

# Leading UU Culture Change Module

Hybrid/Online  
**LEADER GUIDE**



UNITARIAN  
UNIVERSALIST  
ASSOCIATION

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# **Introduction**

## **Rationale**

The original Multicultural Religious Education Renaissance Module laid the groundwork and identified a particular approach to religious education in a pluralist and religiously liberal context – Multicultural Religious Education. The Multicultural Religious Education strategy seeks to build religious communities of diversity and inclusion.

Unitarian Universalists seek, in our Principles, “to affirm and promote the inherent worth and dignity of every person” and “respect for the interdependent web of all existence of which we are a part.” These Principles are religiously pluralist in nature. They have moved our Association to consider its calling to be inclusive along a wide range of personal and group identities which require discussion and are beyond the scope of the original Renaissance Module material.

In addition, the UUA has shifted, most clearly since 2017, to engage in conversations about diversity and inclusion which seeks to challenge the fundamental nature of the culture of our Association. Unitarian Universalism was born in a United States built on a White Supremacy Culture paradigm. Such a culture cannot be fully welcoming of Black, Indigenous, Persons of Color, Differently Abled, and/or LGBTQIA people.

Religious Education programs continue to be primary places of diversity in UU congregational life. Religious Educators often lead the way in diversity, inclusion and equity practices – and need continuing support to do so. This Renaissance module supports their efforts and affirms their central role in positive culture change in our Association.

## **Prerequisites for participation in this module**

The registration process for this module requires participants to indicate understanding of racism as a systemic problem in our society. Participants will be asked to name prior trainings, readings, webinars, life experience or other educational experiences that inform their perspective. Participants who cannot satisfactorily answer these questions in the registration form will be asked to complete study on systemic racism before re-registering for this module.

## Module Goals

- Invite participants to imagine a Unitarian Universalism that does not yet exist, where all people are welcome to bring their whole selves to our pluralist faith;
- Provide a space, resources, and materials for holding conversations about dismantling white supremacy culture in Unitarian Universalism;
- Lift up the needs of children, youth, and adults of color and their families and identify supports that should be part of a changed culture;
- Engage participants in examining power, both formal and informal, in their professional setting;
- Invite participants to identify their points of influence and learn how to effectively use power to create culture change;
- Consider leadership structures and configurations in Unitarian Universalist congregations and identify ways to work collaboratively with other leaders in creating culture change within a variety of different structures and contexts; and
- Affirm and support religious educators in their central role in bringing about positive culture change in congregations and in the UUA.

## Leader Preparation

- Be thoroughly familiar with the content and process of this Leader's Guide.
- Ask the Professional Development Programs Manager to add you to the course on the UU Institute (UII).
- Review the PowerPoint slides.
- Review all pre-work materials and complete activities yourself before asking participants to do so.
- Locate the link for the Shared Folder for your group from the Professional Development Programs Manager (also included in the UII Zoom & Shared Folder Information topic).
- Create a short welcome video for your group and upload to the shared folder.
- Email a welcoming letter to participants:
  - Include instructions for uploading an introduction video to the shared folder.

- Include the list of required pre-work for each session and the link to the UU Institute course.
- Point out that there will be an extra week between sessions 2 and 3 so that they can have important conversations with other members of the staff in their congregation or organization.
- UUA staff will add participants to the course on the UU Institute.
- Do what you need to do to feel comfortable in your role as a leader committed to delivering an intensive program, in a limited time, with attention to relationship and creativity among all participants.

## Online/Hybrid Module

This module utilizes many elements of a “flipped classroom” model with participants first learning some material on their own (through readings, reflection questions and videos) and then exploring and deepening their outside learning through activities and discussion during our online meetings. Therefore, **emphasize to participants that they are required do readings, watch videos, or do creative activities as specified in the pre-work for each session.** In lieu of the usual Renaissance pattern of having a written forum, this module requires participants to engage in 45 minutes of conversation after each session to allow for processing of information and application of learnings to their own context.

