Mosaic Project Report

An Assessment of Unitarian Universalist Ministry to Youth and Young Adults of Color and Latina/o and Hispanic and Multiracial/Multiethnic descent

Laura Wilkerson Spencer
Program Associate for Racial and Ethnic Concerns, Identity Based Ministries

Unitarian Universalist Association – 2009

Executive Summary

The Mosaic Project is an assessment project of the Identity-Based Ministries staff group, in cooperation with the Office of Youth Ministries, the Office of Young Adult Ministries, and other Unitarian Universalist Association (UUA) staff, that focuses on identifying the Unitarian Universalist ministry needs of Youth and Young Adults of Color.

Method

The Mosaic Project used a number of strategies to gather information about Youth and Young Adults of Color and their congregations:

Appreciative Inquiry. An interview designed to elicit feedback from Youth and Young Adults of Color on three topics: the multicultural nature of Unitarian Universalist communities and its impact on participants' experiences; the ways in which participants bring their Unitarian Universalist values into the wider community; and participants' experiences with deep listening and sharing.

The Mosaic Project Summit. A gathering at which attendees identified the themes and focuses of an ideal ministry to Youth and Young Adults of Color, what is needed to create the vision, and the roadblocks to achieving it.

Congregation Survey. A survey of ministers, religious educators, youth advisors, and others, that gathered congregations' racial and ethnic demographic information and their levels of involvement in addressing racism, oppression, and multiculturalism.

Youth and Young Adults of Color Survey. A survey of Youth and Young Adults of Color that focused on participants' experiences in youth groups, young adult and campus ministry groups, and continental and district events.

Observations and Other Data. Observations made at Unitarian Universalist-sponsored youth and young adult gatherings, plus other materials, surveys, and studies by UUA offices and committees, ministers, and individuals.

Assessment Findings

Participation rates of People of Color in congregations drop sharply in the youth and young adult age range. Most Youth and Young Adults of Color are isolated from other People of Color in their congregations. Most congregations have families with transracially adopted children.

Most congregations are only minimally involved in antiracism, anti-oppression, and multiculturalism work.

Participation in People of Color community is a positive and important part of meeting the needs of Youth and Young Adults of Color. However, the opportunity to gather as a community occurs mostly at continental events.

Recommendations

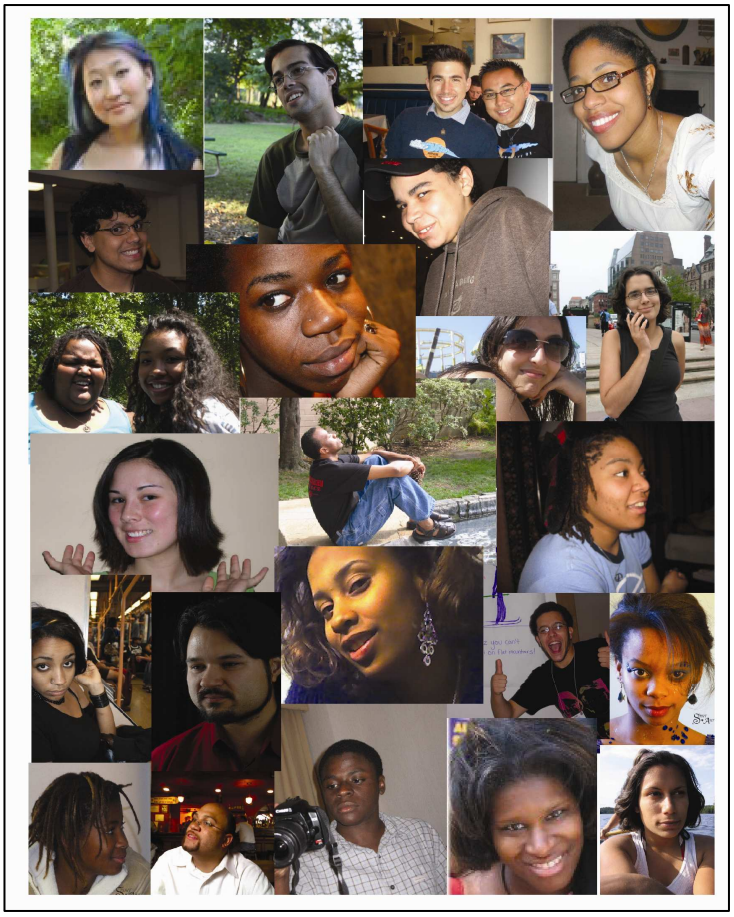
To provide a ministry that meets the needs of Youth and Young Adults of Color, the UUA and Unitarian Universalist congregations, districts, and organizations must focus on four key areas:

- Identifying and dismantling racial and ethnic inequities in Unitarian Universalist communities and institutions
- Creating multicultural communities that encourage the full participation of all who seek a liberal religious home
- Supporting healthy racial identity development of all Unitarian Universalists, with particular focus on the specific needs of People of Color
- Nurturing and supporting People of Color communities at local, district, regional, and continental levels and helping Youth and Young Adults of Color connect to them

Our congregations, districts, and Association must be a part of the scaffolding that supports Youth and Young Adults both in their development of a healthy identity and through the transition from childhood to adulthood. The positive impact of creating such an environment can reach beyond the Youth and Young Adults of Color community into all ministry areas.

MOSAIC PROJECT

REPORT



An Assessment of Unitarian Universalist Ministry to Youth and Young Adults of Color and Latina/o and Hispanic and Multiracial/Multiethnic descent

UNITARIAN UNIVERSALIST ASSOCIATION – 2009

This report is dedicated to Unitarian Universalist Youth and Young Adults of Color and the Adults of Color who have stepped forward to support them. You have inspired me through your love and dedication to building beloved community. Ashe

Acknowledgments:

There have been many people who have supported me in this project. I offer my deepest appreciation to DRUUMM YaYA steering committee and the many Youth and Young Adults of Color who welcomed me into their communities, who participated in this study, and who shared their stories with me. Thank you to those youth, young adults, and older adults who served on the Mosaic Task force, those who attended the Mosaic Summit, and those who took the time to answer the survey. I thank as well the members of the Lifespan Faith Development Office and the Youth and Young Adult Ministries Office who have been working tirelessly to make real a vision of a new and vital ministry to youth and young adults. Thank you to my fellow Identity Based Ministries staff group members for their insight and great work supporting historically marginalized groups. In particular I wish to thank Sofia Betancourt, Director of the Office of Racial and Ethnic Concerns, for her encouragement and belief in this important work. Finally I offer my gratitude to the UUA President, Rev. William Sinkford who carried the vision of a revitalized youth ministry that led to this study. **Laura Wilkerson Spencer**

Author's Note:

Laura W. Spencer conducted Mosaic Project as a member of the Identity Based Ministries Staff group of the Unitarian Universalist Association. Previously she served as the Director of Religious Education at the First Unitarian Universalist Congregation of Ann Arbor from 1993 through 2007. During that time she was active in LREDA, the Heartland District, and the Unitarian Universalist Association serving in a variety of leadership roles. She co-authored the Maidens and Mother curriculum, and is published in the Skinner House publications Essex Conversations (2001) and Come Into the Circle (2008). Laura earned a B.S in Education, a M.S. in Early Childhood Education and a M.S. in Educational Leadership. She has extensive continuing education in the areas of religious education, anti-racism, multicultural congregations and leadership development.

Mosaic Project Task Force:

Rev. Kristen Harper
Kevin Mann
Gail Forsyth-Vail
Claudia Jimenez
Rev. Darrick Jackson
Kat Manker-Seale
Dr. Julio Noboa
Aisha Hauser

TABLE OF CONTENTS

INTRODUCTION **2**

MOSAIC PROJECT OVERVIEW **5**

METHOD 5
PROJECT REPORT 7

LITERATURE REVIEW **8**

YOUTH AND YOUNG ADULTS 8
FAITH DEVELOPMENT 11
RACIAL IDENTITY DEVELOPMENT 13
MULTIRACIAL AND MULTIETHNIC IDENTITIES 17
TRANSRACIAL ADOPTEES 19
WHITE SUPREMACY/WHITE PRIVILEGE 21
MULTICULTURAL COMMUNITY 22

ASSESSMENT RESULTS **26**

APPRECIATIVE INQUIRY 26
THE MOSAIC PROJECT SUMMIT 29
CONGREGATION AND YOUTH AND YOUNG ADULTS OF COLOR SURVEYS 33
OBSERVATIONS 45
OTHER DATA 47

GENERAL RECOMMENDATIONS **48**

THIS IS SPIRITUAL WORK. OUR FAITH CALLS US TO THIS WORK. 48
AR/AO/MC COMPETENCY 49
MULTICULTURAL COMMUNITY DEVELOPMENT 51
RACIAL IDENTITY DEVELOPMENT 52
PEOPLE OF COLOR COMMUNITY 55

SPECIFIC RECOMMENDATIONS **57**

CULTURAL COMPETENCY OF MINISTRY TEAMS 57
CULTURAL COMPETENCY OF PROGRAMMING 60
CULTURAL COMPETENCY OF LEADERSHIP 64
PEOPLE OF COLOR COMMUNITY 66
NEW BEGINNINGS AND NEXT STEPS 71

CONCLUSION/SUMMARY **74**

Introduction

The Unitarian Universalist Association (UUA) is undergoing a process of discernment and revisioning of its Youth Ministry. In October 2004, the UUA called for the creation of the Consultation on Ministry to and with Youth to conduct a study of youth, congregations, districts, and stakeholders. The results of this study were compiled in the August 2007 summary report. As the process unfolded it became apparent that this study did not go far enough in its assessment of the specific needs of Youth of Color and/or Latina/o and Hispanic descent. As the revisioning process moved forward into the July 2007 Youth Summit and into the work of the Youth Ministry Working Group, the UUA wanted to insure that the new model for Unitarian Universalist Youth Ministry meets the needs of *all* youth.

In June 2007 the Mosaic Project report author joined the Identity-Based Ministries staff group as the Program Associate for Racial and Ethnic Concerns. This position was created for the purpose of developing and conducting an assessment of the UUA ministry with Youth and Young Adults of Color and to make recommendations to the Association. The Program Associate for Racial and Ethnic Concerns also acts as an advocate on behalf of youth and young adults who identify as Youth and Young Adults of Color and works to encourage growth in Unitarian Universalist engagement with this ministry.

This assessment is named *The Mosaic Project* to reflect the image of diverse elements coming together to create a beautiful and whole community. It asks the question, what are the ministry needs of Unitarian Universalist youth and young adults who identify as People of Color? This effort is a project of the Identity-Based Ministries staff group in cooperation with the Office of Youth Ministries, the Office of Young Adult Ministries, and others. The Project began in July 2007 and was completed in December 2008.

This report uses the phrase *Youth and Young Adults of Color* to refer to African, Caribbean, Native/American Indian, Asian and Pacific Islander, Latina/o and Hispanic, Middle Eastern/Arab, Multiracial and Multiethnic and transracially adopted individuals. Phrases such as *People of Color* and *Children of Color* also are intended to be inclusive of these identities.

Why is ministry to Youth and Young Adults of Color important?

This is a vital question. If we are serious about developing ministry to Youth and Young Adults of Color, we need to be clear about our motivation. What is the purpose of ministering to Youth and Young Adults of Color? Is the goal to create more diverse congregations? Or is the goal to support Youth and Young Adults of Color in their faith development in ways that are unique to People of Color

living in a society that is often not structured with their best interests in mind? Can we really be faithful to our Unitarian Universalist Principles if we don't address this issue? For whom are we doing this work?

There are no easy answers

We long for a few clear steps that can be initiated by a congregation, youth group, or campus ministry group that will create a UU ministry that meets the needs of Youth and Young Adults of Color and/or Latina/o, Hispanic, and Multiracial/Multiethnic descent. Unfortunately, such steps do not exist. The factors involved in creating the current environment are widespread and impact not only youth and young adult ministry but also our UU faith and society as a whole. Issues of oppression, white supremacy, capitalism, and the institutional structures they have established all conspire to create the existing environment. Issues of sexism, heterosexism, ableism, and classism feed into the current state as well.

To fully address the needs of Youth and Young Adults of Color in our Unitarian Universalist communities, we need to examine and address the embedded systems of privilege and power that now exist. Communities need to be willing to do some hard work and to be transformed in the process. Without this work no real or lasting change is likely. This transformation can bring many gifts and will also likely involve some loss and struggle.

Our Unitarian Universalist Principles state clearly that we affirm and promote

- The inherent worth and dignity of every person
- Justice, equity, and compassion in human relations
- Acceptance of one another and encouragement to spiritual growth in our congregations
- A free and responsible search for truth and meaning
- The right of conscience and the use of the democratic process within our congregations and in society at large
- The goal of world community with peace, liberty, and justice for all
- Respect for the interdependent web of all existence, of which we are a part

The work of addressing the systems of privilege and power requires the work of our Unitarian Universalist faith. It is spiritual work. It is *Soul Work,* as the title of the book edited by the Reverend Marjory Bowens-Wheatley and Nancy Palmer Jones (2003) suggests. It is spiritual work that is central to our living out our seven Principles. The reality is that the pressures of the oppression embedded in our institutional systems make fulfilling the promise of our Principles difficult. Without the work of examining and addressing the embedded systems of privilege and power, our Principles will not be realized.

This report strives to shed some light on where these pressures are. It will not be easy to remedy the situation, but if we are able to pay serious attention to these areas, we have the potential to reap great benefits. Not only will our youth and young adult ministries be welcoming to all youth and young adults, regardless of race, ethnicity, gender, sexual or affectional orientation, ability, or class, but our congregations will follow suit. As our congregations become places where we build the world we dream about, our wider communities will feel the shift as well. Taken seriously, we have the potential for being a crucial part of the "tipping point" of creating widespread societal change.

While we are talking about Youth and Young Adults of Color and creating a home for them, much of the work needs to be done by the predominantly White communities that are their homes. Until the White advisors, ministers, parents, youth and young adult group members, religious professionals, church school teachers, and so on become aware of the pressures of the unearned white privilege and the resulting imbalance that exists in our social and institutional structures, and commit themselves to fighting it and to being transformed in the process, only limited and isolated change can occur.

There is also a role for the Community of Color in this process. A strong, nurturing, and accessible support community of other People of Color and/or Latina/o and Hispanic descent is key. Our Unitarian Universalist Youth and Young Adults of Color need to be in relationship with other UUs who identify as People of Color, understand and share the young peoples' experiences, and can help provide the safe haven and sustenance that is needed for living in today's society.

Mosaic Project Overview

The Mosaic Project addresses the following questions:
What are the ministry needs of Youth and Young Adults of Color?
How do our Unitarian Universalist institutions need to change in order to meet these needs?
What structures need to be strengthened or established to support families, congregations, campus groups, districts, and continental bodies in their ministries to these youth and young adults?

The Project intersects with other processes in progress at the UUA, most notably the Consultation on Ministry to and with Youth and the resulting Youth Ministry Working Group. It also intersects with the restructuring of the Office of Youth Ministries and the Office of Young Adult Ministries and their programs.

Task Force

The Project group formed a task force of stakeholders to help guide and inform the process. These stakeholders represent various races and ethnicities, UUA roles, ages, and regions of the country. The task force met in October 2007 in Boston, Massachusetts, to set the direction of the interview process and participated in monthly conference calls thereafter.

Method

The Mosaic Project uses a number of strategies to gather information about Youth and Young Adults of Color and congregations. The strategies were chosen to discern what the current environment is, to learn what works, and to envision what could be. The project includes the use of appreciative inquiry interviews, online surveys, direct observations, a visioning summit, and a review of relevant literature. (See Appendix A for suggested resources for further study.)

Appreciative Inquiry

The appreciative inquiry strategy is employed to ascertain best practices and strengths. Appreciative inquiry unearths what works already and what makes it work, instead of focusing on what is broken. The interview subjects encompassed a wide variety of people from all levels of the Unitarian Universalist community and a high number of Youth and Young Adults of Color. (The interview guide is included in Appendix B.)

Mosaic Project Summit

A core group of thirty youth, young adults, and adults gathered outside Atlanta, Georgia, for four days in August 2008. The group's task was to envision what a Unitarian Universalist ministry that meets the needs of Youth and Young Adults of Color might look like. The group included members of the Identity-Based Ministry staff group and Youth Ministry staff, Ministers of Color, former DRUUMM YaYA steering committee members, Youth Ministry Working Group members, former YRUU Youth Council representatives, and congregationally based youth and young adults.

Congregation Survey

The Project group invited ministers, religious educators, youth advisors, and other church leadership to participate in an electronic survey that focused on the current environment in Unitarian Universalist congregations. The survey seeks racial and ethnic demographic information of the adult, children, and youth populations of the congregations. It also asks about various levels of involvement in addressing racism and oppression and engagement in multiculturalism. (The survey questions are located in Appendix C.)

Youth and Young Adults of Color Survey

The Project group performed a second electronic survey that was directed toward Youth and Young Adults of Color. It asks about their experiences in youth groups, young adult and campus ministry groups, and continental and district events. (The survey questions are located in Appendix D.)

At this time there is not an up-to-date, maintained database of Youth and Young Adults of Color at the UUA or in districts, nor do congregations track the race and ethnicity of their children, youth, and adults. To reach as many Youth and Young Adults of Color as possible, the Project group e-mailed an invitation to participate in the survey to individuals on the existing out-of-date lists. These lists were comprised of past attendees of Youth and Young Adults of Color events. The group sent additional invitations via Facebook, an online networking site, and asked religious educators to forward the survey to Youth and Young Adults of Color in their congregations. The Project group posted a link to the survey on the UUA website.

Observations

Another source of data is observations members of the Project group made at youth and young adult gatherings at Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) and DRUUMM YaYA (the youth and young adult caucus of DRUUMM), Young Religious Unitarian Universalists (YRUU) Youth Council, DRUUMM YaYA Steering Committee meetings, General Assembly, and other settings where youth and young adults are present.

The Project also reviewed existing material from the Office of Youth Ministries and the Office of Young Adult Ministries to assess the extent to which the material addresses the needs of Youth and Young Adults of Color. The review included the training materials for youth advisors and resources provided to youth groups. A review of other relevant surveys and studies by UUA committees, ministers, and individuals also adds valuable data.

Project Report

This report to the UUA Board of Trustees and Administration outlines the needs and recommendations for next steps. Although this report remains significant, many of our discoveries have already been put into action, in advance of and independent of board action, through the report author's work with the Consultation on Ministry to and with Youth and interactions with relevant staff groups.

Literature Review

Youth and Young Adults

The UUA defines youth and young adults across a wide range of age. The youth age range is 14–20 and the young adult age range is 18–35. We are thus talking about meeting the needs of individuals from 14–35 years of age, a range that represents the period when individuals are transitioning from dependence to independence. The needs of 14-year-olds, who are working on separating from the family and identifying themselves as individuals, are largely different from the needs of 35-year-olds, who have been living independently for many years and who may have families and children of their own.

Additionally, there is ambiguity in society about when one becomes a young adult and when one is no longer considered a young adult. Chronological age in and of itself is not a marker; rites of passages and life accomplishments also must be considered.[1] In the Young Adult Development Project, Rae Simpson states that developmental theories may divide this period into three or more categories; for example, Adolescence (generally defined as puberty through age 18), Young Adulthood (generally defined as 18–22 or 18–25), and Later Adulthood (generally defined as mid-20s and older). These three broad categories may be divided into several smaller shifts, depending on the aspect of development they are measuring, such as reflective judgment, moral development, or cognitive structural development.[2]

Teenagers are becoming more and more independent from the family. Peers take on a more important role. Teens are exploring gender, racial, and ethnic identities and seek support for self-esteem and body image.[3] Youth are separating from their parents and other adults, while at the same time seeking the approval, support, and guidance from these adults. Youth is a time of experimentation, testing boundaries, and finding a sense of belonging. It is a time of idealism, concern for the rights of others, and a strong sense of "right" and "wrong," although they may not be able to keep multiple viewpoints in mind at the same time. Teens are likely to have stronger, more intense emotions. Teens may seek excitement. Simpson says that teens have a heightened desire for emotional intensity, but haven't yet developed the ability to regulate those emotions. This ability doesn't typically develop until young adulthood, leaving a "gap of several years between the onset of the 'accelerator' and the development of effective 'brakes'."[4]

---

1 Sharon Parks, Big Questions, Worthy Dreams (San Francisco: Jossey-Bass, 2000), 4.

2 Rae Simpson, Young Adult Development Project (Cambridge, MA: MIT Center for Work, Family & Personal Life, 2008).

3 Tracy Hurd, Nurturing Children and Youth: A Developmental Guidebook (Boston: Unitarian Universalist Association, (2005).

4 Simpson, page 6.

Search Institute has identified forty developmental assets that help a young person grow up healthy and strong. These include external assets and internal assets. External assets (such as positive family communication, caring school climate, safety, service to others, adult role models, high expectations, creative activities, and religious community) provide support, empowerment, boundaries and expectations, and constructive use of time for youth. Internal assets (such as school engagement, reading for pleasure, integrity, responsibility, interpersonal competence, resistance skills, self-esteem, and sense of purpose) provide commitment to learning, positive values, social competencies, and positive identity.[5] (The full list of developmental assets is included in Appendix E.)

During this stage, youth need supportive people and communities in their lives, with whom they can identify. They need clear boundaries and logical and meaningful consequences for their actions. Youth need mentors and other supporters as they separate from the family. They need peers that accept the youth's identity development process. Youth need opportunities to engage with the wider world in meaningful and challenging ways as they expand and practice their developing capacities.

According to Simpson, as young people move into young adulthood, they continue to expand ability with abstract thinking. They begin to be able to hold multiple perspectives in mind and see that there may be many "right" answers. Young adults begin to have a greater ability to regulate their emotions, make decisions, and control risk-taking behaviors. Young adults may not use these developing skills all the time, but they become an option for consideration. Gradually these skills become more familiar and easier to tap into. Mental illness, drug and alcohol use, and other traumas may interfere with the development and use of these higher-level thinking skills. In later years older young adults continue to expand and deepen their thinking skills. These skills become more automatic and older young adults use them more regularly. The ability to self-evaluate and accept constructive criticism increases.

Young Adults are faced with decisions that can shape the rest of their lives. Choosing where or whether or not to go to college, selecting a subject of study, a career, a mate, where to live, and so on all have consequences that can be long lasting. During this time the potential for mentors and mentoring communities to be powerful guides and supports for the young adult continues. As one nears the end of the young adult phase of life, it is often assumed by mainstream culture that the young adult/adult should "settle down." The pressure from family, friends, and society in general to have a secure, meaningful job and career and to start a family may be strong.[6]

Common questions during the youth and young adult stage of life are: Who am I? Where do I fit in? What do I believe? Where am I going in life? What is my role? Who do I want to be? In today's culture

---

5 Search Institute, 40 Developmental Assets for adolescents (ages 12–18) (http://www.search-institute.org/content/40-developmental-assets-adolescents-ages-12-18; 2006).

6 Terri Apter, The Myth of Maturity: What Teenagers Need from Parents to Become Adults (New York: WW Norton & Company, 2002).

it is a time of vast options that can sometimes be overwhelming and intimidating. Anything that adds to challenges around identity, including challenges associated with belonging to an oppressed, victimized, or stigmatized group within society, can make the developmental tasks of young adulthood more difficult.

The importance of family, peers, support structures, and elders in the lives of young people must be recognized. In addition, opportunities for exploration and for seeing oneself as he or she is mirrored back by others, for receiving mentoring, all influence growth and development. How this looks at each age and stage is different. It is a spiral path that continues through each life stage and transition. It continues throughout our lives. The faith community has a critical role in supporting this process.

Simpson shares six criteria for providing support: 1) Scaffolding, which involves creating a framework that supports the youth or young adult while he or she is developing; 2) support that matches the level of challenges with the ability level of the young person; 3) a balance of structure and flexibility that allows the young person to make decisions and mistakes where it is safe to do so and provides boundaries where it is not; 4) a mechanism for identifying when and where assistance needs to be offered; 5) a safety net that includes a variety of coordinated resources that will help a young person find his or her way to the right support; and 6) opportunities for taking time out from the hectic, busy, pressured atmospheres of campuses and work places, that recognize that this time is often an important step for healthy development.[7]

Youth and Young Adults of today (2009) are apart of what has been called the Millennial Generation born roughly between 1980 and 2000. Like the generations before them they have unique characteristics that set them apart from the others. These 42 million young people are diverse, with 1 in 8 born out of the country; 1 in 5 with at least one parent who is an immigrant; and with percentages of those of African descent, Latina/o and Hispanic descent, Multiracial and Multiethnic descent on the rise.

Millennials are growing up during an time in which there is a societal focus on children and the family. Their parents are involved and protective and have worked and advocated to be sure their children are safe and treated well; children live scheduled, structured lives. They have more daily interaction with people of other ethnicities and cultures. They have witnessed an increase in terrorism -- from school shootings, to bombings, to the September 11 attacks and have seen an increase in heroism and patriotism on display in the society around them as a result. Schools and the legal system have enacted and enforced strict rules and laws often with zero tolerance for even small violations. Millennials are growing up in an era of global awareness and in an age of technology where electronic communication is a daily norm.[8]

---

7 Simpson, page 17.

8 Raines, Clair (2002) Managing Millennials; Generations At Work http://generationsatwork.com/articles/millenials.htm

The Millennial generation is confident, has a high level of optimism, and has been raised to feel special. They believe they are ready to overcome challenges. They are multitasking, goal and achievement oriented, well educated, and well-behaved. Millennials are team oriented, inclusive and form tight peer bonds. They are tech savvy and connected to family and friends through technology -- all day, every day. They are civic-minded and concerned about the greater good as the recent election has proved. They pay closer attention to the world and politics then older generations expect. They are more comfortable with their parents' values and are close to their parents, often in daily contact with them through their young adult years.

