally competent'.

☐ We have policies which address anti-oppression and anti-racism.

☐ We are qualified to evaluate Candidates' leadership in anti-oppressive, anti-racist multiculturalism.

☐ We discuss anti-oppression and anti-racism issues relative to our assessment of ministerial candidates.

☐ We explicitly evaluate Candidates on their leadership in anti-oppressive, anti-racist multiculturalism.

Appendix C – General Assembly Resolutions

Toward an Anti-Racist Unitarian Universalist Association

WHEREAS the 1996 General Assembly resolved that all congregations, districts, organizations, and professional and lay leaders participate in a reflection-action process throughout the 1996-97 church year using the Congregational Reflection and Action Process Guide and the Anti-Racism Assessment; and

WHEREAS our Unitarian Universalist principles call us to affirm and promote "justice, equity, and compassion in human relations" and "the goal of world community"; and

WHEREAS our history as Unitarian Universalists includes evidence of both great commitment and individual achievement in the struggle for racial justice as well as the failure of our Unitarian Universalist institutions to respond fully to the call for justice; and

WHEREAS racism and its effects, including economic injustice, are embedded in all social institutions as well as in ourselves and will not be eradicated without deliberate engagement in analysis and action; and

WHEREAS because of the impact of racism on all people, and the interconnection among oppressions, we realize we need to make an institutional commitment to end racism; and

WHEREAS the social, economic, and ecological health of our planet is imperiled by the deepening divisions in our world caused by inequitable and unjust distribution of power and resources; and

WHEREAS we are called yet again by our commitment to faith in action to pursue this anti-racist, multi-cultural initiative in the spirit of justice, compassion, and community;

THEREFORE BE IT RESOLVED that the 1997 General Assembly urges Unitarian Universalists to examine carefully their own conscious and unconscious racism as participants in a racist society, and the effect that racism has on all our lives, regardless of color.

BE IT FURTHER RESOLVED that the General Assembly urges the Unitarian Universalist Association, its congregations, and community organizations to develop an ongoing process for the comprehensive institutionalization of anti-racism and multi-culturalism, understanding that whether or not a group becomes multi-racial, there is always the opportunity to become anti-racist. Early steps toward anti-racism might include using curricula such as Journey Toward Wholeness for all age groups, forming racial justice committees, and conducting anti-racism workshops.

BE IT FURTHER RESOLVED that the General Assembly urges all Unitarian Universalist leaders, including ministers, religious educators, leaders of associate and affiliate organizations, governing boards, Unitarian Universalist Association staff, theological schools, and future General Assemblies to engage in ongoing anti-racism training, to examine basic assumptions, structures, and functions, and, in response to what is learned, to develop action plans.

BE IT FURTHER RESOLVED that Unitarian Universalists are encouraged to enter into relationships of sustained engagement with all people of color with a goal of opening up authentic dialogue that may include, but is not limited to, race and racism. Such dialogue should also include how to appropriately honor and affirm the cultural traditions of all people of color.

BE IT FURTHER RESOLVED that the General Assembly requests that the UUA Board of Trustees establish a committee to monitor and assess our transformation as an anti-racist, multi-cultural institution, and that the Board of Trustees shall report annually to the General Assembly specifically on the programs and resources dedicated to assisting our congregations in carrying out the objectives of this resolution.

BE IT FINALLY RESOLVED that in order to transform the racist institutions of our world, the General Assembly urges the Unitarian Universalist Association and all its parts to establish relationships with other international and interfaith organizations that are working to dismantle racism.

Accessibility for Persons with Disabilities

BECAUSE Unitarian Universalists affirm the inherent worth and dignity of every person; and

BECAUSE Unitarian Universalists promote justice, equity, and compassion in human relations; and

BECAUSE Unitarian Universalists believe in the importance of religious community; and

WHEREAS people with physical, psychiatric, and developmental disabilities are becoming more involved in all areas and levels of the Unitarian Universalist Association; and

WHEREAS people with inabilities to see, hear, or maneuver around allotted space are often excluded from full participation in and leadership of our worship services and other activities because of the inaccessibility of our buildings;

THEREFORE BE IT RESOLVED that the 1997 General Assembly of the Unitarian Universalist Association undertakes an aggressive plan to address accessibility within the Association for people with disabilities by:

Establishing written policies and practices, providing staff training, and creating an accessibility manual for the Unitarian Universalist Association, allowing the Association to serve as a model of physical and attitudinal accessibility for its member congregations;

Encouraging congregations and districts to become more accessible by providing a variety of resources, including information on the Internet; and

Assuring that a Board-appointed standing committee, supporting congregations in their efforts to become more accessible, address matters of disability concerns and report annually to the General Assembly on these issues.