## Requirements

Leading Unitarian Universalist Culture Change is an online learning experience comprised of five three-hour workshops with readings and other assignments for each session. Credit will be offered for full participation in the module. Full participation includes:

- Online attendance at five two-hour sessions, including active participation in break-out groups;
- Reading, reflection, and other preparation for sessions, which will require one to two hours per session;
- Attendance at the 45 minutes reflection and application conversation immediately after each session; and

- Submission of final evaluation within a week of ending the module.

## Technical Considerations

- The preferred webinar platform is [Zoom](#), which you can download.
- In order to access module materials, participants must have or [create a UU Institute profile](#) name on [UUInstitute.org](#). If learners have already participated in a UU Institute Training, they should use the profile name they have already created.

## List of Participant and Leader Pre-work

### BEFORE SESSION 1 (1- 1.5 hours)

#### Read, Reflect, and Respond

- 1.1 [There is no such thing as a “safe space”](#)
- 1.2 Four Agreements for Courageous Conversation
- 1.3 Identity-based Reflection Groups and note responses and questions
- 1.4 “The Religious Educator of Color” from *Centering: Navigating Race, Authenticity, and Power in Ministry*
  - Mark (using pen/pencil, sticky notes, or marking function in e-reader) places in the essay, “The Religious Educator of Color” that point to needed cultural change
- 1.5 Print or save and fill in the [Cummins Identity Map Worksheet](#)

#### Watch and Respond

- 1.6 Two Types of Covenanting ([YouTube, 2:32](#)) and note reflections, responses, and questions

#### Imagine and Create

- 1.7 Create a 2-3 minute video to introduce yourself using your preferred technology. Upload your videos to the shared Google Drive folder for the module and view others’ videos before the first session. Prompts for the video:
  - Name, location, and pronouns
  - Something about your professional position or the pathway that has led to you being at this module
  - Three important things about the congregation or organization you serve
  - Three things you’d like to share about yourself
- 1.8 Read these words from Rev. Natalie Fenimore, published in the book, *Centering: Navigating Race, Authenticity, and Power in Ministry*:

*Shirley Chisholm was asked why she, a Black woman, was running for president: "You don't have a chance. Why are you doing that?" and she said, "Because I am in love with the America that does not yet exist," and that's how Unitarian Universalism is also. I'm in love with the Unitarian Universalism that does not yet exist. But I have to hold both the love for that thing and the love for the reality. It does not yet exist. It will probably not in my lifetime. I don't think it will in that of my children, but I can't deny my love for it. You know, wanting to be there in that struggle. That's why I'm fighting.*

Imagine the Unitarian Universalism that does not yet exist and to use the process of collage-making to engage in a different way, not using words. Leave your work unfinished, allowing space for additions and changes as the module unfolds.

Choices:

- Choose images and other materials to create a 3-dimensional collage that evokes the spirit of the Unitarian Universalism that does not yet exist. A shoebox works well as a base. Sources of images include magazines, catalogues, greeting cards, or calendars. Use your own artistic sense to cut and arrange the pieces before gluing them down, paying attention to all surfaces of your piece.
- Create a collage on line using software or a program of your choice. You might use photos of your own or find suitable images through free online image sites, such as pixabay.com or morguefile.com
- Create a musical collage or a playlist using software or a program of your choice.

## BEFORE SESSION 2 (1 hour)

### Read, Reflect, and Respond

- 2.2 What is Privilege?
- After reading 2.2 What is Privilege?, refer to 1.5 Identity Map to make notes about where you do and do not have privilege
- 2.3 Anti-Blackness and White Supremacy

### Watch and Respond

- 2.4 Oppressions and Linked Oppressions ([YouTube, 3:26](#)) and note reflections, responses, and questions
- 2.5 [How Anti-Racism Is a Treatment for the Cancer of Racism \(video presentation\)](#), by Ibram X. Kendi and Robin DiAngelo. (PBS, 9:06) and note reflections, responses, and questions
- 2.6 Introduction to Kinds of Power ([YouTube, 3:37](#)) and review text

### Engage

- 2.7 Journaling Questions on Power

#### Imagine and Create

- 2.8 Continue Imagine Unitarian Universalism creative project

#### BEFORE SESSION 3 (2 hours)

##### Read and Reflect

- 3.1 Using the links in the topic Unitarian Universalist Professional Organizations, explore the mission statements and codes of professional practice for different UU program professionals
- 3.2 [Report of the Shared Ministry Task Force.](#)
- Review 2.6 Journaling Questions on Power

##### Engage

- 3.4 Talk with each person on your staff team and make notes: How do they describe what they do? Together, talk about how the work you do touches or interacts with the work they do.