Millennials prefer environments where older adults provide good leadership with honesty and integrity. They want to be treated with respect and to have their viewpoints valued. They want meaningful, challenging learning opportunities where they can grow and develop leadership and other life skills. Millennials want to work with friends and to have opportunities for building strong connections with each other. They want an environment that includes fun, that is flexible and recognizes the busy lives and schedules they lead. They want to participate in faith groups or worship services that are intimate, interactive, and connected to tradition. [9]

Faith Development

Spiritual or faith development is the process of growing an awareness of the self as imbedded in something greater than the self. It is the development of a way of being, knowing, and behaving that can encourage a search for connectedness, meaning, purpose, and contribution. It is shaped both within and outside of religious transitions, communities, beliefs, and practices. It develops through our interactions with others. John H. Westerhoff states that religious faith has an expected pattern of growth and development. The different stages are usually addressed at certain ages but unlike other theories of development, moving to the next stage does not mean leaving the earlier stage behind. Each stage is added to the previous stage like the rings a tree acquires as it grows. The needs of earlier stages must still be met as the individual's faith or spirituality develops. Not all individuals will progress through all the stages.

- **EXPERIENCED FAITH** (preschool & early childhood) – grows by exploring, testing, observing, copying, imagining, experiencing and reacting. It is the lifelong foundation of the faith
- **AFFILIATIVE FAITH** (childhood & early adolescent years) – develops by having a sense of belonging to an accepting community and being able to make a contribution to the life of the community. It is a time for experiencing awe, wonder and mystery, for singing, dancing, and the arts, the "religion of the heart". It is the time for learning the story of the community.

9 Sowe, Neil and Strauss, William (2000); Millennials Rising: The Next Great Generation. Vintage Books, New York.

- **SEARCHING FAITH** (late adolescence and young adulthood) – a time of doubt, inquiry and critical judgment about what we have been taught and the story of the community. Not blindly accepting what others have said, but experimenting, needing to find certainty for ourselves. Adding the "head" to the "heart" of the earlier stages.
- **OWNED FAITH** (young or later adulthood) – this stage comes only through the searching stage. May appear as a great illumination or enlightenment. Owned faith is the strong, personal faith that one lives by, witnesses to and may even be willing to die for. It is now our own faith and not simply the faith of our parents or community.[10]

During adolescence the capacity for higher level reasoning skills may cause questioning and challenging of what was previously unquestioned. It is an important process that can lead to a deeper spiritual understanding and commitment to a faith tradition. The questioning can lead either to the questioner becoming an unbeliever or moving onto the next stage of faith. This is the stage when many young people "drop-out" of church. Others will "regress" and live as adults with an immature faith. Only by questioning and testing what we have been taught do we internalize and truly accept these teachings. Reaching the "owned faith" stage takes time. It requires an environment and experiences that encourage us to expand our faith.

While most teens state they believe in God or a Higher Power, most have a difficult time describing what they believe and what it means to their lives. In recent years a number of studies have shown that the majority of today's teens are involved in religious communities, most commonly the community of their parents.

Youth who are involved in religious communities have greater exposure to the developmental assets linked with healthy growth and development. Studies such as the National Study of Youth and Religion have shown that participation in religious communities has a positive impact on outcomes for youth and young adults. [11] Regular involvement has been linked with lower rates of drug and alcohol use, suicide, delinquency, sexual behavior and other risk factors. It has been linked with increased civic engagement, self esteem, school attendance and achievement, life purpose, and community involvement. Youth and young adults who participate regularly in a religious community in general have more adults they can turn to, are closer to their parents and families, and have a higher regard for the needs of others.

In many cultures mentors have played a significant role in supporting the healthy development of young people into adulthood. These have often been aunts, uncles, grandparents or other family members who have provided a relationship of support and access to resources. Mentor relationships can help to reinforce social and religious norms, clarify values, establish expectations for behavior, provide a sense of connection to the wider community, and increase the resilience to the stresses and

---

10 John Westerfhoff, Will Our Children Have Faith? (Morehouse Publishing, Harrisburg PA 2000)

11 Melinda Denton, Lisa Pearce, Christian Smith, Religion and Spirituality on the Path Through Adolescence; (National Study of Youth and Religion, University of North Carolina at Chapel Hill, 2008)

strains of life. In today's society where families may be more isolated from extended family, adult mentors are needed to nurture the transition from youth to adulthood. Religious communities can be a place for mentoring relationships to form. Youth ministers can also play a significant role in contributing to youth and young adult spiritual development through intentional and spiritually focused bonds between adults and youth and young adults.[12]

Teenagers are more likely to be religiously engaged and invested in the community when there are adult and peer relationships, and when there are a variety of programs, activities, opportunities and challenges available to them. Congregations, regional, and continental organizations that prioritize ministry to youth, provide skilled and trained advisors, provide support for parents, and make serious efforts to engage youth are more likely to draw youth in and to foster spiritual development and maturity.[13] The religious communities' identity, history, and world view impact the culture of the community, which therefore impacts how it engages with children, youth, and young adults.

Racial Identity Development

Adolescence as a critical period for identity formation and it is indeed the primary developmental task. Identity is multifaceted. Racial and ethnic identity is just one aspect. Other aspects of identity include gender, physical and mental abilities, sexual orientation, age, economic status, religious affiliation, spoken languages, and the like. These different facets are interconnected and influence each other, identity formation, and identity experience.

Identities are also influenced by a wide variety of factors, including individual characteristics, family composition and dynamics, the social, historical, political, and cultural events of the time, the media, schools, the communities we live and work in, the people we interact with, and the messages they give us about ourselves. We get messages from those around us about how they see us and about their acceptance of or displeasure with us. All of these things can shape how we feel about ourselves and how or where we feel we fit in. If we feel we fit the "norm," we belong. Identities that "fit" do not draw attention from others and therefore do not draw conscious attention from ourselves either. Identities that do not "fit" draw attention from others and therefore draw our own attention.

---

12 Kelly Dean Schwartz, William Bukowski, Wayne Aoki, "Mentor, Friends, and Guru: Peer and Nonparent Infulences on Spiritual Development," The Handbook of Spiritual Development in Childhood and Adolescence (Eugene C. Roehlkepartain, Pamela Ebstyne King, etc eds.) Sage Publications, Thousand Oaks, CA, 2006)

13 Christian Smith, Melinda Lundquist Denton, Soul Searching: The Religious and Spiritual Lives of American Teenagers. (Oxford University Press, New York 2005)

While arguments can be made that race is not a scientifically valid classification, it nevertheless remains a significant social classification. Healthy self-identity includes a healthy racial/ethnic identity. Multiple authors have published valuable theories on racial identity development. Early theories such as the Nigrescence Theory, by William Cross, focused on black identity. Other theories and reflections about other racial and ethnic groups have been developed,, including Black Identity Development, by Bailey W. Jackson III; Latino Identity Development, by Bernardo M. Ferdman and Placida I. Gallegos; Asian American Identity Development Theory, by Jean Kim; Reflections on American Indian Identity, by Perry G. Horse; Reflections on White Identity Theory, by Rita Hardiman; and Racial Identity in Multiracial People, by Charmaine L. Wijeyesinghe.[14] Despite variances in the details of these theories, a common thread emerges.

The first stage in racial identity development is a stage of innocence in which there is no awareness of racial differences or of the significance of these differences. In this stage the children are immersed in and learning about the culture of their own families and community. Maria Montessori describes the young child as having an absorbent mind that soaks in and learns quickly from experiences and the environment. This becomes the foundation upon which future development is built. Lessons that children learn in this stage may become part of the unconscious thinking that permeates the rest of their lives.

Individuals will eventually begin to become more aware of racial differences and their significance. Depending on the race of the child and the environment he or she lives in, this awareness may come in early childhood or not until adolescence. Factors such as the relative homogeneity of the community one lives and goes to school in greatly influence when this awareness occurs. In general, Children of Color, or children who do not "fit the norm," become aware of racial differences earlier than White children. Schools and their curricula and the attitudes of teachers can play a powerful role in awakening this awareness. Most curricula are Eurocentric in focus and usually offer little in the way of access to the positive and ongoing histories of People of Color. Curricula often do not focus on either White people or People of Color who have resisted and fought against systems of oppression. Teachers' conscious and unconscious attitudes about race impact their assumptions and expectations about the children in their classrooms.

This race awareness leads to the second stage of racial identity development, in which children learn they are members of a particular race and there are privileges or consequences of that membership. Beverly Tatum says,

> The stereotypes, omissions, and distortions that reinforce notions of White superiority are breathed in by Black children as well as White. Simply as a function of being socialized in a Eurocentric culture, some Black children may begin to value

14 Bailey W. Jackson III and Charmaine L. Wijeyesinge, eds., New Perspectives on Racial Identity Development: A Theoretical and Practical Anthology (New York: New York University Press, 2001).

> the role models, lifestyles, and images of beauty represented by the dominant group more highly than those of their own cultural group.[15]

At this stage children begin to accept the cultural ideology about their own race, as well as that of other races, and begin to work toward figuring out what it means for their own identity. White children begin to accept the view that Whites are superior. Children of Color learn that being a Person of Color is inferior. Multiracial/Multiethnic children may feel pushed to choose one identity over another. Transracially adopted children may have loyalty struggles similar to those of Multiracial/Multiethnic children. In addition they may have few opportunities for interacting with others of their race or ethnicity. Identity issues may be complicated further by underlying feelings of abandonment and rejection and questions about the adoption itself.

As children enter middle school they continue to confront environments that send them cues about what is expected from them based on their race and ethnicity. Ability tracking in schools, dating taboos, and peer and teacher expectations all contribute to a deepening understanding of race and ethnicity expectations. The transition from small neighborhood elementary schools to larger area middle schools may bring them into contact with unfamiliar communities. Subtle and not-so-subtle messages let the young people know how others see them and where they are supposed to fit in.

Internalized oppression occurs when People of Color believe and act on the negative messages they receive about themselves and their group. Internalized oppression can undermine self-confidence and lead to hopelessness or to the transfer of racism through acting out their hurt on others. Faced with this awareness People of Color may choose to try to assimilate and conform to White/European standards and norms and reject the norms and languages of their own cultures. This is particularly true for those in predominantly white communities.

In the third stage of racial identity development, the understanding of racial differences and experiences leads to an awareness and recognition of racialism (the emphasis on race or racial considerations in determining or interpreting events) in its many forms in the surrounding culture. Youth of Color become increasingly aware of how race and racism affects them. This awareness leads individuals to question and criticize what they see and experience. They may choose to withdraw from the dominant culture and avoid contact with Whites. They may become hostile to White people. This is the stage when same race/ethnicity grouping becomes more prevalent. As youth encounter racialism they seek others who have had the same experiences and can provide mutual support and understanding. Multiracial/multiethnic youth may feel guilt at having to choose one portion of their heritage over the other or shame about their White heritage. They may find they are not fully accepted into the monoracial groups of their racial/ethnic heritage. White youth who reach this stage become aware of their privilege and the inequities of their culture. They may experience

15 Beverly Tatum, Why Are All The Black Kids Sitting Together In The Cafeteria? (New York: Basic Books, 1997).

embarrassment and shame and may also try to distance themselves from the White group. They may begin to develop an antiracist identity.

In the fourth stage the individual is in the process of countering the stereotypes and cultural expectations from before. Youth or young adults are engaged in learning more about themselves and the history of their ancestry and redefining their self-identity based on a positive affirmation of their racial/ethnic group identity. White youth and young adults begin to take responsibility for their whiteness. They begin to redefine themselves as "new Whites," or white allies. It is critical at this stage for youth and adults to have support, role models, and access to opportunities for this exploration. These opportunities are generally not available in mainstream education, media, and culture.

Some Youth and Young Adults of Color may adopt a bicultural identity that includes aspects of both the dominant culture and their racial or ethnic culture. Multiracial/multiethnic youth and young adults now tend to claim a monoracial identity, although they have an increased acceptance of and appreciation for all aspects of their heritage. Those who are unable to find acceptance in either their own racial/ethnic community or the White community may experience marginalization. Feeling alienated from almost everyone, these young people struggle to find a meaningful connection and sense of belonging. These young people may be more susceptible to joining up with gangs or participating in other unhealthy activities.

During the fifth stage individuals have integrated their positive racial identity into all areas of their lives. They are secure about their identity. They are proactive about pursuing self-defined goals and expressing a sense of commitment to the concerns of others of their race or ethnicity. They may choose to live an ethnocentric lifestyle. They may reject some or much of mainstream culture and lifestyle. Whites have integrated and internalized an increased consciousness regarding race and racism and an antiracist identity into all aspects of their lives.

Movement through the stages is a long process that takes many years. The process can be cyclical, compelling an individual to return to earlier stages as experiences or life changes cause the reexamination of self and purpose. Going to college can expose a young person to knowledge and experiences that were unavailable before. Seeking employment, seeking a mate, and starting a family can cause a reexamination of identity or provide a push to move forward to the next stage.

It is not a given that a person will move through all the stages. People may remain stuck in a stage or regress. For People of Color to move forward it is critical to have positive images of and experiences with their racial or ethnic culture and community. These experiences enable People of Color to deal with negative stereotypes and help guard against internalizing negative messages. To affirm a positive sense of one's racial/ethnic identity we must feel heard and affirmed. White people need to learn the

truth about the history of racism and oppression in our country. They also need to learn about Whites throughout our history who resisted and fought against this history.

Parents and other adults who support Children, Youth, and Young Adults of Color through the process of developing a healthy racial identity are a key factor in interrupting the cycle of racism that puts Children and Youth of Color at risk. The parental role is even more important for Multiracial and transracially adopted children who live in predominantly white communities. Parents or teachers who say they treat all children the same and "don't see color" are not providing the support that is needed. If they are not "seeing" race, then they are probably not noticing discrimination based on race either. Tim Wise writes,

> Putting aside the absurdity of the claim itself—studies have long indicated that we tend to make very fine distinctions based on color, and that we notice color differences almost immediately—color blindness is, in fact not the proper goal of fair-minded educators [or parents] in the first place. The kids . . . do have a race, and their race matters, because it says a lot about the kinds of challenges they are likely to face. To not see color is, as Julian Bond has noted, to not see the *consequences* of color; and if color has consequences, which it surely does, yet you've resolved not to notice the thing that brings about those consequences, the odds are pretty good that you'll underserve the needs of the [children] in question, every time.[16]

Parents who make sure there are books, movies, and experiences that depict children and families like their own in a positive light are helping to support a positive identity. This attention should begin from the beginning, when children are in preschool or before. Parents also need to be sensitive to questions their children ask as emerging racial awareness is triggered by the children's expanding circle of friends and involvement in the community. Children need parents to create a safe place for talking about race/ethnicity and racism to help them sort through the messages they receive and the experiences they have. They need help with learning how to understand the racism they confront and how to respond to it. Children need meaningful connections to Communities of Color that help them learn about cultural norms and find positive role models that challenge the stereotypes and negative images that abound in our Eurocentric society.

Multiracial and Multiethnic Identities

Multiracial/Multiethnic population growth has been significant in the past ten years. The 2000 census (the first decennial census to allow mixed race identification) shows that 2.4 percent of the population reported more than one race. The largest combination was White and "some other race," representing 32 percent of the Multiracial population. White and Native American or Alaska Native was 16 percent, White and Asian was 13 percent, White and Black or African American was 12 percent. The total of these four categories was 70 percent of the Multiracial population. About 28 percent are mixed race/non-White.

16 Tim Wise, White Like Me: Reflections on Race from a Privileged Son. (Berkley, CA: Soft Skull Press, 2008).

About 42 percent of the Multiracial population was under the age of 18 and nearly 70 percent was under the age of 35. The majority of White/some other race individuals live in the west and southwest regions of the country. Most of the White/Black individuals live in the eastern half of the country. Most of the White/Asian population is in the Northwest, the Northeast and the western Great Lakes region. The White/Native American population is highest in the northern half of the country, Oklahoma, and Arizona.[17]

Many Multiracial individuals experience a sense that they don't really belong to either (or any) of their heritage groups. "What are you?" is a question that many Multiracial individuals have been asked throughout their lives. The racial climate of the family, neighborhood, school, and so on all add to the confusing picture that Multiracial children or youth must make sense of during the process of developing healthy racial identities. Children who have been separated from or have limited connections to parts of their heritage may have identity issues similar to transracially adopted individuals.

Heather Dalmage[18] describes "border patrolling" as an issue all racial groups must contend with and something Multiracial individuals must do on all sides. Border patrollers operate with the idea that race is static, and they demand that others comply to what distinguishes "us" from "them." She lists the following five areas of everyday life in which Multiracial children are patrolled and face discrimination and demands, from those on both (or all) sides of their racial identity, to comply with existing racial rules:

- **Patrolling of physicality.** Hairstyles, dress, makeup, weight, and body shape all comprise physicality. This area can include teasing from People of Color peers if White parents do not know how to style "Black hair" or understand the importance of physical markers for acceptance. It can increase pressure on an individual to try to change his or her natural physical characteristics to fit in.
- **Patrolling linguistics.** Multiracial individuals are often patrolled for their ability to "speak the language," whether that is Spanish, for example, or dialects or cultural slang. Those who are bilingual may be criticized as being fake and be pressured to speak only one way.
- **Patrolling interaction with members of the out-group.** Border patrollers demand the denial of all connections to, or affections for, the racial or ethnic out-group. Loyalties can be in question when a multiracial individual engages in conversations that portray all Whites as evil or when Whites say, "We don't think of you as Puerto Rican, we think of you as White."
- **Patrolling geographies.** Because of the racial realities of our society, all social spaces are raced. The neighborhood in which a person lives, the schools he or she attends, the classes the person takes, employment, and leisure activities can all put a multiracial person on the wrong side of the race line. Young people may be made to feel they need to decide, "either you are one of us or you are not."

---

17 Nicholas Jones, "A Statistical Portrait of Children of Two or More Races in Census 2000," Multiracial Child Resource Book: Living Complex Identities (Maria Root and Matt Kelly, eds.) (Seattle: Mavin Foundation, 2003).

18 Heather Dalmage, Ph.D., "Patrolling Racial Borders: Discrimination Against Mixed Race People," Multiracial Child Resource Book: Living Complex Identities (Maria Root and Matt Kelly, eds.) (Seattle: Mavin Foundation, 2003).

- **Patrolling of cultural capital.** This area includes taste in music, sports, magazines, TV programs, and the like. Multiracial individuals can risk being "too white" or "too Black" (or Asian or Latina/o and so on) based on their popular culture preferences.

Like all youth, Multiracial youth are in the life stage of gaining a clear sense of identity. At this stage fitting in matters a great deal. In early adolescence (ages 11–14) youth seek clues to where they fit in by finding others like them. As they become more aware of the factors that define racial and ethnic identity and racism and its social context, the question, "Is there anyone else like me?" becomes more complex. The middle-school years can be particularly difficult for Multiracial youth, as the question, "Where do I fit in?" collides with the tendency for youth to begin forming cliques along racial lines. This can be one of the most difficult phases in the lives of Multiracial people. These youth are forced to make decisions about their identity in a more conscious way than monoracial youth. Having a strong foundation that connects Multiracial youth to their entire racial heritage can help them navigate through this time. Parents who take time to affirm and include these heritages, prepare their children and youth, and provide opportunities for discussion are key. This is especially critical when the child lives in an area that is predominantly White.[19]

As Multiracial/Multiethnic youth reach the high-school years, their increased cognitive skills and increased social world may encourage them to explore a variety of different racial identities or to reject being categorized at all. The prospects of dating and the stronger role of peers in their lives can also impact the development of a healthy racial identity. Border patrollers, peers, parents, extended family, church, and other associations may each put pressure on a youth to choose one identity over another. This process can continue into college, where racial and ethnic affinity groups play a greater role on many campuses.

Transracial Adoptees

Transracial adoption refers to children of one race who are adopted by parents of a different race. Most often the adoptive parents are of European descent. Transracial adoption is often transnational, in which European American parents adopt Children of Color from other countries around the world

Until recently the literature available about transracial adoption was written by adoption agencies and by the mostly white adoptive parents. As a critical mass of adoptees has been reaching adulthood there has been an increasing amount of work about their experiences available on the market. We must listen to these voices. Far too often the stories we hear about People of Color are told by Whites. Stories such as those told in *Black Baby White Hands: A View from the Crib,* by Jaiya John, and *The Language of Blood,* by Jane Jeong Tranka, provide a glimpse of the actual experiences of transracial and transnational adoption by those who are living through it. These stories describe the effects that a

19 Donna Jackson Nakazawa, "The Identity Development of the 11-14-Year-Old Multiracial Youth," Multiracial Child Resource Book: Living Complex Identities (Maria Root and Matt Kelly, eds.) (Seattle: Mavin Foundation, 2003).

lack of connection to their racial and/or ethnic heritage has on self-concept, leaving these young adults feeling out of place in both the white community and the communities of their heritage. Websites such as http://transnationalabductees.org express the anger and pain of some transnationally adopted individuals.

The issues around transracial adoption are complex. Issues of racism and white supremacy are interwoven into every level. Is transracial adoption in the best interest of the child? Which racial groups are favored for adoption? What happens to the less favored? How likely is it that a White child would be placed in a transracial adoption? Why are these children in the adoption system in the first place? Who profits from this system, and what pressures have been placed on the birth mothers to give up their children? How are adoptive parents prepared for parenting a child of another race? What responsibility do parents have to the families and cultures and countries the children come from?[20] Answering these questions is beyond the scope of this work, but they are questions that surfaced during the course of research for this report.

Children learn about themselves and develop their identities in relationship to others. Trans-racially adopted children and youth may grow up isolated from the culture of their racial identity. The degree of isolation can have a profound impact on the racial identity development of these children and youth. There are a number of factors that contribute to the degree of isolation:

- The racial makeup of the environment in which these children are raised. Are there other children, youth, and adults of the same race in proximity to the family? Are there other same-race adopted siblings or other same-race family members? When these children look around, is there anyone else who looks like them?
- The relationship with same-race community. Do these children have the opportunity to be in meaningful relationship with others of the same race and culture?
- The relationship with the birth family. Do these children or youth have the opportunity to communicate with or visit the birth parents or the extended family or the country of origin? Do the adoptive parents support this?
- The country of origin. Transnationally adopted children and youth are further removed from their birth culture. Can these children speak the language of their birth country? Are there others in the community who have immigrated from the adoptees' birth countries? Do the adoptees have a connection to this community?
- The parents' commitment to learning about the birth culture and to insuring there is a family connection to that culture. Do the parents respect that culture and learn about the meaning of traditions, how to take care of hair, and the like? Are they willing to be in real relationship with Communities of Color rather than just sending their child off to connect or going to the "Chinese New Year Festival"?
- The parents' willingness to acknowledge the racial differences and engage in discussions about race, racism, and the realities that these adoptees are likely to confront. Do these children feel safe coming to parents when they have had a racist experience?

---

20 Jane Jeong Trenka, Julia Chinyere Oparah, and Sun Yung Shin, (eds.), Outsiders Within: Writing on Transracial Adoption (Cambridge, MA: South End Press, 2006).

- The parents' awareness of their own attitudes about race and the race of their adopted children.
- The parents' awareness of their white privilege.
- The support networks available to parents, families, and adoptees, to help address the unique and specific needs of transracial adoptees.

White Supremacy/White Privilege

White supremacy is a term that often brings up thoughts of the KKK and other overtly militant racist organizations or individuals. It is often thought of as an issue in the past that is no longer a part of present-day society and mainstream culture. Yet this form of white supremacy is just the tip of the iceberg. It is the most easily seen aspect of a larger systematic problem that still pervades our society. Whiteness offers financial and social advantages to Whites through giving access to housing, employment, insider networks, and education that are not generally available to People of Color. While laws have been passed to fight these imbalances, in many cases the laws are largely unenforced or have been crafted in a way that leaves large loopholes that allow discriminatory practices to take place on a regular basis. White supremacy pervades our leadership structures, governance models, decision-making methods, communication styles, housing, employment, and educational systems in the form of white privilege. Tim Wise states,

> The virtual invisibility that whiteness affords those of us who have it is like psychological money in the bank, the proceeds of which we cash in every day while others are in a state of perpetual overdraft.[21]

The fact that white privilege is usually unconscious and unseen by Whites makes it very hard to identify and confront. Most Whites never think about being White and what that means to their lives. It is the unmarked category against which everything else is compared. Because it isn't named or recognized, it doesn't have to be acknowledged as the organizing principle behind our social, cultural, and institutional structures. White Americans are encouraged to participate in this system and to believe they are entitled to the advantages they receive. They are encouraged to see whiteness as the norm and to see anyone who is not White as "other" and, by extension, not the norm. The pressure from friends and family to not notice racism and injustice can be very strong.[22]

The recent election of Barack Obama as our nation's first African American President has encouraged many Whites to feel that we don't have a race problem anymore. This is not the case. It is an example of just how our nation's racism has changed from what Tim Wise calls Racism 1.0 (old-fashioned bigotry) to become Racism 2.0 or enlightened exceptionalism.

> Racism 2.0, or enlightened exceptionalism, a form that allows for and even celebrates the achievements of individual persons of color, but only because those individuals generally are seen as different from a less appealing, even pathological black or brown rule. If whites come

21 Tim Wise, Membership Has its Privileges: Seeing and Challenging the Benefits of Whiteness (www. lipmagazine.org/~timwise/membershipprivileges.html, 2000).

22 George Lipsitz, The Possessive Investment In Whiteness: How White People Profit From Identity Politics (Philadelphia: Temple University Press, 2006).

> to like, respect, and even vote for persons of color like Barack Obama, but only because they view them as having "transcended" their blackness in some way, to claim that the success of such candidates proves the demise of racism makes no sense at all. If anything, success on these terms confirms the salience of race and the machination of white hegemony. [23]

White privilege is perpetuated by allowing Whites to see the disadvantages of others as someone else's problem, rather than as the result of the unearned privilege that all Whites receive only because they are classified in a certain group.