BE IT FURTHER RESOLVED that the Unitarian Universalist Association acts as an advocate for the human and civil rights of people with disabilities both within its own association and globally.

Appendix D – Creation and Evolution of JTWTC

As stated in the Journey Toward Wholeness Transformation Committee's report to the 2001 General Assembly: "The Journey Toward Wholeness" initiative grew out of the 1992 General Assembly resolution for "Racial and Cultural Diversity in Unitarian Universalism." The UUA Board of Trustees appointed a Racial and Cultural Diversity Task Force in 1992 which concluded its work in 1996 with a report entitled *Journey Toward Wholeness – The Next Step: From Racial and Cultural Diversity to Anti-Oppression and Anti-Racist Multiculturalism.* That report was studied for a year and accepted by the 1997 General Assembly, which passed the resolution: "Toward An Anti-Racist Unitarian Universalist Association."

The 1997 anti-racism resolution called for the Board of Trustees to establish a Journey Toward Wholeness Transformation Committee. A continental committee, including liaisons from the Board of Trustees, the Jubilee Working Group, and staff, was appointed by the Committee on Committees of the UUA Board in 1997. The JTWTC defined its mission to "*strategically plan, coordinate, monitor, guide, and assess* [emphasis added] the transformation of the UUA into an anti-oppressive, anti-racist, multicultural faith community." In 2004, the Board of Trustees charged the committee to focus on assessment and monitoring for two years. In 2007, the committee's charge was expanded to include ableism as one of the linked oppressions to monitor and assess.

Appendix E – Glossary

AO – Anti-Oppression

AO/AR/MC –Anti-Oppression/Anti-Racism/Multiculturalism

AR – Anti-Racism

COC – Committee on Committees (of UUA Board of Trustees)

CPE – Clinical Pastoral Education

GA – General Assembly

GLBT – Gay, Lesbian, Bisexual, and Transgender

MFC – Ministerial Fellowship Committee

RSCC – Regional Sub-Committee on Candidacy

UUA – Unitarian Universalist Association of Congregations

Appendix F – Charts

Charts A, B & C

For the communities listed below, please check those for which you …

…feel you are "culturally competent" as defined above (see appendix) [C]

	MFC / RSCC
Elderly	
Low income/Economically oppressed	
Cognitively/Neurologically disabled	
Emotionally disabled	
Intellectually disabled	
Blind	
Deaf	
Physically disabled	
Transgender	
Bi-sexual	
Gay and Lesbian	
Multi-racial or Bi-racial	
Native American	
Asian/Pacific Islander	
Hispanic or Latina/o	
Black or African American	

…have received explicit training to be culturally sensitive or aware. [B]

	MFC / RSCC
Elderly	
Low income/Economically oppressed	
Cognitively/Neurologically disabled	
Emotionally disabled	
Intellectually disabled	
Blind	
Deaf	
Physically disabled	
Transgender	
Bi-sexual	
Gay and Lesbian	
Multi-racial or Bi-racial	
Native American	
Asian/Pacific Islander	
Hispanic or Latina/o	
Black or African American	

… have had substantive experience with either personally or professionally. [A]

	MFC / RSCC
Elderly	
Low income/Economically oppressed	
Cognitively/Neurologically disabled	
Emotionally disabled	
Intellectually disabled	
Blind	
Deaf	
Physically disabled	
Transgender	
Bi-sexual	
Gay and Lesbian	
Multi-racial or Bi-racial	
Native American	
Asian/Pacific Islander	
Hispanic or Latina/o	
Black or African American	

MFC | RSCC

Charts D, E & F

Chart D — Cultural Competency and Contact & Trained / Cultural Competency but no Contact or Training

Elderly	
Low income/Economically oppressed	
Cognitively/Neurologically disabled	
Emotionally disabled	
Intellectually disabled	
Blind	
Deaf	
Physically disabled	
Transgender	
Bi-sexual	
Gay and Lesbian	
Multi-racial or Bi-racial	
Native American	
Asian/Pacific Islander	
Hispanic or Latina/o	
Black or African American	

Cultural Competency and Contact & Trained ■
Cultural Competency but no Contact or Training □
* Cultural Compenteny w/only Contact or Training not shown