##### Imagine and Create

- 3.5 Continue Imagine Unitarian Universalism creative project
- 3.5 Use clay, pipe cleaners, or a drawing to create one representation or visual metaphor for the way their relationship is now with their supervisor, and another for their hopes for how it could be. Note: if you are head of staff, create a representation of your relationship with the governing board, as it is now and your hopes for how it could be.

#### BEFORE SESSION 4 (1.5 hours)

##### Read or Listen

- 4.1 *Widening the Circle of Concern: Report of the Commission on Institutional Change* in their entirety: [Religious Professionals](#); [Educating for Risk-Taking](#); [Innovations and Risk-Taking.](#) and “Centering Theology: A Conversation about Faith, Race, and Liberation, Part 1” by Sofia Betancourt and Centering Theology: A Conversation about Faith, Race, and Liberation, Part 4,” by Elías Ortega, both found in the [Theology](#) chapter of *Widening the Circle of Concern*.
- 4.2 “[Centering the Marginalized: symphony and triptych](#)” (blog post) by CB Beal
- 4.3 The Problem-Saturated Story

##### Watch

- 4.4 Narrative Theology and Frances Ellen Watkins Harper Story ([YouTube, 5:33](#))

#### Find Out

- 4.5 Find out about the “Black Empowerment Controversy,” if you do not already know this information. Sources include:
  - [Wilderness Journey, video \(1:16:01\)](#)
  - [Revisiting the Empowerment Controversy](#), book by Mark D. Morrison-Reed (2018, Skinner House Books)
  - [“Responding to Calls for Black Empowerment,”](#) Workshop 12 of Resistance and Transformation, a Tapestry of Faith adult curriculum by Colin Bossen and Julia Hamilton
  - “Love Calls Us On,” sermon by William Sinkford at the [2016 Service of the Living Tradition](#) (Vimeo, reading and sermon begin at 1:26:30; total service length is 2:21:01)

#### Try Something Out

- 4.6 Try using your influence with this hypothetical activity. Choose one:
  - write a ministerial internship reference
  - write a performance evaluation for a youth advisor or other program staff person
  - write a plan to support a staff member/minister of color you supervise (acknowledging that there may be particular pressures and challenges for Black, Indigenous and Person of Color religious professionals)

This will not be a finished product; spend no more than 20 minutes on this activity. Focus on the points you want to make rather than on elegance of language. Do not draft something to be given for an actual person you are working with, although you may have a “composite” person in mind that has some characteristics of a real person(s). Ask yourself: How will this reference, evaluation, or support plan strengthen the person’s skills and presence as a religious professional?

*Note to Leaders: During this session, you will need to decide who will work together for the final presentation. Take care with this, because the hope is that the group will choose to continue after the module as an accountability/support group for this work. If a congregation or organization has sent a team, that is a natural group. Otherwise, group people whose congregations or organizations seem to have some similarities, consulting with individual group members as needed and appropriate. One strategy is to ask group members to name people they would like to work with, or to leave the choice to you, the leader. If you do invite requests, ask that participants request three people and tell them that at least one of the three will be in their working group.*

BEFORE SESSION 5 (1 hour, 45 minutes)

#### Engage

- Follow instructions for individual and small group work in 5.1 Instructions for Small Group Presentations
- With your group, decide if you will become an ongoing accountability group to support and encourage one another in carrying forward actions to change the narrative and help create culture change. Review 5.2 Accountability Group Suggested Questions / Actions / Procedures for suggestions on what such a group might do.

## **List of Questions for Post-Session Discussions**

### **SESSION 1**

1. How do you respond the covenanting process we used, which may be different from what you have experienced in the past?
2. How does the imaging exercise help shift your understanding of the work? Is it helpful or useful for you in enabling yourself to be a change leader?