According to Allan Johnson, in Chapter 7 of *Privilege, Power, and Difference*[24], the characteristics of white privilege are

- White Dominated: Doesn't mean that all whites have power or that People of Color can't have power, just that most who do have power are White.
  - Whites can identify with power as a value that their culture associates with whiteness.
  - When People of Color are powerful in relation to Whites it is in spite of their race.
- White Identified: White is the standard for human beings. Everything else is "other."
  - White perceptions are seen as the authority. Arrogance is built in.
  - White is seen as the standard of comparison that represents the best that society has to offer.
  - White is the assumed characteristic of any situation, no need to identify, and is not seen as being about race.
  - White people don't have a race. Whites have no idea of how whiteness affects their lives, whereas People of Color are consistently made to think about race and its impact.
- White Centered: Whites are the focus of media, news, films. Where People of Color are the focus, it is likely to be tagged as "Black films" or "Asian American literature" or "Latina/o history."
- Organized around systems of control and solidarity. White privilege is embedded in a capitalist system around competition over scarce resources and is organized to be White dominated, White identified, and White centered.

Institutions and organizations that that have been created in our white supremacist system have embedded in their structures the same characteristics. These systems provide the White members and participants with unearned access and advantages that are not available to People of Color members. These systems of privilege and oppression must be taken seriously and addressed before equal access and involvement by all races and ethnicities can be achieved.

Multicultural Community

A multicultural community is one that is inclusive of the variety of individuals it includes or could include. Eric Law defines inclusion as

---

23 Tim Wise, Between Barack and a Hard Place: Racism and White Denial in the Age of Obama (San Francisco: City Lights Books, 2009)

24 Allan G. Johnson, Privilege, Power, and Difference (New York: McGraw-Hill Higher Education, 2006).

> a discipline of extending our boundary to take into consideration another's needs, interests, experience, and perspective, which will lead to clearer understanding of ourselves and others, fuller description of the issue at hand, and possibly a newly negotiated boundary of the community to which we belong.[25]

Multicultural communities address and adapt the infrastructure of how people talk to each other, how relationships are negotiated in the structure, how people are tied to communal patterns, and how the common life is ordered. When these practices are woven together they form a way of life or a culture. These cultures are usually taken for granted by the existing group. The culture often succeeds in hiding, from its own members, the structures and patterns it has created. When cultures interact, the differences between them become visible and can cause difficulties. Our country's history with race and ethnicity has created and maintained protective boundaries between the dominant culture and all others. As a group tries to move toward multiculturalism, the differences in the cultures or practices may produce a gap that becomes a stumbling gap to the goal.[26]

Both Charles Foster and Eric Law use the metaphor of the wolves and the lambs to describe the environment when working cross-culturally. It speaks to the power dynamics that come into play when different races, genders, sexual orientations, social and economic classes, physical and mental ability, region, or theological perspective interact with each other. Foster states,

> The work of the congregation is to "chasten the tendency in 'wolves' to ignore the fear of 'lambs' who have experienced years—perhaps centuries—of their aggressive and dominating ways and requires them to alter their carnivorous ways. It also challenges 'lambs' who have traditionally avoided or submitted to 'wolves' to assume new ways of relating to structures of power, to take on new roles and responsibilities. [This change] will not begin until that point in time when people who have been traditionally marginated or oppressed can trust historically dominant groups enough to risk themselves and their cultural heritages."[27]

Minister Jacqueline Lewis of Middle Collegiate Church in New York City, an intentionally multicultural congregation, who has spoken at a number of Unitarian Universalist and other programs on creating multicultural churches, says that ministry in a multicultural community is "a question of leadership. *Prophetic, purposeful, visionary leadership by courageous, compassionate, convicted leaders can grow and sustain congregations that reflect the rich diversity of God's Reign."*[28]

Lewis' ministry strives to help her congregation learn and practice radical hospitality so that the life of the church becomes a model of an inclusive community that can then be created in the wider world. Every aspect of church life is examined and carefully designed to extend its borders so that no one is left feeling excluded. Every staff person, from the custodian to the senior minister, every volunteer, every group, and every activity is part of this effort. In the services, from the planning stage to who is

---

25 Eric Law, Inclusion: Making Room for Grace (St. Louis: Chalice Press, 2000).

26 Charles Foster, Embracing Diversity: Leadership in Multicultural Congregations. (Herndon, VA: Alban Institute, 1997).

27 Foster, page 38.

28 Jacqueline Lewis, The Power of Stories: A guide for leading multi-racial and multi-cultural congregations (Nashville, TN: Abingdon Press, 2008).

involved in presenting the elements of the service, to the moment the community enters the building, to the music and prayers, to the sermon, to the closing words, to the fellowship afterward—each and every element is carefully crafted with a multicultural community in mind. The result is a community of many races and ethnicities, sexual orientations, ages, theologies, socioeconomic levels, genders, and so on.

Middle Collegiate Church highlights the importance of leadership in creating a multicultural community. Eric Law's Kaleidoscope Institute provides training and resources for developing competent leadership for a diverse and changing world. Its website states that this leadership involves

- Self-awareness—deep understanding of one's cultural values, strengths and weakness, and the privilege and power that come with one's roles and cultural background
- Appreciation of differences as opportunities, rather than as problems
- Commitment to pluralistic understanding of issues while being able to make faithful decisions
- Active theological reflection on diversity issues as they relate to oneself, others, and one's community and creation
- Discipline in applying appropriate skills, models, and theories that will increase the inclusiveness of various situations
- Ability to guide and support a community to move toward change faithfully in response to its changing environment
- Knowledge and skills in using audio, visual, and electronic media to enhance interpersonal communication and to build respectful, inclusive community[29]

Jacqueline Lewis says leaders "on the border" need, in addition to the above,

- The willingness to be wrong
- The courage to deal with conflict
- To have a bold, visionary, prophetic spiritual willingness to act when action is not popular, knowing that deliverance is coming
- Allies

Both Lewis and Law draw from the tradition of the Pentecost. In the miracle of the Pentecost, the assembled gathering included people from many lands. Each person heard the words spoken in their own language. According to Lewis and Law, being able to speak in multiple languages is a valuable aspect of leadership in multicultural communities. Law also names the need for the listeners to hear multiple languages. By this they do not necessarily mean actual languages, but the ability to speak in ways that allow for multiple interpretations or to hear messages that relate to individual needs and experiences. Lewis' services take care to ensure that the language used to talk about God leaves a wide space for each listener to hear the word *God* in a way that is congruent with his or her own understanding of God.

29 Kaleidoscope Institute, http://216.104.171.229/ki/, Los Angeles, CA.

Creating multicultural communities involves providing safe spaces and conditions in which people and communities with different cultural identities can come together to explore and learn how to make room for each other in their particularities. Eric Law calls this the "grace margin." Jacqueline Lewis calls it "creating border experiences." Charles Foster calls it the "strategic quest for solidarity."

Foster describes *solidarity* as "the dynamics in communities that affirm and embrace the incomprehensible differences as gifts to our common life."[30] It recognizes that not all our cultural and interpersonal differences can be reduced to a common denominator or merged into common categories. Solidarity is not the same as mutuality. Being in solidarity means that community members do not need to suppress elements of their cultural identities. Worship, fellowship, leadership, and all other areas celebrate and embrace the distinctive contributions that each person or group brings to the community. Solidarity asks that the community grant each group the respect of listening to their ideas and being challenged by them.

Foster describes four conditions that are necessary for solidarity to develop:

1. The creation of times and places for each racial and cultural group to meet and talk amongst themselves. Solidarity across cultural lines requires the renewal of identification with one's own cultural group.
2. The commitment to take seriously the ideas and experiences of others on their own terms, both as individuals and as a cultural group.
3. The suspension of one's own personal, cultural, and religious ideas and practices to listen for the experiences and meanings of others.
4. Reciprocal candor about expectations and responsibilities, moral and theological strengths, and blind spots.

Creating multicultural community, therefore, is a long-term process. There are no "ten quick steps" to creating it. It requires creating safe space for people to hear and express their perspectives without fear of judgment. It necessitates expanding the range of voices and experiences that are included. It entails practicing new ways of worshiping, singing, speaking, working, visioning, and so on, to the point where they become part of the newly created culture. It involves providing opportunities for sharing cultural experiences and practices. It requires suspending the need for cultural coherence in worship or in ministry. It calls for offering time and space for both asking and offering forgiveness for misunderstandings and mistakes and the pains that will inevitably occur.

Creating multicultural community requires that the community have leaders who are dedicated to this work. It needs leaders who are trained and who are committed to continual and system-wide evaluation and adaptation. It is not an easy venture, but it is a venture that in the long run can bring the beauty of the fullness of humanity into our communities.

---

30 Foster, page 68.

Assessment Results

Appreciative Inquiry

In Phase 1 a small group of ten people, mostly Youth and Young Adults of Color, was interviewed to find out about highpoint experiences in our Unitarian Universalist faith. From those responses, the task force identified three topics on which to focus in Phase 2 that seemed to be vital components of these experiences. The topics are *Symphony of Different Voices, Living Your Unitarian Universalism Wherever You Go,* and *Deep Conversations.*

In Phase 2, thirty-five Youth and Young Adults of Color ranging in age from 14–36 were interviewed one on one. Interviewers asked participants to describe in detail their experiences with the focus topics. Participants included high-school students, college students, ministers, religious educators, youth advisors, district staff, and UUA staff. Some have held a variety of leadership positions at the local, district, and continental levels. Others have had little experience outside their congregations. Table 1 shows the racial and ethnic demographics of the interviewees. Many participants have multiple racial and ethnic identities.

Table 1 – Demographics of Interviewees

Race/Ethnicity	**Percent**	**Count**
Black/African Descent	54.2%	19
Latina/o	1.7%	6
Asian/Pacific Island	2.2%	8
Arab/Middle Eastern	0.5%	2
Native American/Indian	0.5%	2
White/European Descent	45.7%	16
Multiracial	60%	21
Transracially Adopted	11.4%	4

Topic 1: Symphony of Different Voices

A multicultural congregation is one in which a variety of races, ethnicities, cultures, beliefs, and the like are represented. One description of a healthy multicultural Unitarian Universalist congregation is a "symphony of different instruments creating many kinds of music. The violin sounds like a violin, the flute sounds like a flute, and the drum sounds like a drum, but they all make music together."

Interviewers asked participants to talk about "symphony experiences" they have had in Unitarian Universalist communities. A number of themes were common among the responses**:**

- The value of intergenerational sharing and listening, which provide opportunities to hear from elders about the stories of their lives, as well as opportunities for Youth and Young Adults of Color to share their personal perspectives

- Recognition that youth and young adults can be leaders and that adults take youth and young adult involvement seriously
- Opportunities to be involved in meaningful ways with the life of the community; active involvement in something that matters—planning, worship, teaching, leadership, and so on
- Leaders and other adults take the expressed needs of Youth and Young Adults of Color seriously and act to address those needs
- Encouragement and nurturing for growth; adults who step forward to help during difficult times
- Community involvement with issues relevant to People of Color in the wider community and world
- Worship that is spiritual, personal, and relevant to the work of the community and the lives of everyone in the community, including Youth and Young Adults of Color
- Worship that includes different voices and perspectives
- Worship that is unafraid of including a higher power
- People who are open to making new friends, who come up and start conversations
- Knowing people are accepting and respectful of who the youth or young adult is and assume that the individual is interested and wants to be involved
- Being allowed to not represent a certain group; not feeling singled out; seeing others with similar identities

Topic 2: Living Your Unitarian Universalist Identity Wherever You Go

Our Unitarian Universalist Principles suggest that we live our lives in ways that ask us to be conscious and intentional about our interactions with others and about the choices we make on a day-to-day basis; and to be aware of our impact. They ask that we continue to search and grow; and that we remain open to new ideas and be willing to be transformed by them.

Interviewers asked participants to talk about how they bring their Unitarian Universalist values into the wider community. Each participant shared stories about speaking out against actions or speech, while at school, on the job, or with friends, that exclude or are divisive or dehumanizing. Many told about standing up in support and defense of others. Their Unitarian Universalist values are reflected in the work they do, in the choices they make, and in how they relate to those around them. Here are a few examples:

> I try to accept people for [who] they are. Continuing to be open even if you feel like "uh!" Staying open even when they do that one thing that gets on your nerves. A friend said, "I do these things to annoy you, but you still accept me. It makes me feel human."
>
> I go to an all-girls school. It is a private school and very conservative. It’s hard to go to. They say things like "That's so gay." I tell them if they want to be friends with me then don't say that.
>
> I worked to get a play about an Arab-American put on because it was culturally significant. School wouldn't produce it, so I had to get outside funding, and it was held off campus. I had the support of one of my professors.

> I do that all the time in my government class. The teacher gives divisive speeches, liberals act this way, conservatives that way. I try to speak to the class to say it's not necessary to be closed-minded.
>
> UUism is all of us deeply hearing each other, respecting each other. All of our paths have a message worth hearing. It allowed me to see the bigger picture of religion in the world.

When asked about how they experience Unitarian Universalism as a counter-oppressive force, interviewees said,

> Groups of People of Color and White allies discussing, together, ways of eradicating racism at the UUA. Bringing up things a lot of people don't think about.
>
> We've gone to rallies, done projects that have gotten us to work on societal negatives or wrongs. We used the Principles. March on Washington. A UU friend and I talked to someone about the Principles and convinced them that calling someone a "faggot" is not good.
>
> Education, about our own relationship to racism; solidarity, putting our money where our mouths are; working out in the world, rolling up our sleeves. Doing something to further the cause of racial equality. Not that we have all the answers.
>
> Not as involved in racial justice—usually economic justice/housing Immigrant/Latino—few direct programs, but lots of indirect [programs]
>
> We don't teach how to deal with racism on a personal level. I felt for a while like the "angry Black girl" when I first got involved with the antiracism work. I didn't know how to handle that in my personal relationships.

Topic 3: Deep Conversations

Deep Conversations are times of authentic sharing of personal stories. They are times of deep listening as well as deep sharing from the heart. Deep conversations allow us to hear each other's stories and to get to know each other on a personal level. They allow us to understand each other, to learn from each other, to relate to and feel connected to each other, and to support each other.

Interviewees described deep conversations as a crucial aspect of knowing and understanding each other. One person said,

> This is the most important thing. Until we can do this we won't solve anything. The only way *-isms* will end is when people start connecting spiritually—who you really are in here. *[touches heart]* Otherwise we can't trust each other.

Interviewees stated that, in order for there to be deep conversation, there needs to be a certain level of trust. Many deep conversations happen in private and during short, unstructured times. Most participants felt that deep conversations with those who have similar identities were easier. For these conversations to happen in larger groups, a safe environment needs to be created and nurtured. Interviewees had the following to say about deep conversations with others who have different identities from them:

> It requires more stretching. You have to think about the differences and see where they are coming from. It's a stretching kind of conversation—a stretching of acceptance.

> You have to prove your experiences, validate, explaining. They end up writing it off, of being fearful.
>
> People play the defenses. You have to stick up for yourself.
>
> I am longing for a space in a multicultural community where I am not "POC on display." "Preach to me, so I can learn." Feeling trust in a community.
>
> If you are secure in your identity you can have deep conversations with any identity. Recognize that yours is just as important as theirs.

Ten-Year Vision

Interviewees were asked to describe a Unitarian Universalist faith ten years from now, in which everything could be just as they would want it to be. The responses were frequently common.

- More diversity in congregations; congregations reflect the diversity in the communities around them; they are truly multicultural and welcoming of whoever comes looking for a liberal religious home; include race, ethnicity, sexual orientation, socioeconomic status, education level, and so on
- Unitarian Universalism is more widely known by non-UUs; it is known for its activism, anti-oppressive work, and its support of social justice issues
- Strong resources and support for doing antiracism, anti-oppression, multiculturalism (AR/AO/MC) work
- Deep connections and real authentic sharing between people of all ages and identities
- Strong support of religious education and youth and young adult ministry; children, youth, and young adults are moved to the center of congregational life
- Youth and young adult ministry to support healthy development, substance abuse prevention, and so on
- Adults are actively involved in the lives of youth and young adults; they set clear and appropriate boundaries and provide needed support
- People of Color have materials and resources to support identity development
- Strong network of People of Color communities at the local, regional, and continental levels
- Annual intergenerational People of Color gathering or retreat

The Mosaic Project Summit

After reviewing the data collected to date, the thirty summit attendees imagined a ministry to Youth and Young Adults of Color that would fulfill their needs and dreams. They were asked to imagine it is the end of the year and that their Unitarian Universalist faith experiences have been all that they could have hoped for. Participants spoke their imaginings aloud, and facilitators collected the ideas to create a picture of what could be. The attendees examined this collective vision for themes and focuses and identified what is needed to create the vision. Eight needs of this ministry came to light:

Antiracism/Anti-oppression/Multiculturalism (AR/AO/MC) in All Areas

- Broaden support for existing AR/AO/MC programs (such as Groundwork)

- Create and aid in the development of new programs at continental, district, and congregational levels
- Provide additional emphasis/impetus/encouragement for congregations to do AR/AO/MC work; hold them accountable in a visible way (like welcoming congregations)

Identity Development

- Include racial ID as well as gender, sexuality, affectionality, class, and honoring various identities
- Provide AR/AO/MC for younger children in religious education
- The UUA and congregations provide resources for RE directors, teachers, and youth advisors to attend local or national AR/AO/MC trainings
- Congregations build partnerships with local community organizations to strategize around and build community within families of color and Multiracial families (i.e., raising transracially adopted children and Multiracial children)

Community-building

- Build connections within the Youth and Young Adults of Color community locally, regionally, and online
- Build connections between the Youth and Young Adults of Color community and both non-UU Youth and Young Adults of Color and other UUs
- Identify and support entry points into the Youth and Young Adults of Color community, so they do not become exit points

Spiritual Development

- Make resources and opportunities for spiritual growth and spiritual expression available for Youth and Young Adults of Color
- Demonstrate consistency with and commitment to programming
- Provide opportunities for Youth and Young Adults of Color to regularly share their stories and artistic expressions of the UU experience, while being grounded in the story of People of Color in our denomination

- Identify ministers, mentors, liaisons, and point people to support ministry to Youth and Young Adults of Color, and put supportive accountability structures into place

Leadership Development

- Look at how Leadership Development Con can be defined and redesigned for People of Color

Healing Ministry

- Hold a spiritually healing retreat that helps participants become whole by opening up conversation that reconciles the pain we hold as a community
- Have a mechanism for ongoing healing
- When they gather as a community Youth and Young Adults will gathering will include "Commit 2 Community" workshops to discuss the effects that alcohol and drug use have on Unitarian Universalist youth communities, and create safe communities
- Provide care and counseling for Youth and Young Adults of Color, Ministers of Color, or members of the People of Color community in crisis

International/Public Witness/Multifaith Engagement

- Establish relationships with UU youth international and with the People of Color in those communities (UU or not)
- Establish religious, spiritual, social, and political relationships with religious leaders of other faiths; eventually, take the effort internationally and create public witness issues
- Take People of Color and Queer of Color outreach to People of Color internationally and in local communities
- People of Color elders offer Youth and Young Adults of Color resources and mentorship to, develop leadership skills

Staffing

The faith development of Youth and Young Adults of Color must be greatly enhanced by adequate staffing and financial support.

- Hire a National Coordinator of district-level People of Color Programming Consultants co-funded by DRUUMM and the UUA
- Hire district-level People of Color Programming Consultants
- Put youth office staff person of color in place whose sole focus is Youth of Color and Youth of Color resources, programming, and support
- Hire a UUA staff person whose sole focus is issues and resources pertaining to and institutional support of AR/AO/MC

The UUA focus on excellence in ministry demands that AR/AO/MC be core to all areas of congregational life that are led by religious professionals and lay leaders. This includes

- Ongoing leadership development
- Intersecting lines of accountability among staff, volunteer staff, and constituency groups/stakeholders
- Creation of staffing competency requirements; ongoing development/training specific to staff roles

- Regularly conducted evaluations of staff members, based on tangibly measurable performance objectives
- Consistency and follow-through of needs and requests of constituency groups

Finance

Access to culturally savvy materials and resources, life passages, pastoral care, worship for intergenerational communities, and Multiracial Families of Color, in addition to current congregational and district resources, will be driven by intensified funding. This includes

- The creation of an endowment that would be partially used to cofund a National Coordinator of People of Color Programming Consultants
- Funding for the creation of The Gathering—a supplemental Internet community for Youth and Young Adults of Color
- Funding for the programmatic growth of UUA communities of People of Color
- Funding for the educational development of Youth and Young Adults of Color in the arts, sciences, and trade fields, that will allow for greater commitment to informed ministry and lay leadership
- Fundraising initiatives that are crucial to the ongoing vitality of programming for Communities of Color
- Essential financial commitment to efforts and initiatives that nurture and support the survival of the global community of People of Color, such as financial support for global HIV/AIDS
- Further collection of funds for the Marjorie Bowens-Wheatley Fund

Roadblocks

The summit attendees also looked at a number of roadblocks to achieving this vision, based on past and current experiences of Youth and Young Adults of Color and conditions within congregations, the DRUUMM and People of Color communities, and the UUA. Roadblocks can be grouped in the following categories:

- The pain that is experienced by People of Color in community with white Unitarian Universalists; feeling like one is a second-class citizen in his or her own faith. This pain can be acted out in Communities of Color, and there is need for healing this pain.
- The need to support individuals dealing with issues of substance abuse, depression, sexual abuse, and home and school problems
- Lack of support from Ministers of Color, compounded by the realities of the difficulties that Ministers of Color face as ministers in a predominately white faith
- Lack of support from Adults of Color and DRUUMM; DRUUMM's state of transition because of its consultation and restructuring process
- Overstretched and undersupported volunteer leadership; burnout
- Lack of UUA staff support and clarity about what staff roles should be; expecting volunteers to do work that is better suited for paid staff; staff doing work that is better suited for volunteers
- Need for ample opportunities to hear each other's stories, to get to know each other in intergenerational settings
- Lack of group clarity about who is a person of color. What does it mean to be a person of color? How can we recognize and support the particular needs of each race or ethnicity, as

well as the needs of the whole? Recognizing and supporting the multiple identities that people bring to the community

- Differing levels of understanding of and experience with issues of oppression
- Need for spiritual healing while doing identity and internalized oppression work

These roadblocks reflect the pain and frustration of the experiences of Youth and Young Adults of Color and other People of Color in our Unitarian Universalist faith. Overcoming these roadblocks and realizing this vision will require the work and assistance of every level of our Unitarian Universalist faith community.

Congregation and Youth and Young Adults of Color Surveys

The Project collected 180 responses to the congregation survey, in which 143 congregations were represented, including the largest congregations, midsize congregations, and small congregations. Fifty-eight congregations had multiple responses. Table 2 shows the congregational roles of the respondents.

Table 2 – Congregational Survey Demographics

Mosaic Project: Congregation Survey		
Your Role in Congregation		
Answer Options	**Response Percent**	**Response Count**
Religious Educator	46.9%	83
Religious Education Committee Chair	3.4%	6
Parish Minister	15.8%	28
Ministerial Intern	1.1%	2
Youth Advisor	11.9%	21
Administrator	1.1%	2
Other	19.8%	35
	answered question	**177**
	skipped question	**3**

Table 3 shows the racial makeup of the respondents. Remember that some individuals have multiple racial identities; therefore the total response numbers are higher than the number of respondents. Eighty-five percent of the responding congregational leaders are white (not including multiracial/multiethnic-identified respondents.)

Table 3 – Congregational Survey Demographics

Mosaic Project: Congregation Survey		
What is your race and/or ethnicity?		
Answer Options	**Response Percent**	**Response Count**
White/European descent (not Latino)	89.9%	160
Black/African descent	2.2%	4
Latina/o/Hispanic descent	4.5%	8
Asian/Pacific Island descent	1.7%	3
Middle Eastern/Arab descent	0.6%	1
Native/American Indian	2.8%	5
Multiracial	2.8%	5
Transracially adopted	1.1%	2
	answered question	**178**
	skipped question	**2**

There were 68 respondents to the Youth and Young Adult of Color survey. Table 4 shows the demographics of this group. Again, many respondents have multiple identities and selected multiple races or ethnicities.

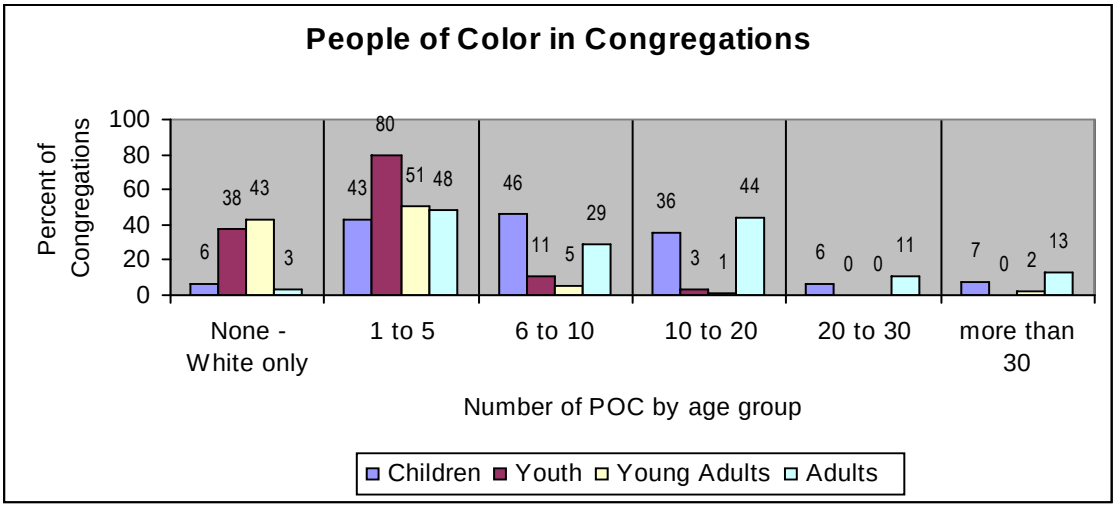
Table 4 – Youth and Young Adult Survey Demographics

Mosaic Project: Youth and Young Adult Survey		
What is your race and/or ethnicity?		
Answer Options	**Response Percent**	**Response Count**
White/European descent (not Latino)	38.2%	26
Black/African descent	30.9%	21
Latina/o/Hispanic descent	26.5%	18
Asian/Pacific Island descent	26.5%	18
Middle Eastern/Arab descent	2.9%	2
Native/American Indian	13.2%	9
Multiracial	39.7%	27
Transracially adopted	8.8%	6
	answered question	**68**
	skipped question	**0**

Youth and Young Adults in Congregations

The local congregation is the most accessible connection to Unitarian Universalism. Figure 1 shows the participation numbers of Adults of Color, Children of Color, Youth of Color, and Young Adults of Color in congregations. Survey results show that most congregations have at least a few People of Color in their communities. The results also show that participation rates of People of Color drop sharply in the youth and young adult age-groups. Youth of Color and Young Adults of Color are likely to find few other People of Color in their age-group.