Chart E — Cultural Competency and Explicitly Trained / Cultural Competency but not Explicitly Trained

Elderly	
Low income/Economically oppressed	
Cognitively/Neurologically disabled	
Emotionally disabled	
Intellectually disabled	
Blind	
Deaf	
Physically disabled	
Transgender	
Bi-sexual	
Gay and Lesbian	
Multi-racial or Bi-racial	
Native American	
Asian/Pacific Islander	
Hispanic or Latina/o	
Black or African American	

Cultural Competency and Explicitly Trained ■
Cultural Competency but not Explicitly Trained □

Chart F — Cultural Competency and Significant Contact / Cultural Competency but no Significant Contact

Elderly	
Low income/Economically oppressed	
Cognitively/Neurologically disabled	
Emotionally disabled	
Intellectually disabled	
Blind	
Deaf	
Physically disabled	
Transgender	
Bi-sexual	
Gay and Lesbian	
Multi-racial or Bi-racial	
Native American	
Asian/Pacific Islander	
Hispanic or Latina/o	
Black or African American	

Cultural Competency and Significant Contact ■
Cultural Competency but no Significant Contact □

MFC   RSCC

Chart G

Column statements (left to right):

1. I recognize cultural competency to be an ethical matter for our ministers.
2. I understand the need for an AO/AR approach to multi-culturalism.
3. I understand what it means to be accountable to communities that have been historically marginalized.
4. I use the language of multi-culturalism as well as the language of AO/AR
5. I can provide and follow multi-racial, multi-cultural leadership.
6. I have been trained to identify issues of cultural competency and AO/AR and can use those skills in assessing ministerial candidates.
7. Our committee discusses AO/AR issues relative to our assessment of ministerial candidates.
8. Our committee discusses cultural competency issues relative to our assessment of ministerial candidates.
9. Our committee has an agreed-upon, consistent definition of cultural competency.
10. Our committee has a mission statement which addresses cultural competency.
11. Our committee has policies which address AO/AR.
12. Our committee is qualified to evaluate candidates on their cultural competency.
13. Our committee explicitly evaluates candidates on their cultural competency.
14. Our committee is qualified to provide guidance to candidates who are deemed not culturally competent.
15. Our committee provides guidance to candidates who are deemed not culturally competent.
16. Our committee is qualified to evaluate candidates' leadership in AO/AR/MC.
17. Our committee explicitly evaluates candidates on their leadership in AO/AR/MC

Legend: ■ = Yes □ = No ? = Do Not Know

MFC

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	■	■	■	■	□	■	■	■	?	■	■	■	■	■	■	?	■
	■	■	■	■	?	■	■	■	□	□	■	?	■	?	■	■	■
	■	■	■	□	■	■	■	■	□	□	■	□	?	?	■	■	■
	■	■	■	■	■	■	■	■	□	?	■	?	□	?	?	■	■
	■	■	■	-	■	■	■	-	□	□	■	-	■	■	■	?	■
	■	■	■	■	■	■	■	■	?	?	■	■	■	■	■	■	■
	■	■	?	?	■	-	■	■	□	□	■	■	■	■	■	■	■

RSCC

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	■	■	■	?	■	?	■	■	□	□	□	□	□	□	■	□	□
	■	■	□	?	■	□	□	■	□	-	?	■	□	?	?	?	□
	■	■	■	■	■	■	■	■	□	□	□	□	■	□	□	?	□
	?	?	□	?	□	□	■	■	?	□	?	?	■	■	■	■	■
	■	■	■	?	■	■	-	■	-	-	-	-	■	?	■	-	-
	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
	■	■	■	■	■	■	■	■	?	■	■	■	■	■	■	■	■
	?	■	■	?	■	■	□	■	?	■	■	□	□	□	□	□	□
	■	■	■	■	■	■	■	■	□	□	■	■	□	■	■	■	■
	■	□	■	■	■	□	■	■	■	■	■	■	-	■	■	□	□
	-	-	?	?	□	□	□	□	□	□	□	?	□	□	□	□	□
	■	■	■	■	■	■	■	■	?	■	?	■	■	?	?	?	□

Appendix G – Accessible Version of Charts

Appendix F – Charts contain images that cannot be "read" by software. To accommodate those who require such software, an Excel workbook has been created with the same information presented in an alternate format. Descriptions and navigational instructions are on the first sheet labeled Guide. The Excel workbook, titled "Accessible Version of Charts," is available at http://www.uua.org/jtwtc, under Reports.