### **SESSION 2**

1. How does power impact your relationship with your colleagues and co-workers, whether or not one of them is your supervisor?
2. What power, formal and informal, do they hold, particularly in areas which touch on your area(s) of responsibility?
3. What metaphor or image would you use to describe your relationship with your supervisor [or with the Board, if you are head of staff]? With your staff colleague(s)?

### **SESSION 3**

1. How do you understand your agency and exercise power appropriately in a congregational setting in a way that does not damage you?
2. How does understanding power help you move toward a vision of shared ministry?

## SESSION 4

1. What problem-saturated story in their faith community is getting in the way of culture change, and how might you begin to shift the narrative?
2. What practices might you follow in your area of responsibility to center the voices of those who have been marginalized? What will be your first action in this regard?

### List of Resources

- 1.1 There is no such thing as a “safe space”, by Beth Strano
- 1.2 Four Agreements of Courageous Conversations about Race
- 1.3 Identity-Based Reflection Groups
- 1.4 “The Religious Educator of Color” from *Centering: Navigating Race, Authenticity, and Power in Ministry*
- 1.5 [Cummings Identity Map Worksheet](#)
- 1.6 Two Types of Covenant ([YouTube, 2:32](#))
- 2.1 Always Calling
- 2.2 What is Privilege?
- 2.3 Anti-Blackness and White Supremacy
- 2.4 Oppressions and Linked Oppressions ([YouTube, 3:26](#))
- 2.5 [How Anti-Racism Is a Treatment for the Cancer of Racism](#), by Ibram X. Kendi and Robin DiAngelo. (PBS, 9:06)
- 2.6 Introduction to Kinds of Power ([YouTube, 3:37](#))
- 2.7 Journaling Questions on Power
- 2.8 Imagine and Create
- 2.9 Taraxacum
- 3.1 Unitarian Universalist Professional Organizations
- 3.2 Report of the Shared Ministry Task Force (excerpt)
- 3.3 Engage: Cross-Staff Conversations

### 3.4 Imagine and Create

4.1 *Widening the Circle of Concern: Report of the Commission on Institutional Change* in their entirety: [Religious Professionals](#); [Educating for Risk-Taking](#); [Innovations and Risk-Taking](#). and “Centering Theology: A Conversation about Faith, Race, and Liberation, Part 1” by Sofia Betancourt and Centering Theology: A Conversation about Faith, Race, and Liberation, Part 4,” by Elías Ortega, both found in the [Theology](#) chapter of *Widening the Circle of Concern*.

4.2 “[Centering the Marginalized: symphony and triptych](#)” (blog post) by CB Beal

4.3 The Problem-Saturated Story

4.4 Narrative Theology and Frances Ellen Watkins Harper Story ([YouTube, 5:33](#))

4.5 Find out about the “Black Empowerment Controversy,” if you do not already know this information. Sources include:

- [Wilderness Journey \(YouTube, 1:16:01\)](#)
- [Revisiting the Empowerment Controversy](#), book by Mark D. Morrison-Reed (2018, Skinner House Books)
- “[Responding to Calls for Black Empowerment](#),” Workshop 12 of Resistance and Transformation, a Tapestry of Faith adult curriculum by Colin Bossen and Julia Hamilton
- “Love Calls Us On,” sermon by William Sinkford at the [2016 Service of the Living Tradition](#) (Vimeo, reading and sermon begin at 1:26:30; total service length is 2:21:01)

4.6 Using Your Influence

5.1 Instructions for Small Group Presentations

5.2 Accountability Group Suggested Questions / Actions / Procedures

## List of Slides

### SESSION 1

Slide 1: Suggested Agreements for Behavioral Covenant

Slide 2: Religious Educator and Social Location Questions

Slide 3: Discussion Questions for Session 1

### SESSION 2

Slide 4: Always Calling (optional)

Slide 5: Kinds of Power

Slide 6: Journaling Questions on Power

Slide 7: Discussion Questions for Session 2

### SESSION 3

Slide 8: Discussion Questions for Session 3

### SESSION 4

Slide 9: Discussion Questions for Session 4

### SESSION 5

Slide 10: [Blank for leaders to create a slide for timing of presentations]