Figure 1 – People of Color Participation in Congregations by Age-Group



The Congregation Survey indicates that most congregations have families with transracially adopted children or youth. Table 5 and Table 6 show that, while the numbers are significant, few congregations provide support for families or for adoptees. Most survey participants who chose "Other" stated that the congregations either do not provide any support or that they once did, but don't anymore.

Table 5 – Transracially Adopted Participation

Mosaic Project: Congregation Survey	
Does your congregation have transracially adopted…	
Age-Group	**Yes**
Children	79.2%
Youth	45.7%
Young Adults	14.2%

Table 6 – Transracial Adoption Support/Programs

Mosaic Project: Congregation Survey		
Does your congregation provide any programs or support for families with transracially adopted children?		
Answer Options	**Response Percent**	**Response Count**
There are no such families	10.9%	15
No	81.8%	112
Parent support group	4.4%	6
Play group	0.7%	1
Opportunities for parents to discuss issues around race and ethnicity	8.8%	12
Opportunities for adoptees to discuss issues around race and ethnicity	2.2%	3
	Other	22
	answered question	**137**
	skipped question	**43**

The Congregation Survey results indicate that 93 percent of ministers and 71 percent of religious educators who responded have had some amount of AR/AO/MC training, while 57 percent of youth advisors have had training. In addition, only 11 percent of the congregations reported that they provide AR/AO/MC awareness training for their religious education teachers. Table 7 shows which training youth advisors and young adult leaders participate in. Comments in the "Other" category were mostly statements about why they had no training (e.g., no advisors, emerging group, advisors too busy).

Table 7 – Youth Advisor Training Participation

Mosaic Project: Congregation Survey		
What training do your youth advisors and young adult leadership participate in?		
Answer Options	**Response Percent**	**Response Count**
Congregationally based training	43.1%	53
District or Regional Youth Advisor Training	53.7%	66
District or Regional Advanced Youth Advisor Training	13.8%	17
District or Regional Campus Ministry Training	7.3%	9
AR/AO/MC awareness training	12.2%	15
None	28.5%	35
	Other	27
	answered question	**123**
	skipped question	**57**

Table 8 shows the AR/AO/MC programming for adults in congregations. There are congregations that report they are not addressing it at all. For those that do offer AR/AO/MC programming or activities, only 32 respondents—or 18 percent—indicated they provide AR/AO/MC programming that looks at systematic and institutional oppression. Respondents selecting "Other" commented about the Welcoming Congregation program and other classes and workshops. Some offered comments about why they don't offer anything or don't offer more.

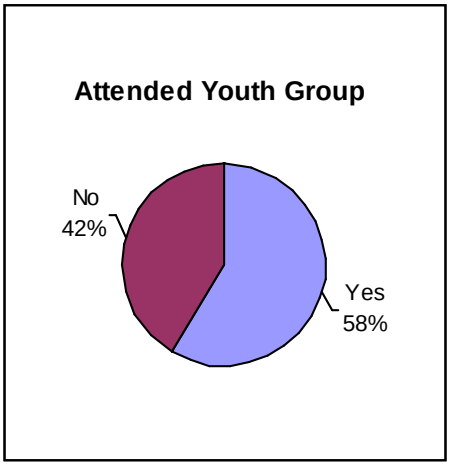
Table 8 – AR/AO/MC Programming for Adults

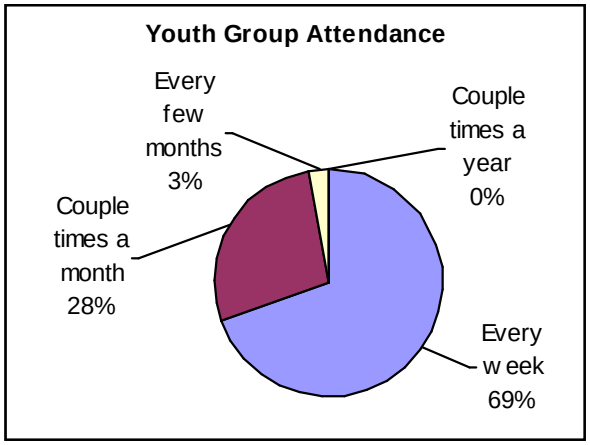
Mosaic Project: Congregation Survey		
Is your congregation involved in antiracism/anti-oppression/multicultural (AR/AO/MC) activities or programs or activities for adults?		
Answer Options	**Response Percent**	**Response Count**
No/none	29.4%	37
Book discussion group	22.2%	28
Diversity-focused discussion groups or small-group ministry	15.9%	20
Weaving the Fabric of Diversity Curriculum	8.7%	11
Building the World We Dream About Curriculum	12.7%	16
Jubilee World training	7.9%	10
Just Change Consultant	4.8%	6
Antiracism/anti-oppression task force or committee	16.7%	21
Sunday services	55.6%	70
Attending conferences	27.0%	34
Committee AR/AO/MC awareness training	7.1%	9
Local DRUUMM Chapter	2.4%	3
	Other	44
	answered question	**126**
	skipped question	**54**

Youth Groups

Figure 2 focuses on youth group attendance. Most of the Youth and Young Adults of Color who have attended do or did so regularly. Forty-two percent are/were the only Youth of Color in their youth group, while 44 percent reported two or three Youth of Color in their youth group. Sixty-five percent reported that there are/were no adult advisors of color and 30 percent reported one or two adult advisors of color. These results indicate that Youth of Color are often isolated from other People of Color while participating in their congregations.

Figure 2 – Youth of Color Youth Group Attendance



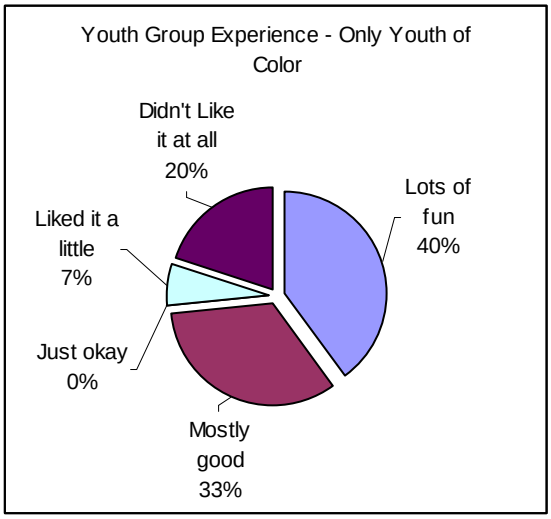


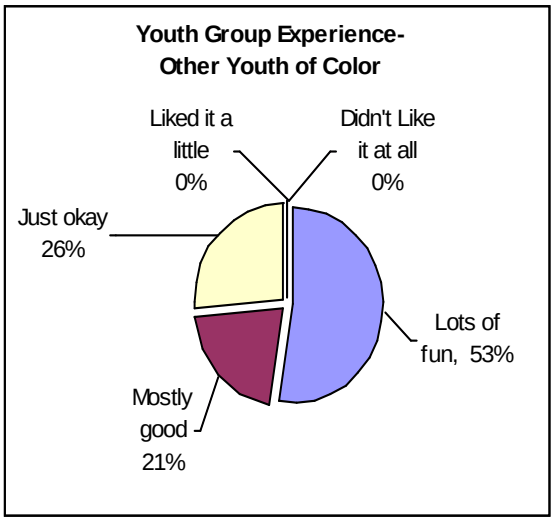
The data shows that 53 percent of Youth and Young Adults of Color rated their youth group experience as lots of fun, 21 percent rated it as mostly good, and 26 percent indicated it was just okay. The following are some of the comments they made about their experiences:

> Pretty lame
>
> I love the open-mindedness of my youth group and always look forward to coming. I have made friends in the youth group with whom I hang out with outside of church.
>
> It was not all that exciting, although the Coming of Age program made it more enjoyable.
>
> Loved it, wish there was something similar for young adults!
>
> I would've liked to have kept up the visitations of other religious beliefs throughout my youth-hood, but times change as well as members.
>
> Overall positive experience in youth group—even though it was sometimes difficult because of cultural/class differences. I really liked the adults involved.
>
> I was in the Coming of Age class. I really enjoyed the experience and the community around me. I now attend the YRUU class, but it isn't very organized and I rarely come anymore. I loved 9th Grade Trip!
>
> I attended youth group throughout my youth, to varying degrees. I loved the AYS program the most, and felt most connected to that group. At other times I did not attend that often.
>
> Needs to be more fun. It feels like we're not accomplishing anything.
>
> I love Youth Group! I love spending time with friends and it is one of the places I feel like I am home! It is great for bonding and it is always tons of fun! Yay Youth Group!
>
> It was a great experience and at a very crucial time in my life. My group was very close and it was important to us all. Middle school and high school [were] hard for us all, so belonging to one group that shared a similar belief system was important, we all felt at home in our church.

When we separate out those who were the only Youth of Color in the group from those who had other Youth of Color, we find that there are differences in the rate of satisfaction. When there are other Youth of Color in the group the rate of satisfaction increases. Figure 3 highlights these differences.

Figure 3 – Youth Group Experience





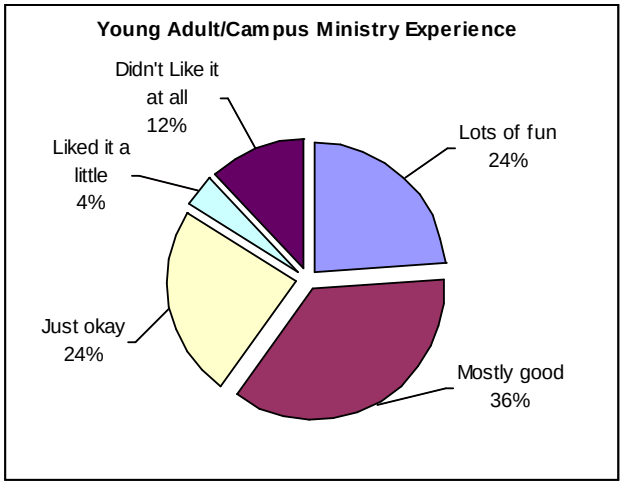
Respondents who are the only Youth of Color had the following comments about their experience in their youth groups:

> Only is it at church that I look down at my arms or in the mirror at church and remember I'm different. If I don't look at the mirror that morning, I remember at church.
>
> When I was younger this did not bother me. It wasn't until the age of 13–14 that I really started to notice that I was alone. To handle the problem I started to go to DRUUMM events/conferences.

Young Adult Programming

Sixty-seven percent of congregations reported that there is no young adult or campus ministry group in their congregation. Figure 4 shows that, where there are programs, the overall satisfaction with young adult and campus ministry is mostly good, but there is room for improvement with existing groups.

Figure 4 – Young Adults of Color Satisfaction with Young Adult and Campus Ministry



Young Adults of Color are even more likely to be the only Person of Color in young adult or campus groups than they are in youth groups. Seventy percent of respondents indicated that they are the only Person of Color in their group. Twenty-six percent said there were two or three other People of Color.

Young Adults of Color comments about their experiences in Young Adult groups and Campus Ministry groups include the following:

> I don't really identify as just a young adult (YA), so my experiences were different than those of others. I'm also really involved in my congregation outside of YA stuff; most other YAs were not.
>
> My needs were not met. It became more of a UU101 as taught by the ministerial intern and myself whenever I spoke about UU events I was going to.
>
> Since we lead and follow our group as a whole and without the dictation of an adult, every meeting is different. Sometimes we talk seriously about the things on our minds, other times we just hang out and play games. In any case, it's a new and unique way to look at how we deal with problems and find ourselves within the community. I much prefer it to how things were in youth group meetings, though I do think there's still some lacking in the volunteer department.

Youth and Young Adults at the District and Continental Levels

Table 9 shows that more than 40 percent of the responding Youth and Young Adults of Color have never attended any district or continental youth conferences or events. District conferences and trainings have the largest participation rate.

Table 9 – Youth of Color District and Continental Participation

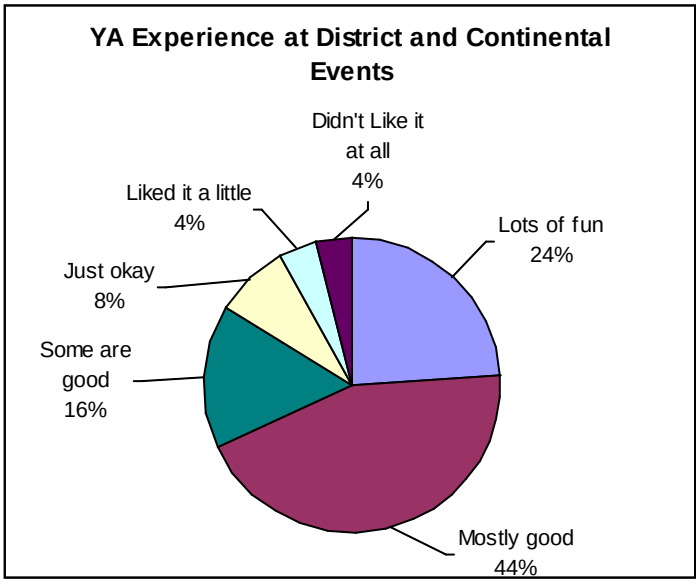
Mosaic Project: Youth and Young Adult Survey		
What youth conferences and events have you attended?		
Answer Options	**Response Percent**	**Response Count**
District Conferences or Rallies	39.1%	25
District Trainings	25.0%	16
District Annual Meeting	21.9%	14
General Assembly Youth Caucus	23.4%	15
General Assembly Youth Programs	23.4%	15
General Assembly DRUUMM YaYA Programs	28.1%	18
YRUU Youth Council	23.4%	15
Youth Social Justice Training	12.5%	8
DRUUMM YaYA Summits	21.9%	14
I have NEVER attended any youth conferences or events	40.6%	26
Other	17.2%	11
	answered question	**64**
	skipped question	**4**

Table 10 shows that Young Adults of Color are less likely to attend district conferences and events and more likely to attend continental level events. In fact they are most likely to attend DRUUMM events and AR/AO/MC trainings. Figure 5 shows the overall satisfaction level of those who have attended district or continental events.

Table 10 – Young Adults of Color District and Continental Participation

Mosaic Project: Youth and Young Adult Survey		
Which of the following district and continental events have you attended?		
Answer Options	**Response Percent**	**Response Count**
Opus	18.5%	10
Concentric	14.8%	8
Campus Ministry Training	9.3%	5
District Young Adult/Campus Conference	16.7%	9
Young Adult/Campus Programming at District Meetings	11.1%	6
Young Adult/Campus Programming at General Assembly	22.2%	12
DRUUMM/DRUUMM YaYA Programming at General Assembly	33.3%	18
DRUUMM YaYA Summit	18.5%	10
DRUUMM YaYA Steering Committee meetings	11.1%	6
DRUUMM Fall Conference	18.5%	10
Antiracism/Anti-oppression/Multicultural training	40.7%	22
None	44.4%	24
Other	5.6%	3
	answered question	**54**
	skipped question	**12**

Figure 5 – Young Adult Experience: District and Continental Events



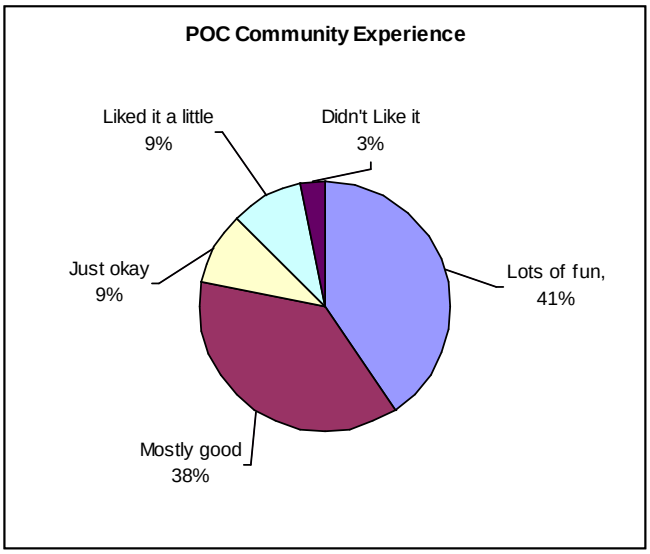
Here are some comments from the survey respondents about their experiences at district and continental Young Adult programming.

> I have generally had an amazing experience with young adult events. I have found them enriching and educational, as well as full of love.
>
> I couldn't stand the Young Adult programs at GA. It was my first time attending GA, not to mention my first Young Adult programming on any level (except for my sometimes-defunct Young Adult congregational group) and it was unbelievably clique-y and uncomfortable. I wasn't made to feel welcome at all, and the folks there all just clustered in little groups of friends. There was no attempt to integrate newcomers. There's also definitely a communication gap between a lot of the young adults, many of whom grew up UU, regarding antiracism/anti-oppression issues and YAs of color. I went to two events and bounced after that. Spent the rest of GA going to workshops or hanging out with DRUUMM folks.
>
> Spending time with UUs my age have been some of the best times of my life.
>
> I have always enjoyed attending UU young adult conferences. I have met some really cool and kindred people. A lot of the work we share, and learning we do, has been encouraging and something to look forward to. A lot of it is good, connected community. Especially DRUUMM and DRUUMM YaYA events.
>
> I don't consider the YA community to be core to my UU identity. I haven't found the same connections with people as I did in YRUU. It is sometimes difficult being a POC and an AR trainer in that community, since many people are anti anti-racism work.

People of Color Community

The Youth and Young Adult of Color survey asked about experiences in Unitarian Universalist People of Color community. Figure 6 shows that there is a higher rate of positive experiences in People of Color communities than in youth groups, young adult groups, or at district and continental events.

Figure 6 – People of Color Community Satisfaction



Opportunities for Youth and Young Adults of Color to find Unitarian Universalist Communities of Color are not likely at the congregation level. Figure 7 shows that 74 percent of these opportunities were at Cons and other continental gatherings. Only 13 percent had the opportunity to be in People of Color communities at the local level. The UUA affiliate group Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) is a People of Color organization. It is one of the main avenues currently available to Youth and Young Adults of Color for being in People of Color community. It should be noted that the opportunities at General Assembly include DRUUMM YaYA gatherings. Figure 8 shows the awareness of and participation at DRUUMM events.

Figure 7 – People of Color Community Opportunities

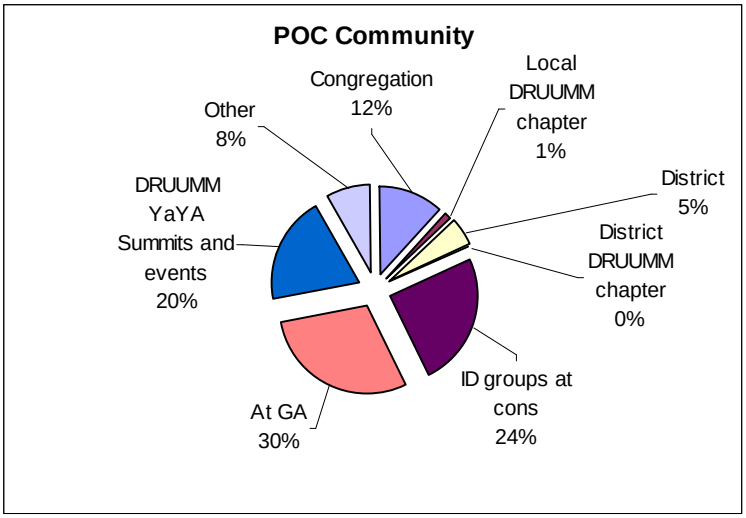
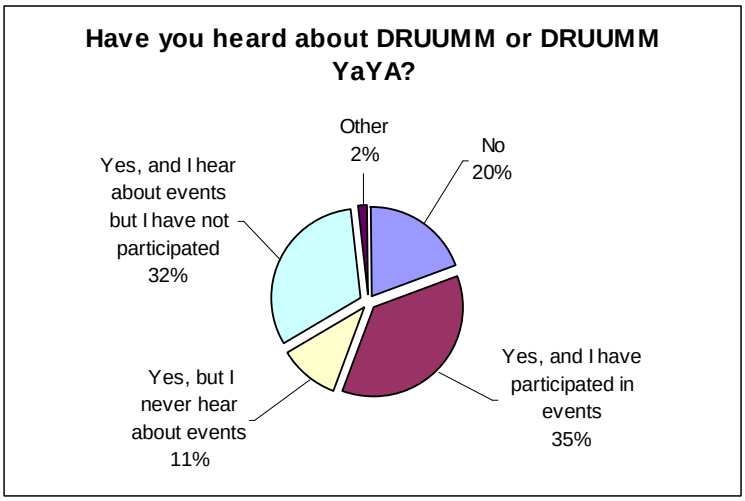


Figure 8 – Awareness of DRUUMM and Participation



Here is a sampling of Youth and Young Adults of Color statements about their experiences in People of Color communities.

> Feeling like there is a home base for those of us POCs who are isolated in our congregations. People who know and understand our experiences at UU POCs.
>
> Being with a group of people who got, in some way, what it [is] like to be POC. My youth group and school are predominantly white, and I never really got the chance to come to terms and accept my identity as a POC. I found ID groups to be a safe space, which I really needed.
>
> There isn't enough time to spend with them, and we often do not live in the same place.
>
> The connections I have made, as well as the friendships that have developed. I have enjoyed and cherished that I can connect with UU POCs in ways that I cannot with White UUs. We are able to talk about our experiences and challenges together as UUs of Color in a White denomination. This has helped a whole lot.
>
> I am not interested in blaming others for anything that happened in history. I am not interested in being around people who stay in the victim state of mind and are not willing to find positive ways to heal their pain. A circle of people with such a negative energy doesn't feel welcoming to me.
>
> I hardly ever get to be in POC communities, so I appreciate the chance to do that at conferences and to explore my own identity.
>
> Mostly they are good—I think I've learned that being a POC doesn't mean we all share the same interests. We can come together on some things, but my connections with many POC outside of those situations are not very strong. I have a few POC friends who, because we talk to each other beyond conferences, are true "friends" as compared to acquaintances. Few UU POC are part of my day-to-day life.
>
> It's difficult for me (as a mixed white-skinned person) to really feel comfortable in either white or POC groups. Although I have direct experience and impacts on my life and my family's life because of native issues, I recognize its incredible difference from my sisters and brothers with dark skin and I recognize my own privilege. It makes it very difficult to know where to be or how to be.

Observations

UUA Staff Support

Ministry to Youth and Young Adults of Color has suffered during the restructuring process in the Office of Youth Ministries and Office of Young Adult Ministries. The part-time pastoral and administrative support that was available was discontinued and no intermediate substitute was offered. This support was essential to DRUUMM YaYA steering committee function. Without the support, steering committee communication and planning efforts became irregular and inefficient. The bulk of the steering committee work of planning the DRUUMM YaYA Spring Summit fell on the shoulders of a few members. Other planned activities were not brought to fruition. Within six months the burnout of these leaders caused the steering committee to disintegrate.

It became clear that a full-time UUA staff person whose role is to support the ministry to Youth and Young Adults of Color is needed as soon as possible. While the notion that ministry to Youth and Young Adults of Color is everyone's job is a valid one and a goal to strive for, the reality is that this approach has not resulted in the awareness of or in addressing the specific needs of Youth and Young Adults of Color. Without the advocacy of Adults of Color working at the UUA, these needs are not well served.

Systems for meeting the needs of People of Color (Youth and Young Adults of Color, Ministers and Seminarians of Color, UUA Staff of Color, and so on) have not been institutionalized and operationalized. As a result, programs and systems that have been designed to address needs and correct imbalances are abandoned when staff changes or priorities shift. UUA staff have differing levels of understanding of issues of oppression and White privilege and how they impact the UUA and the work of the staff.

UUA Financial Support

Funding for Youth and Young Adult of Color programming has been very small. DRUUMM YaYA has a budget of less than $15,000. Rather than providing direct programming for Youth and Young Adults of Color, the youth ministries and young adult ministries offices have given grants to DRUUMM YaYA for providing programming. Identity-Based Ministries and DRUUMM both granted funds to the steering committee. They were not funds specifically designated for ministry to Youth and Young Adults of Color. As a result, Youth and Young Adults of Color programs and leadership meetings are carried out at minimal cost.

Adult Support

There are not enough adults of color who serve as advisors to the DRUUMM YaYA steering committee or who serve as chaperones at events. Ministers of Color have not taken an active role in the Youth and Young Adult of Color community. The DRUUMM steering committee has little connection to or involvement in the work of DRUUMM YaYA. The committee's liaison to DRUUMM YaYA was the one consistent adult to participate in the community.

YRUU Youth Council

The People of Color Caucus (POCC) was created at Youth Council because of the lack of adequate representation of Youth of Color in the district and continental Young Religious Unitarian Universalists (YRUU) leadership structure. The Youth and Young Adults of Color at Youth Caucus felt that the process for selecting members of the POCC did not allow the Youth of Color community to choose who would represent them; therefore the POCC did not adequately serve the needs of the Youth of Color community. At the 2007 Youth Council, the POCC asked to disband and suggested that the funds and energy be directed instead toward DRUUMM YaYA. The idea was that DRUUMM YaYA would become the avenue for selecting future Youth Council members. The 2007 Youth Council was the final Youth Council.

Tracking of Youth and Young Adults of Color

Currently there is not a method in place to collect and maintain an accounting of who and where Youth and Young Adults of Color are. Congregations don't track and send information to districts or to the UUA. Communicating to the Youth and Young Adults of Color (and Adults of Color) community is difficult.

District, Regional, and Local Support

There are differing levels of support for AR/AO/MC work at the district and local levels. Some leaders are committed to ongoing work on racism and oppression. Others are not. Some congregations and districts are actively working on creating multicultural communities. Others are not. Most are not actively supporting the creation and maintenance of People of Color community. Local or regional DRUUMM chapters are not available to most people.

Youth and Young Adults of Color Community

Involvement in the Youth and Young Adult of Color community is helpful to many Youth and Young Adults of Color. However, the community has struggled with how to deal with and address issues of internalized oppression; the specific needs of differing racial and ethnic groups and building bridges between them; multiracial and transracially adopted youth and young adults in relation to other Youth and Young Adults of Color; and processing and healing from the pain of facing oppression in their congregations and the wider world.

Other Data

A number of other surveys have been conducted over the past five years that look at the experiences of People of Color and Youth of Color. These are the 2006 Youth Ministry Survey and the 2007 Youth Advisor Survey, conducted for the Consultation on Ministry to and with Youth, and a 2004 survey of Latina/Latino and Hispanic Unitarian Universalists.

These surveys found that People of Color rate their Unitarian Universalist experiences as less satisfying, less supportive, and less welcoming than White respondents. People of Color and transracially adopted youth are less likely to feel their needs are addressed by ministers, youth advisors, and religious educators, and are more likely to feel they are seen as "Other" by White congregations.

General Recommendations

This is spiritual work.
Our faith calls us to this work.

As a faith community our role is to support individuals as they strive to answer the big questions in life: What am I called to do with my life? What is my responsibility to my community and to the world? How do I connect to God? What is my spiritual path? This is our ministry, our purpose as a religious community. To build a beloved community that nourishes the body and soul, provides opportunities for working to figure out what our beliefs are, requires us to engage deeply with moral questions, and challenges us to live up to our highest principles. It is spiritual work. It is the work of living out our theology.[31] Ministering to Youth and young adults and Youth and Young Adults of Color is central to this work.

Our role in supporting Youth and Young Adults of Color is, as it is for all youth and young adults, to provide scaffolding that helps them successfully navigate the transition from dependent child to independent adult. We must provide support for the development of a healthy self-identity and a strong Unitarian Universalist identity; support them as they strive to become adults who are responsible members of the community, leading healthy, satisfying lives; support the development of critical thinking skills necessary to negotiate the realities of our culture; and support the creation of empathetic leaders who are able to strive toward creating a better, more equitable society.

While the goal is the same for both White youth and young adults and Youth and Young Adults of Color, the results of this study show that our Unitarian Universalist faith community, like most of our mainstream culture, is not structured in a way that meets the unique needs of Youth and Young Adults of Color or works toward balancing inequities of our culture. Failure to address these differences creates a culture that invalidates the perspectives of Youth and Young Adults of Color. The Unitarian Universalist culture they experience may not be relevant to their life experiences. Even though many of our Youth and Young Adults of Color have been UUs from birth, feelings of being an outsider are prevalent. The vision of community promised by our seven Principles often fails them.

Our Unitarian Universalist faith calls us to make room for all who long for a liberal religious home. It calls us to live our Unitarian Universalist Principles by struggling to rid ourselves and our communities of the things that prevent us from reaching the vision that our Principles cast. Our faith asks us to strive to make the world a better place for everyone. We must start with ourselves and our own communities.

---

31 Voices of a Liberal Faith, (DVD,) (Unitarian Universalist Association Boston 2007)

Each level of our association; youth groups, campus ministries, congregations, districts, the Unitarian Universalist Association, professional organization, seminaries, affinity groups, ALL Unitarian Universalist Communities and institutions play a role in ministering to Youth and Young Adults of Color. Creating a ministry that meets their needs requires that each of these communities and institutions be involved in:

- Antiracism/Anti-oppression/Multiculturalism awareness training on an ongoing basis
- Creating multicultural community in all settings; meetings, programs, classes, workshops, worship, staff teams, groups, conferences.
- Supporting healthy racial identity development.
- Strengthening and supporting People of Color Communities.

AR/AO/MC Competency

The Reverend Jacqueline Lewis of Middle Collegiate Church described our current American culture and systems as having been knitted together as a fabric. As each row (schools, housing, employment, government, and the like) was woven together, a thread of racism and white supremacy was picked up and woven into the very core of the fabric. Our Unitarian Universalist faith is part of that fabric and is also stitched together with the same racism and white supremacy woven into and embedded in it. We have inherited this fabric and passed it down from generation to generation, sometimes without awareness of the ways it excludes and oppresses people.

In an idealistic world we would unravel the whole fabric and knit it back together, leaving out the racism and white supremacy and picking up a thread of multicultural respect and inclusion. Instead we must begin weaving threads of anti-oppressive thinking into the existing fabric to counteract the embedded oppression. We must also weave into it tools and skills that are needed to support and nurture multicultural communities. These threads will enable us to critically analyze our culture and institutions and recreate a fabric that meets the needs of the entire community.

To be effective in changing the oppressive nature of our culture and communities requires much more than what we are currently doing. Our Unitarian Universalist faith in general has good intentions: we want to be inclusive, and we try to be welcoming. Unfortunately our current attempts are often only reflect a band-aid approach. Training manuals and programs have attempted to address this AR/AO/MC need by tacking on a chapter or section outlining the basics of antiracist and anti-oppression theories. AR/AO/MC awareness training is offered to a particular group on a one-time basis. A few people are sent off to undergo training with the hope that they will come back with the tools needed to solve our problems. Attention is given to various traditionally marginalized groups for a period of time such as during "_____ History/Awareness month." These efforts are like adding a patch or a piece of trim to our oppressive fabric; they do little to address the root problems. In addition many of our "band-aids" don't address the importance of creating multicultural communities.

Ministering to Youth and Young Adults of Color happens explicitly and implicitly, at all levels of our UU faith community. This ministry cannot be addressed by simply adding a program here and a resource there. In *Fashion Me a People,* Maria Harris said we do not "have a religious education program, we *are* a religious education program."[32] In the same way we do not have a program to provide ministry to Youth and Young Adults of Color, we *are* that ministry. Therefore, in ministering to Youth and Young Adults of Color who are part of a majority White denomination, it is essential that all levels of our faith community, - from congregations to the UUA, - gain competency in the areas of antiracism, anti-oppression, and multiculturalism. In order to accomplish this goal we must apply an AR/AO/MC lens to all levels of our work. It is vital that our White community members and staff members gain antiracist/anti-oppressive/multicultural competency.

Antiracist and anti-oppressive competency requires having the knowledge, skills, and commitment to engage in an ongoing examination of ourselves, our structures, and our actions. Effective application of an AR/AO/MC lens requires the continual work of understanding white supremacy, white privilege, and racism and the active rooting-out of institutional and personal vestiges of these destructive forces that often go unseen and unexamined. These forces are still at work in our Unitarian Universalist institutions and communities, despite our best intentions. Effective application of this lens requires that we look hard at ourselves for the ways we have both contributed to and benefited from the continuation of white privilege. On what legacies have our congregations been built? How was this accomplished and at whose expense? In what ways are we perpetuating the inequities in our communities? Such examination requires being willing to give up unearned privileges to allow others to receive what they have been denied. If we have received more than our fair share while others have gone without, the imbalances cannot be corrected until we insist on equitable systems and practices. We must recognize this as a justice issue. This is a critical step for all congregations, regardless of their level of diversity or lack thereof. These same systems operate to marginalize other groups such children and youth; people who self-identify as bisexual, gay, lesbian, transgendered (BGLT), disabled, and so on. Creating multicultural, multigenerational communities in which all are truly welcome requires learning how and where we are currently creating barriers and learning new ways of building community.

To accomplish this, leaders in our faith must be committed to leading the way out of our current state. They must lead us toward looking at all the areas that impact our youth and young adult ministry and applying to them an AR/AO/MC lens. In reality this means *all* areas of our UU institutions.

Leaders who are culturally competent will understand the scope of this work. They will recognize the White privilege involved in being able to disengage from the work and will instead take seriously the importance of staying the course through good times and hard times. They will lead the way toward

32 Maria Harris, Fashion Me a People (Louisville, KY: Westminster John Knox Press, 1989).

creating a UUA that embodies our seven Principles, challenges us all to be the best we can be, and works to create a better world.

Multicultural Community Development

Multicultural communities are welcoming to Youth and Young Adults of Color. Many white Unitarian Universalists state that they feel at home in a Unitarian Universalist congregation because they can be themselves. Many Unitarian Universalists of Color feel they must leave a part of themselves at the door in order to be accepted. The Unitarian Universalist culture that exists is a culture that has been created by liberal Whites of European descent to meet their own needs and feels comfortable to liberal Whites of European descent who have been socialized to operate within these cultural norms. The culture includes particular ideas about what is appropriate and what is not for example clapping in service or not; and children included in worship or sent off to be with other children. The Unitarian Universalist culture includes norms about how the work of the community is done and about expectations of its community members. Unitarian Universalist youth and young adult ministries reflect this same culture.

Congregations and other Unitarian Universalist organizations often state that they want more diversity. What this message really means is that others who are not of European descent are welcome to join them and to assimilate into the existing culture. The culture remains comfortable to Whites. To be truly welcoming of a diverse population, the Unitarian Universalist cultural norms must be broadened to include multiple identities. In order for Youth and Young Adults of Color to feel they can bring their whole selves, Unitarian Universalist communities need to become places where People of Color and other historically marginalized groups feel authentically welcomed.

Engaging in the process of creating multicultural Unitarian Universalist communities provides an incredible opportunity to put our Principles into practice and to be agents of change in the wider society. These communities become learning laboratories where their members can begin to challenge and discard the internalized messages of superiority and oppression. Unitarian Universalist congregations can become transformational spaces that allow their members to learn and practice the skills that are desperately needed for creating a just and equitable society.

Creating a welcoming multicultural environment requires care and nurturing. Here again leadership is key. Unitarian Universalist ministers, along with other leaders who are committed to creating change, need to inspire others to participate. Unitarian Universalists who see the benefit of a mandate to create multicultural communities will have the motivation to move out of the comfortable zone that most White Unitarian Universalists are now in. As more community members make this shift the culture will begin to shift as well, making space for others to join in.

To support this process, congregations, districts, and the UUA also need to work in solidarity with People of Color communities. Care must be taken to provide opportunities for People of Color to meet in community to share experiences and support each other. This can be difficult in places where the People of Color are isolated. Working in collaboration with other congregations or regions to create community connections can help ease the isolation.

The entire system must be evaluated and altered where necessary to make room for other cultural ways of being. Understanding that there are many ways of creating and being in community, each with gifts to offer, can help strengthen a community and broaden its scope and depth. The culture and systems of youth groups, worship services, religious education classes, district events, and continental gatherings must all be evaluated and adjusted where needed.

Racial Identity Development

A major area that must be addressed in our ministry to Youth and Young Adults of Color is identity development. Having a positive racial identity is crucial for developing a positive and healthy self-identity as a whole.

Two concurrent forces must be a part of our work on identity development. The first force addresses the majority White population of Unitarian Universalist congregations at the district and continental levels. All of us have a connection to an ethnic history and culture. Each of these ethnicities has distinct and differing traits. Each includes rich and beautiful customs, traditions, and practices that have been passed down through generations. These traditions are the glue that binds a people and their culture together.

Historically, as the United States became racialized in an (all too successful) attempt to distract the poor and working class from joining together to fight against the ruling elite who continued to take more than their fair share of the worlds wealth and resources, more and more people became separated from their cultural roots. Instead of the "have-nots" focusing on the "haves" as the source of their "have-not-ness," we have been anesthetized by convincing Whites that the problem is with those who are "other"; the problem is the brown and black people and other non-European people of the world. In the process of becoming "White," ethnic identity has been lost to many White people. They in general have little knowledge of or connection to the customs and traditions of their European ancestors. This loss supports the continuation of White supremacy, the spiritually deficient cultural norm of whiteness that separates the intellectual from the spiritual and places a higher value on the mind.[33] This loss supports the misappropriation of other cultures to fill the spiritual and traditional void.

33 Mwalimu Baruti, Eureason: An Afrikan Centered Critique of Eurocentric Social Science (Atlanta, GA: Akoben House, 2006).

Helping Unitarian Universalists of White/European descent reconnect to their own cultures and heritages can help dismantle white supremacy. These connections can offer the White community an opportunity to reclaim their own cultures' richness and beauty that many seem to be searching for by borrowing or appropriating other peoples' cultures. We can help people begin to understand and accept the richness and diversity of other cultures as they accept, understand, and embrace their own.

The second force involves the continual support and nurturing of strong racial identities that connect People of Color to their ancestral and historical heritages. For People of Color who have been systematically disconnected from and miseducated about their heritage, this is a vital piece of nurturing a strong, positive racial identity. This awareness helps allow the individual to release unnecessary guilt and feelings of inferiority. Ministry to Youth and Young Adults of Color must provide a supportive environment that understands the developmental process of racial identity formation. It must welcome and nurture the passage through the process.

This is especially important where there is limited diversity or a lack of racial and ethnic role models in the community. This is the case for many Unitarian Universalist Children, Youth and Young Adults of Color living in predominantly White communities. It can also be a difficult issue for transracially adopted children and Multiracial children who have limited (or no) contact with their non-White parent and relatives. *Nearly 85 percent of congregations surveyed indicated that there are transracially adopted children in their congregations, and nearly 53 percent have transracially adopted youth.*

Ignoring the realities of an individual's racial and ethnic identity and "treating him or her the same as the White children" may seem like an equalizing strategy. However the result is just the opposite: it supports the concept of White superiority by offering White culture as the model to aspire to. It discounts the value of other cultures and can result in anger and disillusionment when youth and young adults struggle to self-identify and/or when they confront the reality of racism in their lives. The rest of the world won't treat them as White people; they are not and never will be White. Ignoring this obvious fact can leave young people feeling shame and feeling that they can't talk to the family as their racial identity develops. If Black-ness or Asian-ness or Native American-ness, or Latina/o-ness is something to be avoided, which is the message that denying or ignoring these identities and cultures sends, our youth and young adults become hyperaware of their Black, Asian, or Native American, or Latina/o identities. What results are a pervasive feeling of shame and a lack of self-worth.

These young people deserve to feel pride in their heritage. They deserve to feel connected to it and to love it. To deny Youth and Young Adults of Color this connection is detrimental to their healthy development. They may develop a feeling of being between two worlds, not really accepted by or a part of either. This struggle to belong can follow these individuals well into adulthood. They deserve to feel comfortable and negotiate in the Communities of Color to which they belong. Our Unitarian Universalist communities can support the needs of those Youth and Young Adults of Color who are

isolated from their racial heritage. Faith communities must recognize and honor the racial and ethnic heritages of the People of Color in their midst. Adopting a "colorblind" approach to faith development and community life that ignores the identity development needs of People of Color is not helpful.

Care must be taken to examine the ways our Unitarian Universalist communities may exclude the experiences and contributions of People of Color. This examination should include our education programs, worship, leadership, printed material, and so on. What underlining message do we give about what a Unitarian Universalist is like? What opinions do we value? Whose voice is heard and when? Who is excluded and why? We must make a concerted effort to provide racially/ethnically isolated children, youth, and young adults with connections to the Communities of Color from which they have been disconnected. In addition, W*hite parents of Children of Color need education and support in understanding the racial identity development needs of their children.*

For the healthy development of a positive racial identity, it is necessary for a person to know the history of their ancestors. Much of the history we learn in school is told by White historians and is designed to benefit and support the White supremacist worldview. School-taught history minimizes the dehumanizing and destructive impact of the historical and current actions of European colonial imperialism worldwide. It distorts and ignores the major role that People of Color have played throughout history, dating back to the beginning of human life in Africa and continuing until today. It downplays the active resistance of People of Color and the struggles of many Whites who, to this day, fight against atrocities that still occur. Our own Unitarian Universalist history is not exempt from this distortion or omission of facts and experiences.

Our Unitarian Universalist faith offers an opportunity for both Whites and People of Color to learn the truth. We must all learn about and understand the truth about the positive impact and gifts our ancestors have brought to the world. We must also learn the truth about other people and cultures as well. We must learn about and see the racism that is a part of our history and that still exists today. We must hear about people throughout history, both People of Color and Whites, who have struggled against injustices and fought for what is fair and right. Youth and Young Adults of Color must have an opportunity to dismantle their internalized oppression and learn how to negotiate in a racist environment, something they are likely to confront regularly in life. White youth and young adults need to learn how to be allies to People of Color and to become an antiracist/anti-oppressive force in the communities in which they participate.

These two forces, White/European identity development and People of Color identity development, must converge so the majority White population and our religious institution recognize and actively work to accept the inclusion of these identities into the mainstream and see them all as "normal," and authentically UU. When Unitarian Universalists no longer see our faith as a faith of White, upper-middle or upper class, educated, liberal people, then People of Color will no longer be confronted with

comments like "How did a dreadlocked, tattooed African-American get to be one of us?" The implication of comments like this is that you are not like "us," you don't fit. How did you get here?

People of Color Community

The title of the familiar book, *Why Are All the Black Kids Sitting Together in the Cafeteria?,* highlights a curious factor: people notice when People of Color gather. People don't ask the question, "Why are all the White kids sitting together in the cafeteria?" People probably do not even notice a gathering of White kids or see such a gathering as a potential problem. Whites can, for the most part, be sure they will find spaces where they are in the majority or where they can be in White-only community. People of Color need these kinds of spaces as well.

Meeting the needs of Youth and Young Adults of Color requires that there be strong Unitarian Universalist Communities of Color. Many Youth and Young Adults of Color, as well as adults, have stated that Unitarian Universalist Communities of Color have played a significant role in their lives and in their faith development as Unitarian Universalists. It is in these communities that many Youth and Young Adults of Color find the same experience of being able to be themselves that many Unitarian Universalists of European descent find in their congregations. Here is where they find others who have the same understandings about the difficulties of being in a predominantly White community. Here is where they finally find others who can help them understand who they are and learn to have pride in that identity. Here is a safe space in which to examine and dismantle the internalized oppression that living in our culture can cause. This is especially true for transracially adopted and other isolated Youth and Young Adults of Color who may have no other opportunity to fill this need. The results of this study have shown that Youth and Young Adults of Color benefit from participating in Unitarian Universalist Communities of Color.

There is a significant need for strong and supportive Communities of Color for Unitarian Universalists of all ages. Most find that they are one of only a handful of People of Color in their congregation. It is therefore crucial that regional and continental community structures be strengthened. This structure should include and support the Youth and Young Adults of Color community. Youth and Young Adults of Color need the role models and support of our Adults of Color. Children also need these kinds of community connections and White parents of Children of Color need encouragement and support for meeting this need. This support is needed at all ages.

People of Color communities need to both be organizationally autonomous and have the financial backing and staff support of the UUA and the districts. It is vital that Communities of Color be able to define for themselves their needs and the methods for addressing them. At the same time, these Unitarian Universalist faith communities need funding to support their work and access to the Association structures that are needed to succeed. *If ministry to Unitarian Universalists of Color is equally important as ministry to White Unitarian Universalists, then funding to address the unique ministry needs that are not being met must also be a priority*. The UUA needs structures of accountability to Communities of Color that minimize the possibility that the UUA will abandon or neglect its commitments when there are no People of Color in the room to remind UUA staff, or when staff turnover results in the loss of institutional memory, or when challenging economic times require funding priority decisions.

AR/AO/MC competency, creating multicultural communities, racial identity development, and People of Color community are the four key areas that the Unitarian Universalist institution must address to effectively build a ministry that can meet the needs of Youth and Young Adults of Color. Attending to these areas can strengthen Unitarian Universalist ministry to all youth and young adults and help encourage the growth of our Association. Attending to these areas can lead the Unitarian Universalist community, for all of its members, into the future and to the forefront of societal change.

Specific Recommendations

In this section we will look at the four key areas— AR/AO/MC competency, creating multicultural communities, racial identity development, and People of Color community—as they relate to each of the following ministry providers, congregations, districts, the UUA, and People of Color communities. Each ministry provider has a role to play in addressing each of the key areas. Working together, these ministry providers can create a ministry to Youth and Young Adults of Color that welcomes them into the center of Unitarian Universalism and recognizes and supports their unique needs.

Three foci are central to addressing the four key areas of building a ministry to Youth and Young Adults of Color; - the cultural competence of those who provide ministry to Youth and Young Adults of Color, the cultural competence of the programming, and the cultural competence of institutional leaders. Cultural competency includes understanding the dynamics of personal and systematic racism and oppression and their relationship to privilege and power and a commitment to dismantling them. Cultural competency should also include an understanding of identity development and racial identity development, as well as reflection upon personal racial and ethnic identity. This competency will also help to create a culture that is more likely to be welcoming to people who are BGLT, disabled, lower socioeconomic status, and so on. As we learn to see the richness and uniqueness of our own identities, as well as the unique identity of each person around us, we are better able to develop relationships that are respectful, affirming, open, and honest

Cultural Competency of Ministry Teams

Congregations

Congregations provide the most immediate opportunity for ministry. *Creating local congregations that meet the needs of Youth and Young Adults of Color will reach and serve the vast majority of these youth and young adults.* This is of prime importance.

A congregation's ministry team and its religious education programs/youth programs have the most direct impact on creating a ministry that is welcoming to all youth and young adults. Whether or not there are Youth and Young Adults of Color in the congregation, those who are responsible for ministering to, designing programs for, or working directly with children, youth, and young adults or their families should be expected to be engaged in striving for cultural competency. This includes the ministers, religious education staff, youth advisors, religious education teachers, religious education committee members, coming of age mentors, and the like.

Create a culturally competent ministry team by:

- Engaging religious professionals, including parish ministers in ongoing AR/AO/MC awareness professional development in an effort to understand the distinct needs of children and Youth and Young Adults of Color. Religious professionals must acknowledge these needs and gain skills in supporting the creation of programs and multicultural communities that meet them.

- Offering and requiring teacher trainings for all volunteer teachers that includes AR/AO/MC awareness and teaches tools for creating multicultural communities.

- Requiring all youth advisors to attend advisor trainings, to participate in AR/AO/MC awareness trainings, and to learn skills for creating multicultural communities.

Every effort should be made to ensure that everyone who works with children, youth, young adults, and their families gets training. Training for religious education teachers should be a much higher priority than it currently appears to be in many congregations. One or two weekend training events for teachers, advisors, and other leaders must be seen as only the beginning. Racism and oppression are complex issues that require ongoing study and work to address. Multicultural communities need leaders who are committed to learning more and who see this work as a high priority.

It is vital that ministers and religious educators have a clear understanding of the needs of youth and young adults so they are able to provide support and leadership that ensure that the congregation keeps ministry to youth and young adults central to its mission. Ministers can also help the congregation focus on addressing the interpersonal, systematic, and societal dynamics of privilege and power that contribute to the oppression and marginalization of certain groups.

Ministers need to recognize that the pastoral care and ministerial needs of People of Color may be different from the needs of White members. They must actively seek to expand their understanding of how to minister to a diverse community. Youth and Young Adults of Color have specific pastoral care needs as they seek to discover how best to survive and succeed in today's culture.

Ministers and religious educators must recognize that transracially adopted children and youth have unique needs relating to their racial identity development and must be prepared to support those needs for connection to People of Color communities and positive role models. Religious professionals can help adoptive parents understand and provide for those needs, both before the adoption and after the child joins the family and the congregation. Ministers and religious educators who have a broad range of cultural competency will be better able to address the needs of transracial adoptees and provide programs and support for their families.

Districts

Districts play an essential role in meeting the needs of Youth and Young Adults of Color. Like congregations, districts must view ministry to youth and young adults, and therefore ministry to Youth and Young Adults of Color, as integral to every aspect of the district's mission and work. District level religious professionals, ministers, teachers, advisors should also be expected to be engaged in ongoing effort to become culturally competent.

Districts must also give high priority to providing support that helps congregations as they strive to become multicultural, multigenerational, anti-oppressive communities. By supporting the development of healthy multicultural congregations, they help ensure that the local point of contact with Unitarian Universalism is a positive experience. Districts can play a strong role in encouraging congregations to make this a priority by regularly including a variety of AR/AO/MC trainings in their training calendar, thereby providing opportunities for youth advisors, ministers, religious educators, youth, young adults, music directors, church and district leadership, and others to participate. There are a number of Unitarian Universalist-sponsored trainings as well as other trainings available in the wider community. Districts can also encourage their Unitarian Universalist Ministers Association chapter (UUMA) and Liberal Religious Educators Association chapter (LREDA) to work toward becoming culturally competent and provide opportunities to support their efforts.

UUA

Our congregational ministers and professional leaders are key players in nurturing and supporting the culture of a congregation. Creating congregations that are welcoming to Youth and Young Adults of Color and are prepared to meet their ministry needs depends on the cultural competency of these key players. The UUA can have an impact on the ability of its religious professionals to support the growth of multicultural communities by requiring substantive work in the following areas of study in its credentialing standards:

- Antiracism/anti-oppression training and awareness
- Multicultural community development
- Analysis of White privilege
- Youth and young adult development
- Racial identity development
- Transracial adoption

The UUA can work in collaboration with seminaries, professional organizations such as the Unitarian Universalist Ministers Association (UUMA), the Liberal Religious Educators Association (LREDA), the Unitarian Universalist Musician Network (UUMN), and the Association of Unitarian Universalist Administrators (AUUA) to encourage them to provide educational and professional development opportunities for our Unitarian Universalist religious professionals.

Training and Leadership Development

The UUA is a significant source of training and leadership development. Many district and congregational leaders, including youth advisors, receive training that is designed and sponsored by the UUA. The UUA has an opportunity to support the development of multicultural congregations by incorporating an antiracist/anti-oppressive/multicultural approach and perspective to all of its trainings.

Existing training material should be reviewed and adapted as needed. Units or sections on antiracism/anti-oppression have been added to many existing trainings. These sections are helpful; however, further work is needed to incorporate the AR/AO/MC lens throughout the training materials and experience. An example, located in Appendix F, is a review of the Chrysalis Youth Ministry Training Program, which includes suggestions about how to incorporate an antiracist/anti-oppressive/multicultural approach and perspective into the materials. Specific recommendations for one component of the Chrysalis Trainings, the Advanced Youth Advisor Training, are also included.

Cultural Competency of Programming

Religious education and ministry programs for children, youth, and young adults (including youth and young adult groups) at the local, district and continental level must take care to ensure they address the four key areas, (AR/AO/MC competency, creating multicultural communities, racial identity development, and People of Color community), in order to meet the needs of Youth and Young Adults of Color. The cultural competency of religious education classes, youth groups, young adult groups, conferences, and retreats has the most direct impact. Other areas of ministry areas such as worship services, intergenerational events, and adult programming are also important.

Congregations provide the most immediate opportunity for ministry. *Creating local congregations that meet the needs of Youth and Young Adults of Color will reach and serve the vast majority of these youth and young adults.* This is crucial. In addition, district and continental programs prepared to meet the needs of Youth of Color and Young Adults of Color, create a variety of multicultural and multigenerational communities that provide both a vital ministry and serve as a model from which congregations can learn. District and continental programming that attracts and supports Youth of Color and Young Adults of Color can help link them to the wider People of Color community.

Culturally competent programs that meet the needs of Youth and Young Adults of Color must include the following:

- **Recognize that this is spiritual work.** Remember why this work is important. It is the work of our faith. It is what gives life to our Unitarian Universalist Principles. Regardless of how many People of Color are in a community, this is meaningful, life-changing, spiritual work.
- **Focus on both creating multicultural community in all group settings and teaching skills for living in a multicultural world.** Use tools such as the principles

listed below to foster a diversity-affirming community that welcomes Youth and Young Adults of Color. Creating multicultural youth and young adult groups is central to meeting the needs of Youth and Young Adults of Color. Creating multicultural community in other community settings welcomes youth and young adults into the wider life of the community.

Whether it is during worship or in a class, small group ministry, a committee meeting, or youth or young adult group, include these guiding principles:

- Begin with ample time for each to greet and welcome everyone—Everyone must feel welcome and included. "We are glad you are here!"
- Provide regular time for self-reflection—"Who am I, and what do I bring to this community?"
- Provide safe zones for encountering diversity—"Who else is here, and what do they bring?"
- Embrace and explore multiple experiences—"How do we create a space that honors and includes all of us? How can decisions be made that allow for everyone's needs?"
- Have a strong sense of mission—"What do our Principles call us to do? What is the purpose of this group?"
- Focus not on the display of cultures, but on their interactions—"What do I need to participate in this community? What do I or we need to give up or do to allow everyone to participate in this community?"
- Focus not on our similarities, but on the mosaic; embrace differences—"How is our community enhanced and transformed by this diversity? What have I learned about myself?"
- Do not assume common background or shared cultural perspective—Be explicit about your perspective, listen for other perspectives, and allow for adaptation.

Appendix G includes an example of an exercise that a group or community can engage in to begin putting these principles into action.

- **Provide multi-generational programming and involve youth and young adults in meaningful ways in the life of the community.** Youth and young adults have many gifts to share with the community and they value being able to contribute them. Strive to create a culture that welcomes youth and young adults involvement at all levels, nurtures intergenerational connections, and supports leadership development.
- **Provide high quality, relevant youth and young adult programming that supports healthy development.** Faith communities can play a vital role in supporting youth and young adults as they grow and mature. Provide high-quality programming that addresses the needs of youth and young adults and draws them in, nurtures them, and mentors them through their growth process. Include:
    - Well trained advisors and leaders
    - Structured adult led programming that invites youth and young adults to participate in the leadership
    - Active involvement in meaningful projects.
    - Meaningful discussion about issues that impact their lives
    - Regular worship and spiritual practice
    - Fellowship and socializing
    - Connections to the wider faith community

    - Social justice activities
    - Recognition of and celebration of Rites of Passage

- **Be intentional about providing programming for young adults.** While ministry to young adults is not synonymous with having a young adult or campus ministry group, congregations should be intentional about providing programming that is attractive to and meets the needs of young adults and Young Adults of Color.

- **Provide AR/AO/MC education at all levels.** Include AR/AO/MC offerings (classes, worship, lectures, book groups, and the like) that teach children, youth, young adults, and older adults about racism and oppression; resistance, privilege, and power; and how to be White allies. Provide many different methods and pathways to understanding. Consider this an ongoing process that is part of what faith development and nurturing a Unitarian Universalist identity involves. An interviewee stated it well when he described his vision of Unitarian Universalism:

  > AR is just part of what we do. We don't need someone in the back of the room saying, "Wait a minute"; instead of "thinking AR," we "feel AR."

- **Promote healthy racial identity development.** Work to strengthen healthy racial identities and ethnic connections for all children and youth, including White children and youth, by encouraging and supporting the understanding of and connections to their ancestral heritage.

  Provide support and education for parents and families of Children and Youth of Color, particularly for White parents of transracially adopted children and Multiracial children.

- **Challenge the Eurocentric "norm."** Recognize that a Eurocentric viewpoint is the standard for most Unitarian Universalist curricula and mainstream offerings. Cultural competency requires that a wider view be presented. Carefully examine curricula and resources to ensure that a variety of cultural perspectives is included. Look for cultural bias, omissions, distortions, and so on and make corrections, additions, or substitutions where needed.

- **Present a multicultural picture.** Materials such as books, music, films, etc. should include a diversity of people, family configurations, lifestyles, and points of view. Pay careful attention to including representations of the cultures, races, and ethnicities that are a part of your community. Avoid stereotypical representation such as focusing on Native Americans only during the month of November; look for material that represents the breadth of a culture's experience. Here again, challenge the Eurocentric view or norm.

- **Let cultures speak for themselves.** This is related to the previous two points, but is relevant enough to stand on its own: focus on work that is created by the people and traditions that are chosen for study, to allow cultures to speak for themselves and to help present a more accurate representation.

- **Learn and teach the truth about our histories.** Recognize that many of us have learned a Eurocentric version of history, politics, and current events. Provide alternative viewpoints and encourage critical analysis and thinking. Support the process of reeducating about U.S. and world history and cultures to counteract the distortions that are taught in most education systems.

- **Support People of Color community.** Support and nurture multigenerational People of Color community in the congregation, if possible, or in the region if there is not a large enough population within the congregation. Connect People of Color in the congregation to the UUA databases so they may be included in the wider People of Color community. Promote the events hosted by DRUUMM, DRUUMM YaYA, and other regional, district, or continental People of Color events.

- **Intentionally include of People of Color programming**. All UUA and district events such as General Assembly, district meetings, youth and young adult programs, congregational growth conferences, and other UUA programs and events should be inclusive in nature and strive to create a multicultural community. Including opportunities

for Communities of Color to meet, in the schedule of events, can help prevent feelings of isolation for People of Color and broaden the reach of Unitarian Universalist People of Color communities.

- **Ensure staffing to Support People of Color.** Currently most programming designed specifically for People of Color comes from DRUUMM and its caucuses. While DRUUMM and its programs should continue and be supported, the UUA and other UU communities must also strive to move the needs of Youth and Young Adults of Color and People of Color toward the center of the work it does. UUA staff groups, district offices, UU communities such as affinity groups, and congregations should include positions which include in their job description, roles that are focused on connecting with and providing programming for People of Color. All staff positions should include integrating the needs of people with historically marginalized identities into the work they do.
- **Monitor progress.** Have ministers, staff, committees, and any others responsible for programming review, evaluate, and update progress on these items on a regular and ongoing basis. Creating cultural change requires continuous work. As a congregation or community, or staff group moves forward, the needs and challenges will change. Recognize that this is work that is never "complete." Difficulties will arise. This is part of the process and it will show where resistance is located. Working on these areas will encourage to progress.
- **Institutionalize these program goals.** Be explicit about all of the goals listed above in job descriptions, program planning, visioning, and so on. While it is everyone's job to have these ideas in mind all the time, unless this is explicit, it is too easy for these things to slip through the cracks. The reality of congregational, district, and continental life is that leadership and membership is fluid. Have a structure that will enable new leaders to keep the process moving and new members to get on board.

Curriculum Development

Congregations and districts rely on UUA publications and resources for curriculum, leadership training, publications, and programming. Providing relevant resources that address the needs of Youth and Young Adults of Color will assist congregations and districts in strengthening their programming and their communities.

Standards for assessing the cultural competency of curricula and resources should be strengthened. All written curricula should be carefully examined to be sure they meet these standards. The system for materials review from a variety of identity perspectives should be evaluated and improved. The system should include an opportunity for giving feedback early on in the design phase that points out potential problems or opportunities for the project, a midterm review to check the direction, and a final draft review to insure that a culturally competent product is developed.

Curriculum and resources should be developed for the following areas:

- Support for youth and young adults through their developmental transitions
- Racial identity development for use in multiracial settings
- Resources written by People of Color for use by People of Color or in People of Color communities
- Comprehensive antiracism/anti-oppression curriculum for all ages that has a leader-training model similar to the Our Whole Lives curriculum.

Cultural Competency of Leadership

Ministry to youth and young adults and Youth and Young Adults of Color happens at every level: the congregation, the districts and the UUA. Faith communities and institutional structures that effectively minister to youth and young adults recognize that it is everyone's responsibility and work to include youth and young adults fully in the life of the Association. It is therefore necessary for the entire association to be involved in creating a community that is able to welcome and support Youth and Young Adults of Color in the fullness of their identities

Virtually all volunteer leaders and lay and professional staff at the local, district, and continental levels make decisions that have an impact on the People of Color in our congregations and Youth and Young Adults of Color. The day-to-day decisions that are made can have a positive or negative effect. Decisions about fund allocations, bookstore acquisitions, publications, hiring priorities, program venues, ministry and professional development requirements, and resource development are just some of the areas that have connections to the ministry needs of Youth and Young Adults of Color. Other decisions include:

- Budget prioritization and funding allocations
- The initiatives that are deemed worthy to put forward and work on
- The focus of programming
- What seminarians and other religious professionals are expected to learn
- What standards our religious professional are expected to meet
- Which positions to create and fill and who is hired to fill them
- Which trainings lay leaders are encouraged to attend
- How these trainings are developed and led and where they are held
- Who is included in leadership
- How one becomes a leader
- How pastoral care is given
- What resources are developed
- What resources are purchased
- What worship looks like
- What gets published
- What education programs our congregations teach
- Who the teachers are
- Whose interests are deemed most important and why
- Who is a part of all these decision-making processes
- How these decisions are made
- And every other decision that is made

Congregation, district and UUA leadership such as board members, committee members, office and professional staff, and so on should be expected to engage in striving for cultural competency. Providing AR/AO/MC awareness training for all leadership should be a part of the leadership development program at all levels of the association. As these leaders plan and carry out the work of the congregation, the district, and the UUA, they must be equipped with the tools and understanding that will make it possible for them to make decisions that move toward creating multicultural communities. Widespread participation in programs such as the Jubilee World Trainings, the JUUST Change Consultancy, Building the World We Dream About, and committee awareness training is needed to create cultural change that addresses oppression and makes way for creating multicultural communities.

The congregations, districts, the UUA, and other communities should strive toward creating a multicultural leadership team and structure. Efforts should be made to bring into leadership roles those who have not traditionally been included. Diversity in leadership brings different perspectives and ideas, which can strengthen the community as a whole.

Care should be taken not to tokenize people by bringing only one person into the group and then expecting that one person to represent the perspective of everyone of that identity. Multicultural groups must explore the best means for making decisions, recognizing that underrepresented voices may not have an equal opportunity to impact decisions. Using consensus is one way to overcome this. Another way is to take time to fully explore the choices so that participants will understand other viewpoints and their implications. When trust is established everyone feels they can speak their minds safely. Groups that continuously incorporate multicultural community principles can nurture a culture in which everyone feels safe and in which the needs of the group as a whole can take precedence over the needs of only some in the group.

UUA Staff – The UUA and its staff have the greatest ability to effect system-wide change to meet the needs of Youth and Young Adults of Color. All UUA staff should be leaders who are capable of, and willing to seriously address the embedded White privilege that exists in the UUA. All UUA staff should be required to work toward gaining cultural competence. Extra emphasis on this competency should be placed on members of the Leadership Council and members of the Ministerial and Professional Leadership staff group, Lifespan Faith Development staff group, Congregational Services staff group, District Services staff group, Identity-Based Ministries, Advocacy and Witness, Stewardship and Development staff group, and the Communications staff group. These areas have the potential of having the greatest impact on ministry to Youth and Young Adults of Color specifically, and to People of Color in general.

Congregations and districts need the support of the UUA to make the necessary cultural shift. System-wide change requires resource development, leadership training, program development, and

community support. By providing the tools that congregations and districts need, the UUA can support the transformation of faith communities into multicultural communities.

People of Color Community

Many Unitarian Universalists of Color find themselves isolated from other Unitarian Universalists of Color because of the small numbers of People of Color in individual congregations. This makes it difficult to form People of Color communities. This study has shown that many Youth and Young Adults of Color are isolated from Communities of Color and the cultures and traditions of their ancestry. Communities of Color can play a large role in filling this void and helping support healthy racial identities. As we have seen, Youth and Young Adults of Color find that participation in People of Color community is a positive and valuable part of meeting their needs. Therefore is vital to provide strong and healthy communities for them to connect with, that are accessible and affordable.

People of Color communities can provide a strong supportive role in our Unitarian Universalist ministry to Youth and Young Adults of Color. Many of the racial identity development needs are best met in Communities of Color. The primarily White/European congregations often cannot provide the environment necessary for meaningful connections to other People of Color. To meet these needs the following areas should be addressed:

- **Support and nurturance of local, district, and regional People of Color communities.** Creating a network of People of Color communities across the continent that provides more frequent and accessible connections will allow for more regular participation and reduce the isolation that many Youth an Young Adults of Color now experience. These networks would make it easier to connect more People of Color of all ages to the wider Community of Color.
- **Adults of Color who are actively involved with youth, young adult, and Youth and Young Adults of Color programming.** Adults of Color need to be involved in youth and young adult programming as advisors and chaperones at the local, district, and continental levels. Youth and Young Adults of Color need mentors and role models in the programs and events they attend. This is especially true for Multiracial and transracially adopted identities who have limited contact with Adults of Color.

- **Active involvement of Ministers and Religious Educators of Color.** District and continental programming for youth, young adults, and Youth and Young Adults of Color needs the active support and involvement of Religious Professionals of Color. In addition Youth and Young Adults of Color need the pastoral support of Ministers of Color, but often do not have these ministers in their own congregations. Ministers who are present at district and continental events can establish relationships with Youth and Young Adults of Color and can make themselves available for assistance when support is needed.
- **Intergenerational People of Color programming that provides meaningful interaction between people of all ages.** Youth and Young Adults of Color commented about the importance of having opportunities for intergenerational People of Color experiences. People of Color events should include structured programming and activities for both age-specific groups and multiage groups. There is a great deal of learning and

teaching that each age-group can experience when opportunities to engage around meaningful issues are provided.

- **Create Multicultural People of Color communities.** People of Color represent many different cultural backgrounds and experiences. While there are many common experiences related to being a member of an historically marginalized group, there are many differences as well. Just as the wider Unitarian Universalist faith community must work to create multicultural community, DRUUMM and other People of Color communities must incorporate strategies that allow the various racial and ethnic groups to engage fully.
- **Opportunities to learn about and practice religious and spiritual traditions from ancestral heritages.** Many People of Color have been disconnected from the traditions of their ancestors. Learning about these traditions and being able to incorporate them into personal spiritual practices are a major part of nurturing a positive racial and ethnic identity for People of Color of all ages. People of Color communities can offer culturally appropriate opportunities to explore and practice traditional cultures of African, Native American, Asian, Pacific Islander, Caribbean, and Latin American ancestors.
- **Internalized oppression and antiracism/anti-oppression work.** People of Color communities can provide a safe space to learn more about racism and oppression and address issues of internalized oppression. These opportunities can help support positive racial identity development. Identity caucusing, creating space for addressing issues about being a member of a historically marginalized group, and dealing with racism and marginalization are significant parts of ministering to Youth and Young Adults of Color.
- **Connections to the wider People of Color community.** Social justice work is valuable to Youth and Young Adults of Color, who recognize the responsibility we all have toward working to create a better world. To support their youth and young adults in this way, Communities of Color can provide opportunities for active social justice involvement in the wider community by engaging in projects that can impact the lives People of Color in meaningful ways at the local, national, and international levels.

Because the Community of Color is dispersed across the continent, strong, well-managed, accessible People of Color communities are needed at the continental and district levels and more locally, where possible. Meaningful programming, combined with involved and supportive adults and the pastoral presence of ministers in People of Color communities, is a vital part of providing ministry to Youth and Young Adults of Color.

Supporting Communities of Color

Historically the UUA, districts, and congregations have relied primarily on DRUUMM, DRUUMM YaYA, and the various caucuses and subgroups of DRUUMM to provide the main avenue for participating in People of Color community. The DRUUMM community has played a large part in ministering to the needs of Youth and Young Adults of Color by providing a Community of Color with which youth and young adults can connect. However, we have seen that a significant number of Youth and Young Adults of Color either do not know about DRUUMM or do not hear about events and offerings. Careful attention to outreach and publicity is needed. Additionally, for most Unitarian Universalists of Color the opportunity to gather as a DRUUMM community occurs only at continental events. The process of moving the needs of Youth and Young Adults of Color toward the center of the UUA's work includes increasing the level of support for People of Color communities. *The UUA must continue to support DRUUMM and must also begin serving People of Color communities with structures of its own.*

When Districts and the UUA provide programming and services that attract and serve Youth and Young Adults of Color and People of Color they can help create and support the development of regional or district People of Color communities and can be a link that connects Youth and Young Adults of Color to DRUUMM, DRUUMM YaYA, APIC, LUUNA, and other People of Color groups and organizations. Districts also can play a supportive role by hosting and publicizing People of Color community events, DRUUMM YaYA summits, Multiracial Family Camps, DRUUMM Conferences, APIC Conferences, and the like. By providing a home for and link to People of Color communities, districts can help fill a need that the congregation may not be able to fulfill.

What does this support look like?

Support DRUUMM and other People of Color events – These gatherings and programs need the support of religious professionals, congregations, districts, and the UUA. This support includes providing publicity, outreach, financial support, meeting space, programming and resources, and serving as allies.

UUA and District sponsored People of Color events – Face-to-face community connections that last several days to a week provide opportunities for People of Color to come together across the miles and forge deeper relationships. Currently these opportunities are generally hosted by DRUUMM and its caucuses. The UUA and districts can help by providing other opportunities. The Multiracial Family Camp is one such opportunity that has been in development. Regional People of Color gatherings can help provide community connections between DRUUMM events, as well as help link more People of Color to DRUUMM and other People of Color communities. District and continental gatherings and programs are a key part of providing access to People of Color communities.

Identity (ID) Groups at district and UUA event –ID groups and caucuses provide time for creating People of Color communities within a wider community. District and continental events can include opportunities for caucusing around various identities. These caucuses allow participants to make community connections. They also allow for the creation of a collective voice that can be brought forward and included in the work of the district. Care should be taken to provide different times so that people do not have to choose one identity over another. For example, there should be a time for race and ethnicity caucusing, a different time for BGLT caucusing and still a different time for other identity caucuses such as ability, professional interest groups, or age-groups. Members of the dominant group should be encouraged to caucus at these times as well.

Data management – A community in Diaspora is hard to maintain. When the community is spread over large distances and is disconnected, it is difficult to know who is in the community. As children move into the youth age-group and then into young adulthood, they need to be identified and tracked. A system to help identify, maintain, and update contact, demographic, and interest information of UUs of Color of all ages is greatly needed. The UUA can be a vital support by maintaining a database of

People of Color. Strategies and systems need to be developed for working with districts and congregations to identify children, youth, young adults, and adults. Birthdates must be included to identify youth and young adults.

Virtual community – Communication and Web tech support is also vital for creating and maintaining a People of Color community. In a November 2005 concept paper, the Reverend Marjorie Bowens-Wheatley proposed a plan for an online community called "The Gathering." UUA support would enable its implementation. The Gathering was in the beginning planning stage; reviving and continuing the conversation and implementation of that project is strongly recommended. Creating a UUA-funded Web community similar to Church of the Larger Fellowship can help link UUs of Color. This Web community can be a place where youth, young adults, and older adults can talk amongst themselves and to each other and cab provide a valuable location for ongoing community connections. Such a Web community can also serve as a link to DRUUMM and its caucuses and other organizations that might be serving the needs of People of Color. It can be a place where UUs of Color can find announcements about events and programs. Such an online community can be a place to address the special ministry needs of UUs of Color. It can be a docking site for DRUUMM and LUUNA, APIC, and other organizations that serve the People of Color community to link with their members and each other.

Leadership development – A key part of nurturing an ongoing Youth and Young Adults of Color community is developing youth and young adult leadership. Youth and Young Adults of Color need to continually identify and develop leaders to build and maintain the community. Leaders need training in how to work collaboratively, communication skills, visioning, program planning, UUA processes, and so on. These leaders are the ones who go on to become leaders in the wider UU faith. Without proper support and development, Youth and Young Adults of Color leaders have suffered from burnout after carrying the weight of too much responsibility.

Administrative Support – People of Color community organizing requires administrative support. There are many logistical and administrative details that must be managed. Volunteer management of budgets, record keeping, event planning, publicity, and data tracking is neither an effective system nor an efficient use of volunteer energy. A UUA staff person or persons whose time is dedicated to providing such support for People of Color communities is essential.

Funding Support – At this time much of the support for People of Color communities is given indirectly through portions of various staff positions' time, scholarships to events, grants to DRUUMM, and Unitarian Universalist Funding Panel grants. The actual dollar amounts and time spent by the UUA or by districts for ministry to Youth and Young Adults of Color are not explicitly accounted for or mandated. Although the support is appreciated, it is very difficult to determine its current level. Support is susceptible to being lost when staff changes or budgets are trimmed or readjusted. Having

clear budget line items for ministry to Youth and Young Adults of Color and People of Color and job descriptions and staff positions that are explicitly focused on this ministry can help provide continuity and allow us to see more clearly what support is or is not happening.

Advocacy and Witness/UUSC – Support for People of Color communities includes providing advocacy and witness to the wider People of Color world. Many Youth and Young Adults of Color expressed their desire to see the UUA focus more on issues that impact People of Color worldwide. Many are interested in getting involved in social justice projects and making connections with Youth and Young Adults of Color worldwide. Forming coalitions between our Unitarian Universalist social justice programs and Youth and Young Adult of Color and/or People of Color communities can be a way to engage and support not only our Unitarian Universalist People of Color, but also People of Color communities worldwide.

New Beginnings and Next Steps

Progress is being made toward meeting the needs of our Unitarian Universalist Youth and Young Adults of Color. Through the work of the Mosaic Project and its recommendations a new staff position was created and filled. The Program Associate for Ministry to Youth and Young Adults of Color was filled in October 2008 by the Rev. Monica Cummings. This full-time position works with both the Office of Youth Ministries and the Office of Young Adult Ministries to provide programming and pastoral support to Youth and Young Adults of Color. Already in the works are Youth and Young Adult of Color events planned by the Program Associate and other Youth Ministry Office staff. Other staff structure changes in the Youth and Young Adults Ministries Offices are designed to strengthen the ministry to youth and young adults at the local and regional level.

The work of the Youth Ministry Working Group is in its final stages. The findings of this study have been included in the discussion of the group. The recommendations of this group's work focus on a new ministry to youth that meets the needs of all youth, including Youth of Color. The Working Group states:

> We envision a youth ministry that is central to the articulated mission of Unitarian Universalism, offers multiple pathways for involvement in our faith communities, and is:
>
> - congregationally based;
> - multigenerational;
> - spirit-centered;
> - counter-oppressive, multicultural, and radically inclusive.

The recommendations of the Youth Ministry Working Group include a comprehensive vision that engages every level of our association. Following these recommendations will support and facilitate the fulfillment of the Mosaic Project recommendations.

A new curriculum is now completing the field test stage. *Building The World We Dream About* is a Tapestry of Faith curriculum to enable Unitarian Universalist congregations to become more welcoming of racial, ethnic, and cultural diversity, and to dismantle racism in congregations and the larger community. The goals of the curriculum are to:

- Promote multicultural welcome, inclusion, and affirmation in all facets of Unitarian Universalist congregational life
- Cultivate participants' knowledge and skills in addressing issues related to race, ethnicity, and cultural identity both individually and institutionally

- Identify ways congregations can build multiracial/multicultural communities of love and justice.

Building the Word We Dream About field test feedback indicates that participation in the program is having a positive impact in congregations. It has provided a safe container for people who are at many different personal levels of experience and understanding about racism and identity to grow and learn together. Congregations who have participated in the program are using the experience as an impetus for planning next steps in their congregation's ministry.

The UUA Leadership Council approved the following Staff Multicultural Statement setting its intention towards creating a multicultural community.

> A vision for Unitarian Universalism in a multicultural world:
>
> With humility and courage born of our history, we are called as Unitarian Universalists to build the Beloved Community where all souls are welcome as blessings, and the human family lives whole and reconciled.
>
> - UUA Leadership Council, October 1, 2008

The UUA and its related organizations have many resources available to assist communities in their work towards cultural competence. The JUUST Change Consultancy utilizes many of them. The UUA website says the following about The JUUST Change Consultancy:

> The Unitarian Universalist Association (UUA) honors and supports the anti-oppression work congregations and districts are already doing, and offers more than one path on the journey. In 2005 we launched JUUST Change anti-oppression consulting. Drawing on insights and experiences from work with linked oppressions, we are reaching out to congregations, districts, UUA staff groups, and Unitarian Universalist organizations with support for justice work already being done, with an offer to work with them to identify their next steps and help to build on their strengths, and with encouragement to expand their capacity to engage the work of justice—including work on racism—that is rooted in Unitarian Universalist identity, theology and values.
>
> JUUST Change is a resource that is tailored to fit and able to meet congregations and other organizations where they are, and that encompass a broader range of voices and experiences. Engagement in this work will require that we as Unitarian Universalists, to paraphrase *Soul Work: Anti-Racist Theologies in Dialogue*, "deepen our discourse, and in light of new information, reconsider how we live out our Unitarian Universalist principles."
>
> Our consultancy work is grounded in institutional/power analysis of racism, heterosexism/homophobia, ableism, gender oppression, and classism; the intersection of oppressions; and wisdom about congregational change and transformation.

Appendix H provides more information about JUUST Change. To find even more resources visit http://www.uua.org/leaders/leaderslibrary/leaderslibrary/27194.shtml

Creating cultural change is not an easy task. But it is an achievable goal. Getting from where we are now to where we want to be will require cooperation and communication across disciplines,

professions, staff groups, and communities. It will require focus in individual religious communities as well as collaboration between them.

It is time to begin to incorporate these strategies for change into communities, utilizing the following processes. For each person or community:

- Assess the current situation in your community, institution or organization.
    - What is the level of your leadership's commitment towards creating system wide change?
    - What AR/AO/MC training has your leadership and the community engaged in?
    - Do your programs or your work include the experiences and perspectives of People of Color?
    - Are People of Color involved in leadership?
    - What is the current level of multicultural awareness and practice in your community?
    - Who are allies in your community?
    - What are your strengths that you can build on?
    - Which areas provide an opportunity for biggest impact?
    - Where are the stumbling blocks or resistance in your system?
    - Who do you need to bring in to the conversation to ensure success?
- Take action based on your assessment
    - Set goals and create and action plan based on your assessment
        - Monitor your progress
        - Make adjustments as you move forward.
    - Offer opportunities for community members to engage in meaningful dialogue around oppression. For example:
        - Building The World We Dream About curriculum
        - Anti-Racist Cookbook discussion guide
        - Soul Work book discussion
        - Groundworks Trainings
    - Work towards systematic change by engaging in UUA programs such as:
        - Just Change Consultancy
        - Jubilee 1 or 2 workshops
        - Ongoing AR/AO/MC training for lay and professional leaders
    - Incorporate AR/AO/MC training and requirements for those working with children, youth, young adults and families.
    - Work to institute multicultural community principles in all settings
    - Include youth and young adults in this work and in the life of the community in meaningful ways.

Conclusion/Summary

In summary, it is part of our ministry as Unitarian Universalists to be sure that Youth and Young Adults of Color be supported in developing strong and healthy identities that will help them negotiate a society that is still overtly, covertly, and systematically hostile toward them. Our congregations, districts, and Association must continue to welcome these individuals in the fullness of their identities as they embrace and grow into them. Our Unitarian Universalist communities must be a part of the scaffolding that nurtures these young people through the transition from childhood into adulthood.

Ministry to Youth and Young Adults of Color is not the responsibility of just one or a few people or groups. This ministry, like ministry to all youth and young adults, is the responsibility of all Unitarian Universalists and the entire UUA. This report considers the role of congregations, districts, People of Color Communities, and the UUA as providers of ministry to Youth and Young Adults of Color.

To provide a ministry that meets the needs of Youth and Young Adults of Color, Unitarian Universalist communities and institutions need to focus on four areas:

- Working toward antiracism/anti-oppression/multicultural competency and a commitment to finding and dismantling inequities in Unitarian Universalist communities and institutions
- Striving toward creating multicultural communities that encourage the full participation of all who seek a liberal religious home
- Supporting the healthy racial identity development of all Unitarian Universalists, recognizing that Youth and Young Adults of Color have specific needs as a result of living in our racialized society
- Nurturing and supporting People of Color communities at the local, district, regional, and continental levels and helping Youth and Young Adults of Color connect to them

Each ministry provider has a role to play in addressing each one of the key areas. Working collaboratively they can create a ministry to Youth and Young Adults of Color that welcomes them into the center of Unitarian Universalism and recognizes and supports their unique needs. As communities and institutions embark on this work, the positive impact can reach well beyond the Youth and Young Adults of Color community into all ministry areas. By creating congregations, communities, and institutions that embody the seven Principles, Unitarian Universalists can indeed move closer to building the world we dream about.

Mosaic Project Bibliography

Youth and Young Adults

Apter, Terri, *The Myth of Maturity: What Teenagers Need from Parents to Become Adults;* WW Norton & Company, New York, 2002.

Denton, Melinda; Pearce, Lisa; Smith, Christian; *Religion and Spirituality on the Path Through Adolescence*; National Study of Youth and Religion, University of North Carolina at Chapel Hill, 2008.

Hurd, Tracy, *Nurturing Children and Youth: A Developmental Guidebook*; UUA, Boston, 2005.

Parks, Sharon, *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith*; Jossey-Bass, San Francisco CA, 2000.

Raines, Clair *Managing Millennials*: Generations At Work; http://generationsatwork.com/articles/millenials.htm, 2002.

Schwartz, Kelly Dean; Bukowski, William; Aoki, Wayne; "*Mentor, Friends, and Guru: Peer and Nonparent Infulences on Spiritual Development," The Handbook of Spiritual Development in Childhood and Adolescence* (Eugene C. Roehlkepartain, Pamela Ebstyne King, etc eds.) Sage Publications, Thousand Oaks, CA, 2006.

Simpson, Rae, *Young Adult Development Project;* MIT Center for Work, Family and Personal Life; http://hrweb.mit.edu/worklife/youngadult/index.html, 2008.

Smith, Christian; Denton, Melinda Lundquist; *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. Oxford University Press, New York 2005.

Sowe, Neil and Strauss, William; *Millennials Rising: The Next Great Generation*; Vintage Books, New York, 2000.

Westerfhoff, John, *Will Our Children Have Faith?;* Morehouse Publishing, Harrisburg PA 2000.

Racial Identity – People of Color

Wijeyesinghe, Charmaine and Jackson III, Bailey editors; *New Perspectives on Racial Identity Development: A Theoretical and Practical Anthology*; New York University Press, New York; 2001.

Fanon, Frantz; *Black Skin, White Masks;* Grove Press, New York, NY; 1967.

Multiracial Identities

Camper, Carol, editor; *Miscegenation Blues: Voices of Mixed Race Women*; Sister Vision Press, Toronto, Ontario; 1994.

Kelley, Matt and Root, Maria editors; *Multiracial Child Resource Book: Living Complex Identities*; Mavin Foundation, Seattle Washington; 2003.

Transracial Adoption

John, Jaiya; *Black Baby White Hands: A View From The Crib*; Soul Water Rising, Silver Spring Maryland; 2005.

Trenka, Jane Jeong; *The Language of Blood*, Graywolf Press Saint Paul Minnesota; 2005.

Trenka, Jane Jeong; Oparah, Julia Chinyere; Shin, Sun Yung, editors; *Outsiders Within: Writing on Transracial Adoption*; South End Press, Cambridge, MA; 2006.

Rothman, Barbara; *Weaving a Family;* Untangling Race and Adoption; Beacon Press, Boston MA; 2005.

Multicultural Congregations/Communities

Bowens-Wheatley, Marjorie; Jones, Nancy Palmer, editors; *Soul Work: Anti-racist Theologies in Dialogue.* Skinner House, Boston MA; 2003.

Lewis, Jacqueline; *The Power of Stories: A Guide for Leading Multi-Racial and Multi-Cultural Congregations*; Abingdon Press, Nashville TN; 2008.

Foster, Charles; *Embracing Diversity: Leadership in Multicultural Congregations*; Alban Institute; 1997.

Kaleidoscope Institute. http://216.104.171.229/ki/ Los Angeles, CA.

Law, Eric; *Inclusion: Making Room For Grace*; Chalice Press, St. Louis MO; 2000.

Law, Eric; *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community*; Chalice Press, St Louis MO; 1993.

Whiteness/Privilege

Baruti, Mwalimu; *Eureason, An Afrikan Centered Critique of Eurocentric Social Science.* Akoben House, Atlanta GA; 2006.

Johnson, Allan; *Privilege, Power and Difference*; McGraw Hill, New York NY; 2006.

Lipsitz, George; *The Possessive Investment in Whiteness: How White People Profit from Identity Politics;* Temple University Press, Philadelphia, PA; 2006.

Wise, Tim; *Between Barack and a Hard Place: Racism and White Denial in the Age of Obama* San Francisco: City Lights Books, 2009.

Wise, Tim; *White Like Me: Reflections on Race from a Privileged Son*; Soft Skull Press, Brooklyn NY; 2008.

Religious Education

Harris, Maria; *Fashion Me A People.* Westminster John Knox Press, Louisville, Ky. 1989.

Appreciative Inquiry

Trosten-Bloom, Amanda, Whitney, Diana; *The Power of Appreciative Inquiry: A Practical Guide to Positive Change;* Berrett-Koehler, San Francisco CA; 2003.

Appendix B

MOSAIC PROJECT
Interview Guide

Interviewer instructions:

You will need one copy of the *Introduction* and the *Interview Questions* sections for each interviewer. You will need one or two copies of the *Interview Notes* and one copy of the *Summary Sheet* for each person being interviewed. You can use the second copy of the *Interview Notes* to rewrite the responses after the interview is over if you desire. It can be hard to write legibly and in complete sentences when you are trying to catch everything that is being said.

Before starting make sure you will have the time and space to spend 30-40 minutes in private uninterrupted conversation. Be sure the person you interview is aware of this time commitment. Re-schedule if necessary to allow enough time.

Interviews should be done on a one-to-one basis. If you have a large group and can devote at least 90 minutes to the process you can divide the group into pairs and have participants take turns interviewing each other. Make enough copies of the *Introduction*, *Interview Questions, Interview Notes Sheets* and the *Summary Sheet* for each participant. Go over these interviewer instructions with the group.

Begin the interview by reading or re-capping the *Introduction* below. Allow a brief time for questions. If you are doing group interviews this can be done with the whole group before breaking up into pairs.

For each question read the lead in and all the sub questions. For each *topic area* share the topic description before asking the related questions. Then start writing! Don't worry about spelling right now. You will need to be able to write fast to catch all the rich details. Write as complete of a transcript of what is said as possible on the *Interview Notes Sheets*.

The interviewer should not interrupt or offer opinions except to ask any clarifying questions if needed. You might say "Can you tell me more about that?" Or "Why was that important?" or "How did that affect you?" This is not a dialogue or discussion, but a time of listening to the person being interviewed.

It your interviewee wants to share stories of problems or negatives let them know that we really want to focus on the positive. Tell them you will provide a chance at the end to add anything else they want to share. If there are items that need immediate follow-up or that might be addressed right away please note them on the *Quick Action Sheets*.

Within an hour of the interview, if possible, complete the *Summary Sheet*. For group interviews ask participants to spend the last ten minutes completing the *Summary Sheet*.

Thank you for your assistance with the Mosaic Project.

Mosaic Project Interview Guide

Introduction:

The Mosaic Project is focused on our Unitarian Universalist ministry to youth and young adults of color and/or Latino/a and Hispanic descent. This includes African, Caribbean, Native/American Indian, Asian and Pacific Islander, Latina/o and Hispanic, Middle Eastern/Arab, multiracial and multiethnic and trans-racially adopted youth and young adults. We are asking the questions:

- What are the ministry needs of these youth and young adults?
- How does our Unitarian Universalist faith need to change in order to meet these needs?
- What structures need to be strengthened or established to support families, congregations, campus groups, districts, and continental bodies in their ministries to these youth and young adults?

The Unitarian Universalist Association hired Laura Spencer in June 2007 to lead an assessment process to answer these questions with the help of the Mosaic Project Task Force. This interview is a key part of the Mosaic Project and the process of discovering the answers.

We are using the Appreciative Inquiry strategy to look for best practices and strengths. Appreciative Inquiry asks about what works already and what makes it work instead of focusing on what's broken. We are involving a wide variety of people from all levels of the Unitarian Universalist community, and of course as many youth and young adults of color and/or Latino/a and Hispanic descent as possible. Your voice is an important part of the process. Your voice is a part of the mosaic.

You are a participating in Phase 2. In Phase 1 we interviewed a smaller group to find out what their high point experiences were. From those responses we identified three topics to focus on that seem to be vital components of these experiences. The topics are *Symphony of Different Voices, Living Your Unitarian Universalism Wherever You Go,* and *Deep Conversations.* Phase 2 questions are asking for your experiences with these components.

We are looking for stories of high point experiences. We hope you will share details of places and names and events so others can learn from your experiences of what works. Therefore there is no confidentiality here unless you request it at the end of the interview.

Our collected data will be used to create a collective dream of what could be. A core group will then begin the process of designing a way to make the dream a reality. In the end a report will be sent to the Board of Trustees of the UUA outlining the needs and recommendation for next steps. While this report is very important, many of our discoveries will likely be able to be put into action in advance of and independent of board action.

Thank you in advance for being a part of this exciting project.

Mosaic Project Phase 2
Interview Questions

Introductory Questions:

1. In what ways are you involved in Unitarian Universalist communities? Do you attend a congregation? Involved at the district level? Continentally? How long have you been involved? (General categorize not every activity)

2. How do identify? Include age, gender, race, and as many other identities as you would like to mention.

3. Describe a time in your experiences in our UU faith that you consider a highpoint experience, a time when you were most engaged and felt alive and vibrant.

Topic Questions:

Topic 1: Symphony of different voices

A multicultural congregation is one that has people from a variety of different races, ethnicities, cultures, beliefs etc. One description of a healthy multicultural Unitarian Universalist Congregation is a "symphony of different instruments creating many kinds of music. The violin sounds like a violin, the flute sounds like a flute and the drum sounds like a drum, but they all make music together.

4. Keeping in mind the symphony image, you yourself are a unique instrument or voice that has a place in creating our Unitarian Universalist music. Please describe a time in a Unitarian Universalist context when you contributed your own unique voice, gifts or experiences to the larger whole. A time when you felt heard and heeded.
   - What were the circumstances?
   - What made it possible for you to offer your contribution (gifts)?
   - In what ways did your unique contribution shape the experience or environment?

5. Reflect on an experience in a Unitarian Universalist community with people of different generations from yourself where you felt that a harmonious symphony experience was created.
   - What was that relationship like?
   - What did you receive from that experience and what did you offer to that experience?

6. Talk about a time when you participated in worship that touched you deeply or nurtured your spirit.
   - What were the key factors or ingredients or experiences that touched or nurtured you?
   - How was your "voice" and identity included and/or affirmed in the experience?
   - In what ways did your experience cause you to grow or were you stretched?

7. What do you need for you to feel welcome when you are new to a group or situation? What does friendliness look like and feel like to you?

Topic 2: Living Your Unitarian Universalist Identity Where Ever You Go

Our Unitarian Universalist principles suggest that we live our lives in ways that ask us to be conscious and intentional about our interactions with others and about the choices we make on a day-to-day basis and to be aware of our impact. They ask that we continue to search and grow and that we remain open to new ideas and to be willing to be transformed by them.

The principles are:

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

8. Describe a time when you acted on your Unitarian Universalist principles in your community (school, friends, family, work etc.) even though it might not have been the popular or "normal" action.
   - What effect or impact did your actions have on the community?
   - What impact did your actions have on you?
   - How did the experience make you feel about being a Unitarian Universalist?

9. In what ways have you experienced UUism as a counter oppressive force, that is, working to fight racism, oppression, and encouraging an equitable and just multicultural society?

Topic 3: Deep Conversations

Deep Conversations are times of authentic sharing of personal stories. They are times of deep listening as well as deep sharing from the heart. Deep conversations allow us to hear each other's stories and to get to know each other on a personal level. They allow us to understand each other, to learn from each other, to relate to and feel connected to each other, and to support each other.

10. Describe a time in a UU context when you were engaged in "Deep Conversation".
    - How did it feel to have your story/experiences heard and/or embraced?
    - How did it feel to hear and be entrusted with someone else's story?
    - How did it nurture you and your connection with that individual or group?
    - What conditions were present that allowed, or encouraged deep conversation? What do you need to feel safe enough to share from the heart?

11. There are times when we have deep conversations with someone or in a group where everyone has similar identities (all women, all people of color, all BGLT, all youth, etc.) and other times when these conversations are with people of different identities from ourselves.
    - Where or when do you have an opportunity to have deep conversation with people with similar identities as you?
    - Describe for me a positive experience of conversations with others with similar identities as you.
    - Describe a positive experience with others with different identities from you.

Concluding Questions

12. What are the core factors that give life to our UU faith community when it is at its best?

13. Imagine our UU faith communities ten years from now, when everything is just as you always wished it could be. What is different?

Thank you again for participating. We hope this has been an interesting and enjoyable experience for both of you. Your input will be valuable as we strive to create a Unitarian Universalist community that welcomes and ministers to everyone who chooses to call it home.

Appendix C - Mosaic Project Congregation Survey

1. Congregation

The Unitarian Universalist Association is engaged in a process of assessing the ministry needs of youth and young adults of color and/or Latina/o and/or Hispanic and multiracial/multi-ethnic descent. This project is called the Mosaic Project. This survey asks about your congregation, it's racial and ethnic makeup, and it's programming. Your input will be very valuable. There are 33 questions.

Please tell us about the congregation you are representing.

1. Congregation Name

2. Congregation Location

3. District

4. Your Role in Congregation

- ◯ Religious Educator
- ◯ Religious Education Committee Chair
- ◯ Parish Minister
- ◯ Ministerial Intern
- ◯ Youth Advisor
- ◯ Administrator
- ◯ Other (please specify)

5. What is your race and/or ethnicity? (Select all that apply)

- ☐ White/European descent (not Latino)
- ☐ Black/African descent
- ☐ Latina/o/Hispanic descent
- ☐ Asian/Pacific Island descent
- ☐ Middle Eastern/Arab descent
- ☐ Native/American Indian
- ☐ Multiracial
- ☐ Trans-racially adopted

6. Have you participated in any Anti-Racism/Anti-Oppression/Multicultural training?

- ◯ Yes
- ◯ No

If yes, what type?

2. Demographics

Tell us about your congregation

7. How many members are in your congregation?

8. How many children in your Religious Education Program?

9. How many youth (high school age) are in your youth group?

10. The UUA defines young adult as ages 18-35. Does your congregation have a young adult or a campus group?

- ◯ Yes, a young adult group
- ◯ Yes, a campus group
- ◯ Yes, both a young adult group and a campus group
- ◯ No

If yes, how many total are in the groups?

3. Demographics: Racial/Ethnic Diversity

Using your best estimations please tell us about the racial and ethnic diversity of your congregation. Please include individuals who may be active in the congregation but not a part of regular programing (as in youth who do not attend the youth group but are active in other ways).

11. Adult Participation: How many people of color and/or Latina/o or Hispanic or multiracial/multi-ethnic descent attend your congregation? (People of color includes African/Black, Asian and Pacific Islander, Latina/o and Hispanic, Native/American Indian, Middle Eastern/Arab, Caribbean)

- ◯ None - White only
- ◯ 2-5
- ◯ 6-10
- ◯ 10-20
- ◯ 20-30
- ◯ more than 30

Other (please specify)

12. What percentage of your adults are racially/ethnically diverse?

13. Children/Youth Participation: How many children and youth are people of color and/or Latina/o or Hispanic or multiracial/multi-ethnic descent in your program? (People of color includes African/Black, Asian and Pacific Islander, Latina/o and Hispanic, Native/American Indian, Middle Eastern/Arab, Caribbean)

- ◯ None - White only
- ◯ 2-5
- ◯ 6-10
- ◯ 10-20
- ◯ 20-30
- ◯ more than 30

Other (please specify)

14. What percentage of your children are racially/ethnically diverse?

15. Youth Participation: How many youth of color and/or Latina/o or Hispanic or multiracial/multi-ethnic descent attend your congregation? (People of color includes African/Black, Asian and Pacific Islander, Latina/o and Hispanic, Native/American Indian, Middle Eastern/Arab, Caribbean)

- ◯ None - White only
- ◯ 2-5
- ◯ 6-10
- ◯ 10-20
- ◯ 20-30
- ◯ more than 30

Other (please specify)

16. What percentage of your youth are racially/ethnically diverse?

17. Young Adult (ages 18-35) Participation: How many Young Adults of color and/or Latina/o or Hispanic or multiracial/multi-ethnic descent attend your congregation? (People of color includes African/Black, Asian and Pacific Islander, Latina/o and Hispanic, Native/American Indian, Middle Eastern/Arab, Caribbean)

- ◯ None - White only
- ◯ 2-5
- ◯ 6-10
- ◯ 10-20
- ◯ 20-30
- ◯ more than 30
- ◯ Don't Know

Other (please specify)

18. What percentage of your young adults (18-35) are racially/ethnically diverse?

4. Trans-racially Adopted

In many of our congregations there are children, youth, and young adults who are trans-racially adopted, meaning they are a different race than the families that have adopted them.

19. Are there trans-racially adopted children (ages 0-13) in your congregation?

- ◯ Yes
- ◯ No

If yes, how many?

20. Are there trans-racially adopted youth (ages 14-18) in your congregation?

- ◯ Yes
- ◯ No

If yes, how many?

21. Are there trans-racially adopted young adults (ages 18-35) in your congregation?

- ◯ Yes
- ◯ No

If yes, how many?

22. Does your congregation provide any programs or support for families with trans-racially adopted children? (Check all that apply)

- ☐ There are no such families
- ☐ No
- ☐ Parent support group
- ☐ Play group
- ☐ Opportunities for parents to discuss issues around race and ethnicity
- ☐ Opportunities for adoptees to discuss issues around race and ethnicity

Other (please specify)

23. (Optional) Provide further narrative of why you offer what you offer or why you don't offer programming.

5. Programming

Tell us about your congregations programming around anti-racism, anti-oppression, and multiculturalism (AR/AO/MC)

24. Is your congregation involved in anti-racism/anti-oppression/multi-cultural (AR/AO/MC) activities or programs or activities for adults? (Check all that apply)

- ☐ No/none
- ☐ Book Discussion group
- ☐ Diversity focused discussion groups or small group ministry
- ☐ Weaving the Fabric of Diversity Curriculum
- ☐ Building the World We Dream About Curriculum
- ☐ Jubilee World training
- ☐ Just Change Consultant
- ☐ Anti-racism/anti-oppression task force or committee
- ☐ Sunday services
- ☐ Attending conferences
- ☐ Committee AR/AO/MC awareness training
- ☐ Local DRUUMM Chapter (Diverse Revolutionary UU Multicultrual Ministries)

Other (please specify)

25. Does your children and youth program include programing about anti-racism, anti-oppression, multiculturalism (AR/AO/MC)? (Check all that apply)

- ☐ No/none
- ☐ Rainbow Children curriculum
- ☐ In our Hands Curriculum
- ☐ Race to Justice Curriculum
- ☐ Other AR/AO/MC curriculum for elementary
- ☐ Other AR/AO/MC curriculum for middle school
- ☐ Other AR/AO/MC curriculum for high school
- ☐ Discussion topics
- ☐ Worship services
- ☐ Service projects
- ☐ Guest speakers
- ☐ Special Programs
- ☐ Teacher AR/AO/MC awareness training
- ☐ Materials and books selected reflect diversity

Other (please specify)

26. What training do you your youth advisors and young adult leadership participate in? (Check all that apply)

- ☐ Congregationally based training
- ☐ District or Regional Youth Advisor Training
- ☐ District or Regional Advanced Youth Advisor Training
- ☐ District or Regional Campus Ministry Training
- ☐ AR/AO/MC awareness training
- ☐ None

Other (please specify)

27. (Optional) Provide further narrative about your AR/AO/MC programming.

6. District/Continental Participation

The UUA, your district, and other organizations offer opportunities for youth and young adults through trainings, conferences and other gatherings. Tell us about your congregations' participation in these opportunities.

28. Does your congregation promote and encourage participation in district and continental youth and young adult events?

- ◯ Yes
- ◯ No
- ◯ Sometimes
- ◯ Other (please specify)

29. Which of the following do youth and young adults in your congregation participate in? (Check all that apply)

- ☐ District youth cons
- ☐ District young adult cons
- ☐ District Annual meetings
- ☐ District AR/AO trainings
- ☐ Groundworks training
- ☐ YSJT (Youth Social Justice Training)
- ☐ LDC (Leadership Development Con)
- ☐ SDC (Spirituality Development Con)
- ☐ Chaplain Training
- ☐ General Assembly Youth Caucus
- ☐ General Assembly Young Adult Caucus
- ☐ DRUUMM Conferences/Summits
- ☐ YRUU Youth Council
- ☐ OPUS and ConCentric (Young Adults)
- ☐ None

- [ ] Other (please specify)

30. Which of the following do youth and young adults OF COLOR in your congregation participate in? (Check all that apply)

- [ ] District youth cons
- [ ] District young adult cons
- [ ] District Annual meetings
- [ ] District AR/AO trainings
- [ ] Groundworks training
- [ ] YSJT (Youth Social Justice Training)
- [ ] LDC (Leadership Development Con)
- [ ] SDC (Spirituality Development Con)
- [ ] Chaplain Training
- [ ] General Assembly Youth Caucus
- [ ] General Assembly Young Adult Caucus
- [ ] DRUUMM Conferences/Summits
- [ ] YRUU Youth Council
- [ ] OPUS and ConCentric (Young Adults)
- [ ] None
- [ ] Other (please specify)

31. (Optional) Further Comments about district and continental youth and young adult programs and your congregations' participation.

7. Mosaic Summary

Our main data collection involves phone and face-to-face interviews with youth and young adults of color and/or Latina/o and/or Hispanic and multiracial/multi-ethnic descent.

32. If you have youth and young adults in your community that might be willing to be interviewed please give us your contact information.

Your Name

Email

Phone number

33. Do you have any other comments you would like to share with us?

8. Survey Complete!

You have reached the end of the Mosaic Congregation survey. Please forward this on to other leadership in your congregation that may have further information.

Thank you for your participation in this survey. This data will help us in our assessing the current environment.

Look for us at General Assembly in Ft. Lauderdale at the Identity Based Ministry Booth and at our Workshop in conjunction with the Youth Ministry Working Group.

For more information contact Laura Spencer, Program Associate for Racial and Ethnic Concerns, at the Unitarian Universalist Association at lspencer@uua.org.

Visit us on the web at www.uua.org/mosaic.

Appendix D - Mosaic Project Youth and Young Adult Survey

1. Mosaic Project

The Mosaic Project is looking at our Unitarian Universalist ministry to youth and young adults (YaYA)of color and/or Latina/o and Hispanic and multiracial/multi-ethnic descent. This includes African, Caribbean, Native/American Indian, Asian and Pacific Islander, Latina/o and Hispanic, Middle Eastern/Arab, multiracial and multiethnic and trans-racially adopted youth and young adults.

This survey is looking to find out what your experience have been as youth or young adults of color and/or Latina/o and Hispanic descent in our Unitarian Universalist faith.

1. What is your age?

2. What is your race an/or ethnicity? (Check all that apply)

- ☐ White/European descent (not Latino)
- ☐ Black/African descent
- ☐ Latina/o/Hispanic descent
- ☐ Asian/Pacific Island descent
- ☐ Middle Eastern/Arab descent
- ☐ Native/American Indian
- ☐ Multiracial
- ☐ Trans-racially adopted

3. Do you or have you ever attended a Unitarian Universalist Congregation?

- ○ No, I never attended a UU congregation
- ○ Yes, I attend a UU congregation
- ○ I used to attend a UU congregation but don't anymore

If yes, which one?

4. How long have you been a UU?

5. I live in ...

- ◯ a large city
- ◯ a medium size city
- ◯ a small city
- ◯ the suburbs
- ◯ a town
- ◯ the country

Other (please specify)

2. Youth Group

1. Do you or have you attended a UU youth group in a congregation?

- ◯ Yes
- ◯ No

3. Youth Group Experience

1. How many youth usually attend(ed) your youth group?

2. How often do/did you attend?

- ◯ Every week
- ◯ Couple times a month
- ◯ Every few months
- ◯ Couple times a year

Comments about your experiences

3. Do you or have you attended your youth group lock-ins or overnights?

- ◯ Yes
- ◯ No

Comments about your experiences

4. What is/was your overall experience in your youth group?

- ◯ Lots of fun, I go/went every chance I get/got
- ◯ Mostly good
- ◯ Just okay
- ◯ Liked it a little
- ◯ Didn't Like it at all

Comments about your experiences

5. Are/were there other youth of color/Latina/o/Hispanic Descent in your youth group?

- ◯ No, just me
- ◯ Yes, 2 or 3
- ◯ Yes, 4-6,
- ◯ Yes, 8-10
- ◯ Yes, more than 10

Comments

6. Are/were there any ADULTS ADVISERS of color and/or Latina/o/Hispanic descent?

- ◯ No
- ◯ Yes, 1-2
- ◯ Yes, 3-5
- ◯ Yes, more than 5
- ◯ Other (please specify)

4. Other Youth Experience

The following questions ask about your experiences at youth cons and other district and continental events such as DRUUMM YaYA Summits, and General Assembly. DRUUMM is Diverse Revolutionary UU Multicultural Ministries and is an organization for UUs of color and/or Latina/o and Hispanic descent.

Appendix D - Mosaic Project Youth and Young Adult Survey

1. What youth conferences and events have you attended? (Check all that apply)

- [ ] District Conferences or Rallys
- [ ] District Trainings
- [ ] District Annual Meeting
- [ ] General Assembly Youth Caucus
- [ ] General Assembly Youth Programs
- [ ] General Assembly DRUUMM YaYA Programs
- [ ] YRUU Youth Council
- [ ] Youth Social Justice Training
- [ ] DRUUMM YaYA Summits
- [ ] I have NEVER attended any youth conferences or events
- [ ] Other (please specify)

5. Contental experience

1. How many youth conferences and district and continental events have you attended?

- ( ) None
- ( ) One
- ( ) Two-Four
- ( ) Five-Ten
- ( ) More than Ten
- ( ) Other (please specify)

2. What has been your overall experience at youth conferences and district or continental events?

- ◯ Lots of fun, I have gone every chance I get
- ◯ Mostly good
- ◯ Some are good
- ◯ Just okay
- ◯ Liked it a little
- ◯ Didn't Like it at all
- ◯ Other (please specify)

3. Explain why you chose the answer you did in the previous question.

4. Which District or Continental youth event was MOST meaningful to you?

5. How was it meaningful to you?

6. Which District or Continental event was LEAST meaningful to you?

7. What was the reason you felt it was not meaningful?

6. Young Adult

The Unitarian Universalist Association defines Young Adults as ages 18-35.

1. Are you a young adult (age 18-35)?

- ◯ Yes
- ◯ No

7. Young Adults

Appendix D - Mosaic Project Youth and Young Adult Survey

1. Do you or have you ever attended a young adult group or campus ministry group?

- ◯ Yes
- ◯ No

8. YA Group Experience

1. How many young adults usually attend your young adult/campus ministry group?

2. How often do you attend?

- ◯ Every week or every meeting
- ◯ Couple times a month or most of the meetings
- ◯ Every few months or some of the meetings
- ◯ Couple times a year or occaisionally

Other (please specify)

3. What is/was your overall experience in your young adult/campus ministry group?

- ◯ Lots of fun, I go every chance I get
- ◯ Mostly good
- ◯ Just okay
- ◯ Liked it a little
- ◯ Didn't Like it at all

Comments about your experiences

4. Are there other young adults of color/Latina/o/Hispanic Descent in your young adult/campus ministry group?

- ◯ No, just me
- ◯ Yes, 2 or 3
- ◯ Yes, 4-6,
- ◯ Yes, 8-10
- ◯ Yes, more than 10

Comments

9. Young Adult Conferences

The following questions ask about your experiences at young adult and campus ministry conferences and other district and continental events such as DRUUMM YaYA Summits, and General Assembly. DRUUMM is Diverse Revolutionary UU Multicultural Ministries and is an organization for UUs of color and/or Latina/o and Hispanic descent.

1. Are you a member of the Church of the Younger Fellowship?

- ◯ Yes
- ◯ No

2. Which of the following district and continental events have you attended? (Check all that apply)

- ☐ Opus
- ☐ Concentric
- ☐ Campus Ministry Training
- ☐ District Young Adult/Campus Conference
- ☐ Young Adult/Campus programing at District Meetings
- ☐ Young Adult/Campus programing at General Assembly
- ☐ DRUUMM/DRUUMM YaYA programing at General Assembly
- ☐ DRUUMM YaYA Summit
- ☐ DRUUMM YaYA Steering Committee meetings
- ☐ DRUUMM Fall Conference
- ☐ Anti-Racism/Anti-Oppression/Multi-Cultural training
- ☐ None
- ☐ Other (please specify)

10. Young Adult Conference Experience

1. How many times have you attended district and continental programs and events listed in the previous question?

- ◯ One
- ◯ Two-Four
- ◯ Five-Ten
- ◯ More than Ten
- ◯ Other (please specify)

2. What was your overall experience at these events?

- ◯ Lots of fun, I have gone every chance I get
- ◯ Mostly good
- ◯ Some are good
- ◯ Just okay
- ◯ Liked it a little
- ◯ Didn't Like it at all
- ◯ Other (please specify)

3. Explain why you chose the answer you did in the previous question

4. Which district or continental young adult/campus ministry conference or event was MOST meaningful to you?

5. How was it meaningful to you?

6. Which event was LEAST meaningful to you?

7. What is the reason you feel it was not meaningful?

11. POC Community

Unitarian Universalist communities for People of Color and/or Latina/o and Hispanic and multiracial/multi-ethnic descent are often called People of Color or POC groups.

Appendix D - Mosaic Project Youth and Young Adult Survey

1. DRUUMM is Diverse Revolutionary UU Multicultural Ministries and is an organization for UUs of color and/or Latina/o and Hispanic descent. DRUUMM YaYA is the Youth and Young Adult organization.

Have you heard about DRUUMM or DRUUMM YaYA before?

- ◯ No
- ◯ Yes, and I have participated in events
- ◯ Yes, but I never hear about events
- ◯ Yes, and I hear about events but I have not participated
- ◯ Other (please specify)

2. Have you had the opportunity to be in community with other UUs of color and/or Latina/o and Hispanic descent?

- ◯ Yes
- ◯ No

If yes, when?

12. POC Experience

1. Where have you been in UU POC communites? (Check all that apply)

- ☐ In my congregation
- ☐ Local DRUUMM chapter
- ☐ In my district
- ☐ District DRUUMM chapter
- ☐ Identity based groups at conferences
- ☐ At General Assembly
- ☐ DRUUMM YaYA Summits and events
- ☐ Other (please specify)

2. What is/was your overall experience in UU POC communities?

- ◯ Lots of fun, I go every chance I get
- ◯ Mostly good
- ◯ Just okay
- ◯ Liked it a little
- ◯ Didn't Like it at all

Comments about your experiences

3. What is MOST meaning full about your experiences with UU POC groups?

4. What is LEAST meaningful about your experiences with UU POC communities?

13. Comments

1. Is there anything else you would like to tell us?

Search INSTITUTE

40 Developmental Assets® for Adolescents (ages 12-18)

Search Institute® has identified the following building blocks of healthy development—known as **Developmental Assets®**—that help young people grow up healthy, caring, and responsible.

HEALTHY COMMUNITIES HEALTHY YOUTH®

External Assets

Support

1. **Family support**—Family life provides high levels of love and support.
2. **Positive family communication**—Young person and her or his parent(s) communicate positively, and young person is willing to seek advice and counsel from parents.
3. **Other adult relationships**—Young person receives support from three or more nonparent adults.
4. **Caring neighborhood**—Young person experiences caring neighbors.
5. **Caring school climate**—School provides a caring, encouraging environment.
6. **Parent involvement in schooling**—Parent(s) are actively involved in helping young person succeed in school.

Empowerment

7. **Community values youth**—Young person perceives that adults in the community value youth.
8. **Youth as resources**—Young people are given useful roles in the community.
9. **Service to others**—Young person serves in the community one hour or more per week.
10. **Safety**—Young person feels safe at home, school, and in the neighborhood.

Boundaries & Expectations

11. **Family boundaries**—Family has clear rules and consequences and monitors the young person's whereabouts.
12. **School Boundaries**—School provides clear rules and consequences.
13. **Neighborhood boundaries**—Neighbors take responsibility for monitoring young people's behavior.
14. **Adult role models**—Parent(s) and other adults model positive, responsible behavior.
15. **Positive peer influence**—Young person's best friends model responsible behavior.
16. **High expectations**—Both parent(s) and teachers encourage the young person to do well.

Constructive Use of Time

17. **Creative activities**—Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.
18. **Youth programs**—Young person spends three or more hours per week in sports, clubs, or organizations at school and/or in the community.
19. **Religious community**—Young person spends one or more hours per week in activities in a religious institution.
20. **Time at home**—Young person is out with friends "with nothing special to do" two or fewer nights per week.

Internal Assets

Commitment to Learning

21. **Achievement Motivation**—Young person is motivated to do well in school.
22. **School Engagement**—Young person is actively engaged in learning.
23. **Homework**—Young person reports doing at least one hour of homework every school day.
24. **Bonding to school**—Young person cares about her or his school.
25. **Reading for Pleasure**—Young person reads for pleasure three or more hours per week.

Positive Values

26. **Caring**—Young person places high value on helping other people.
27. **Equality and social justice**—Young person places high value on promoting equality and reducing hunger and poverty.
28. **Integrity**—Young person acts on convictions and stands up for her or his beliefs.
29. **Honesty**—Young person "tells the truth even when it is not easy."
30. **Responsibility**—Young person accepts and takes personal responsibility.
31. **Restraint**—Young person believes it is important not to be sexually active or to use alcohol or other drugs.

Social Competencies

32. **Planning and decision making**—Young person knows how to plan ahead and make choices.
33. **Interpersonal Competence**—Young person has empathy, sensitivity, and friendship skills.
34. **Cultural Competence**—Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.
35. **Resistance skills**—Young person can resist negative peer pressure and dangerous situations.
36. **Peaceful conflict resolution**—Young person seeks to resolve conflict nonviolently.

Positive Identity

37. **Personal power**—Young person feels he or she has control over "things that happen to me."
38. **Self-esteem**—Young person reports having a high self-esteem.
39. **Sense of purpose**—Young person reports that "my life has a purpose."
40. **Positive view of personal future**—Young person is optimistic about her or his personal future.

This page may be reproduced for educational, noncommercial uses only. Copyright © 1997, 2006 by Search Institute, 615 First Avenue N.E., Suite 125, Minneapolis, MN 55413; 800-888-7828; www.search-institute.org. All Rights Reserved.
The following are registered trademarks of Search Institute: Search Institute®, Developmental Assets® and Healthy Communities • Healthy Youth®.

Mosaic Project Recommendations for Chrysalis and Other Trainings

Comments about Chrysalis training material in general:

1. All trainers should be trained in how to lead a multicultural group-
    a. *Creating space for self reflection* – Who am I and what do I bring to the table.
    b. *Creating space for and embracing a variety of perspectives* – Who else is at the table?
    c. *Reflecting on how these perspectives interact with each other*. – How do we sit at this table together in a way that honors and includes all these perspectives?
    d. *Grounding Multi Cultural communities in our principles/calling* – Why as UUs we should do this.
2. The training itself should use these Multi Cultural (MC) practices by design.
    a. The covenanting process is a prime space to use MC practices
    b. Discussing how these practices are different after using them.
    c. Using them in the processing sections
3. How to create a MC space should be included as a topic.
4. Include discussion of the purpose and benefit of ID groups. Provide experience with ID groups.
5. Include identity development as a topic: Include race and ethnicity, gender, sexual orientation, disabilities etc.
6. Include AR/AO/MC discussion early in training so that this perspective can inform later sessions.
7. Include privilege and power dynamics discussion

I have reviewed the training manual for the Advanced Advisor Training and here is how I applied these principles to it:

I make the following recommendations.

- Most importantly focus the materials on creating multi-cultural youth groups. This meets the needs of not only youth of color but also the needs of queer youth, disabled youth, different economic levels and a host of other identities and life situations that our youth face. The assumption should be made that EACH youth group is a multi-cultural group.

- In the introduction section on Advisor/Youth –Adult Issues, add a question about the demographics of the youth groups and/or district in terms of race, ethnicity, sexual orientation, disabilities, etc.

- Also add a question about the level of attention to creating multi-cultural youth groups.

- Have the identity privilege and oppression and power dynamics discussion early on in the training so that this learning can be applied to everything else. Reviewing it again at the end, maybe as a process check for how they played into the training to reinforce it's importance would be helpful as well. This is such a key area to cover.

- In the Philosophical overview- Include the fact that RE and youth ministry **IS** multi-cultural and becoming more so all the time. Stress the need to create youth ministry that honors that in order to meet the needs of all the youth. Recognize that often times what we currently do does not honor those needs.

- Six Components discussion – Include a time to look at how each component might be viewed with a Multi-Cultural lens.

- Models of Building Community- Add a third objective: Models for creating multi-cultural community.

- Is there a need to talk about how identities might impact pastoral care models?

- How about how identities might impact Circles of Support?

- In Advisor Cons, add ID groups to the schedule for two reasons, one to help Advisors experience them and their important function, and second to allow for advisors to have space to address identity issues they might have.
- Pastoral Care Role Play - Add an issue that is multi-cultural in nature.
- Group Dynamics - Do discuss Identity Groups or caucusing even if no youth is present. Split group by some other way, gender for example.
- Adolescent development - Add section on identity development. Include racial, ethnic, gender, sexual orientation etc.

Creating Multicultural Community
An activity created for LREDA Fall Con 2008
By Laura Spencer

Any community is by its very nature a multicultural community. Every person is a distinct individual with individual needs and gifts. As we increase the diversity of a group, age, gender, sexual orientation, race, ethnicity, ability status, economic status, etc., we increase the complexity of the group. To create a culture of the community that welcomes and affirms the breadth of this cultural diversity is the goal of creating a Multicultural Community.

The following activity is a way to explore the groups you work in and to help create an environment that is multicultural. This can be done as a teaching exercise with a group as an example of how to create multicultural community or can be done with an existing or newly forming group or committee as a way of helping it become a multicultural community.

Who are you?

- Spend a few minutes (5-10) to allow each person to reflect on who they are as individuals. Share the following instructions:
    - Start by writing your name in the center of the paper and draw a circle around it.
    - Then Begin creating spokes and off shoots and sub off shoots listing what describes who you are.
    - Then when the inspiration comes begin creating some sort of representation of who you are,
        - It could be a drawing or sketch,
        - It could be a written words
        - It could be musical notes
        - It could even be movement.
    - Strive to capture the essence of who you are.
        - What is your fundamental nature?
        - What is your outlook on life?
        - What are your natural talents and gifts?
        - How do you usually interact with others?
        - What are your dreams?
        - What are your needs from others?
        - What are your identities, gender, race, orientation, abilities status, etc.?
        - What experiences from your life shape your outlook?
        - What stage in life are you in? (active parenting, senior, student, etc.)
    - If this is an new or existing group consider:
        - What is your role in this group?
        - Why are you a part of this group?
    - You can play meditative music during this process or do it in silence. I like "Tell me Your Name" By Carolyn McDade from the CD We Are The Land We Sing 1999

Who are we?

- In a group of 4, (or the whole group if this is a committee or team), take turns sharing your representations. Introduce this self to the others in your group. As you listen to others pay attention to ways that your fundamental nature is supported by or is challenged by the natures of others. Note these down.
- Share with each other your observations about how your identities support or challenge each other.

Creating Sacred Community

- Spend a few minutes to discuss and jot down on the Multi-Cultural Community Sheet (see handout page) what it is that the four of you (or your group or committee) need to be able to create sacred community.
- Each small circle represents one member of the community. Add more circles if needed. The large circle is the Sacred Community you are striving to create.
- For a larger group you might use chart paper or white board instead of the handout.
- Sacred Community is one where each person is able to participate fully and to bring their full selves into the community. It embodies and lives out our UU principles.
    - What is it you each need from others in the group (For example if you are shy what do you need to able to feel comfortable to share, If you have a hearing loss what do you need?)
    - What it is that you might need to give or give up in order to make room for others to be able to be in community. (If you are usually talkative how can you make space for the shy ones. As a speaker how can you be sure everyone can hear you?)
    - What way will decisions be made that insures all of you are included and represented?
    - It is important that everyone be willing to risk asking for what they need.
    - Keep in mind the ways your identities may have historically and systematically given you and advantage over others in the group and how you might need to give back some of that advantage.
    - Keep in mind ways you may have been marginalized and what you need from others to be able to be fully yourself in the group.
    - For existing or forming groups how do you need to structure your future meetings to fit all needs? (For example: time and place of meetings.)

Sharing the Learning

- If you have divided into small groups allow time for small groups to share with whole group their group's sacred community either verbally or by posting your worksheets on the wall.

Taking it further

- As an additional activity you might try creating your own seven principles that relates to your group. Take each principle and apply it to your group. For example:

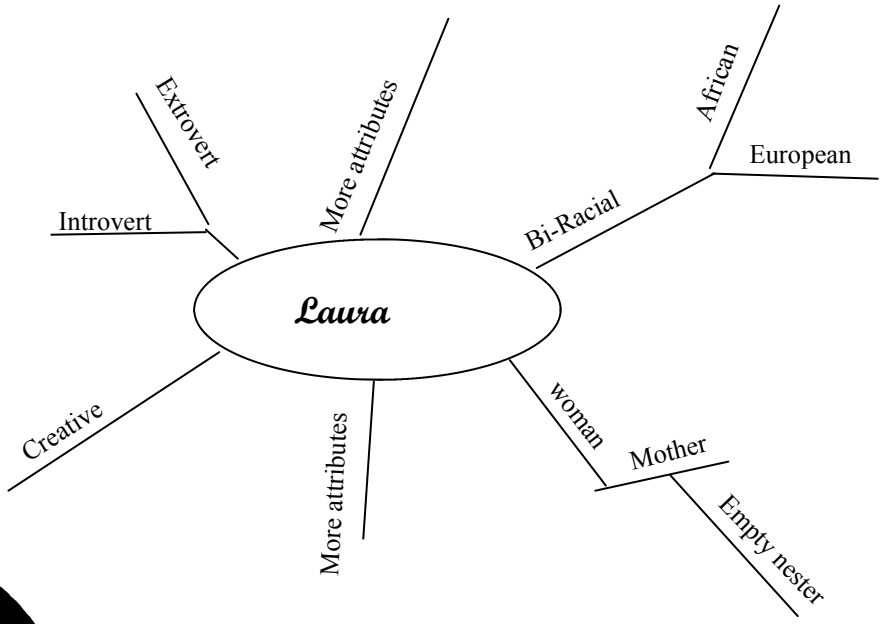
    - The inherent worth and dignity of every person; *Each member of this group is important.*
    - Justice, equity and compassion in human relations; *We will operate in a way that allows all to participate fully.*
    - Acceptance of one another and encouragement to spiritual growth in our congregations; *We recognize that we all bring unique perspective and strive to make space for differences.*
    - A free and responsible search for truth and meaning; *We will keep our hearts and minds and ears open to learning about each other, our unique community here and how to best do our work.*
    - The right of conscience and the use of the democratic process within our congregations and in society at large; *We will use decision making processes that allow all members needs to be accounted for.*
    - The goal of world community with peace, liberty, and justice for all; *We will strive to take what we have learned about sacred community out into the wider community in which we live and work.*
    - Respect for the interdependent web of all existence of which we are a part. *We will recognize the impact of systemized privilege and oppression has on our community and we will strive to create a more equitable system for our work.*

Tell Me Your Name, The One You Call Yourself.

It cant be given, only claimed. It cant be stolen or bartered away.

Carolyn McDade, from We Are the Land We Sing 1999

Example

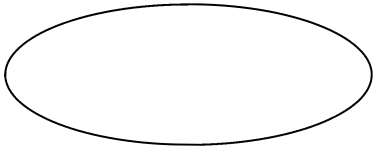


I am a Ying/Yang kind of person I have many characteristics that are opposite of each other. Both sides need to be accounted for and need to be nurtured. I am a introvert that loves interacting with people. I am task oriented but get distracted. …...…… more description …….

Tell Me Your Name, The One You Call Yourself.

It cant be given, only claimed. It cant be stolen or bartered away.

Carolyn McDade, from We Are the Land We Sing 1999



Multi-Cultural Community

Points of Entry into UU Anti-oppression Ministries

Please see **www.uua.org** for more information

In 2005 the UUA added **JUUST Change Anti-Oppression Consultancy** to our repertoire, and began to link oppressions so we can reach out to congregations and offer to work with them to identify their next steps, to support them in expanding their capacity to engage the work of justice that is rooted in Unitarian Universalist identity, theology, and values.

JUUST Change Consultants help congregations increase effectiveness in anti-oppression and social justice work by

- meeting congregations where they are,
- supporting a developmental process to build leadership,
- strengthening capacity, and
- applying anti-oppression knowledge and principals to transform congregations

For more information contact:

Diane Martin at 617-948-6461 or dmartin@uua.org

The **JUUST Change Consultancy** is tailored to fit and able to meet congregations where they are, and that encompass a broader range of voices and experiences. Engagement in this work will require that we as Unitarian Universalists, to paraphrase *Soul Work: Anti-Racist Theologies in Dialogue*, "deepen our discourse, and in light of new information, reconsider how we live out our Unitarian Universalist principles." The consultancy work will be grounded in institutional/power analysis of racism, ableism, heterosexism/homophobia, gender oppression, and classism; the intersection of oppressions; and wisdom about congregational change/transformation.

Beyond Categorical Thinking is designed to promote inclusive thinking and help prevent unfair discrimination in the search process for a new minister. This program includes a Sunday morning service with BCT workshop facilitators followed by a three hour workshop. Workshop participants will (1) consider the hopes, expectations, and concerns they have for a new minister, (2) learn more about the ministerial search process, and (3) explore how thinking categorically about people sometimes interferes with choosing the best candidate.

The **Social Justice Empowerment** workshop is for members of a congregation to assess the quality of their social justice program, providing the opportunity for in-depth conversation to consider what they are doing to create a more just and caring world. Participants develop a deeper understanding of what makes an effective social justice program and reflect upon what they can do as a religious community to put their faith into practice.

"Creating A Jubilee World" Workshop (Jubilee 1) and the Jubilee Two Training are lead by experienced anti-racism trainers and are designed to help Unitarian Universalist congregations dismantle racism by allowing participants to examine both personal and institutional racism, and by empowering them to develop a realistic plan that can move their congregations forward in working for racial justice. The Jubilee Two focuses on institutional racism, an accurate diagnosis of racism, and using terms that have clearly understood meanings in a process we call developing a common analysis. Support is provided to **Journey Toward Wholeness Transformation Teams** as well.

The **Welcoming Congregation Program** is a completely volunteer program for congregations that see a need to become more inclusive towards bisexual, gay, lesbian, and/or transgender people. It consists of a series of workshops developed by the UUA with the goal to reduce prejudice by increasing understanding and acceptance among people of different sexual orientations and gender identities. Official UUA recognition as a Welcoming Congregation allows us to open our church as safe space for bisexual, gay, lesbian, and transgender persons; to take positions on oppression in our larger communities; and to accomplish outreach.

Identity-Based Programming and Advocacy through the office of **Identity-Based Ministries** seeks to make Unitarian Universalism a welcoming, inclusive, empowering, and just faith for UUs who identify as bisexual, gay, lesbian, and/or transgender; economically oppressed; Latina/Latino and Hispanic; multiracial families; people of color; and people with disabilities. Ministries focus on advocacy, education, and support related to policies, practices, and programs that support leadership development, community building, and organizing among constituents identified above.

GROUNDWORK is the Anti-Racism training and organizing program of Unitarian Universalist youth and young adults. GROUNDWORK trainers facilitate dialogue, education and organizing in congregations, schools and community groups, and are available to lead workshops, trainings and conferences. Using the lens of anti-racism, GROUNDWORK, holds the goals to educate ourselves, organize, create transformation, develop leadership, learn to better live out our UU principles, and prioritize spiritual reflection and development of participants. **Young Adult and Campus Ministry, Youth Office** and **Lifespan Faith Development** (including youth programming) offer several options in addition to GROUNDWORK for anti-racism work.