# SESSION ONE

## PARTICIPANT WORK BEFORE THE SESSION (1- 1.5 hours)

### Read, Reflect, and Respond

- 1.1 There is no such thing as a “safe space” [pending willingness of the author, Beth Strano, to give permission]
- 1.2 Four Agreements for Courageous Conversation
- 1.3 Identity-based Reflection Groups and note responses and questions
- 1.4 “The Religious Educator of Color” from *Centering: Navigating Race, Authenticity, and Power in Ministry*
  - Mark (using pen/pencil, sticky notes, or marking function in e-reader) places in the essay, “The Religious Educator of Color” that point to needed cultural change
- 1.5 Print or save and fill in the [Cummings Identity Map Worksheet](#)

### Watch and Respond

- 1.6 Video presentation, Two Types of Covenant and note reflections, responses, and questions

### Imagine and Create

- 1.7 Create a 2-3 minute video to introduce yourself using your preferred technology. Upload your videos to the shared Google Drive folder for the module and view others’ videos before the first session. Prompts for the video:
  - Name, location, and pronouns
  - Something about your professional position or the pathway that has led to you being at this module
  - Three important things about the congregation or organization you serve
  - Three things you’d like to share about yourself
- 1.8 Read these words from Rev. Natalie Fenimore, published in the book, *Centering: Navigating Race, Authenticity, and Power in Ministry*:

*Shirley Chisholm was asked why she, a Black woman, was running for president: “You don’t have a chance. Why are you doing that?” and she said, “Because I am in love with the America that does not yet exist,” and that’s how Unitarian Universalism is also. I’m in love with the Unitarian Universalism that does not yet exist. But I have to hold both the love for that thing and the love for the reality. It does not yet exist. It will probably not in my lifetime. I don’t think it will in that of my children, but I can’t deny my love for it. You know, wanting to be there in that struggle. That’s why I’m fighting.*

Imagine the Unitarian Universalism that does not yet exist and to use the process of collage-making to engage in a different way, not using words. Leave your work unfinished, allowing space for additions and changes as the module unfolds.

Choices:

- Choose images and other materials to create a 3-dimensional collage that evokes the spirit of the Unitarian Universalism that does not yet exist. A shoebox works well as a base. Sources of images include magazines, catalogues, greeting cards, or calendars. Use your own artistic sense to cut and arrange the pieces before gluing them down, paying attention to all surfaces of your piece.
- Create a collage on line using software or a program of your choice. You might use photos of your own or find suitable images through free online image sites, such as [pixabay.com](http://pixabay.com) or [morguefile.com](http://morguefile.com)
- Create a musical collage or a playlist using software or a program of your choice.

## LEADER GUIDE

### **Activity 1: Welcome and Introductions (10 minutes)**

Greet participants as they join the gathering or zoom meeting. As appropriate, give a short tour of the features of the chosen platform, such as how to mute or unmute, location of chat box, etc. Leaders should introduce themselves, and invite each participant to introduce themselves with name, location, and pronouns (if they choose to share). Remind them to find time to watch introduction videos of other participants, if they haven't already done so.

### **Activity 2: Opening Words and Chalice Lighting (5 Minutes)**

#### **Materials**

- Chalice and candle or battery-operated candle
- Optional: Small bell or chime

## **Description**

Share “On the Brink,” by Leslie Takahashi from “Voices from the Margins,” edited by Jacqui James and Mark D. Morrison-Reed:

*All that we have ever loved and all that we have ever been stands with us on the brink of all that we aspire to create: a deeper peace, a larger love, a more embracing hope, a greater generosity of spirit, a deeper joy in this life we share.*

Invite participants to light a chalice or candle in the gathering or in their own space or use the [WorshipWeb app](#) on their phone. You may invite a moment of silence, reflection or prayer. You may choose to have a musical reflection. Explain that in future sessions, participants will volunteer to offer opening and closing words.

## **Activity 2: Becoming a Covenanted Community (25 Minutes)**

### **Materials**

- For covenant making online consider using Zoom Whiteboard, screenshot or screen sharing. Prepare and practice with your preferred online tool.

### **Description**

Lead a discussion on covenanting referring to 1.1 (There is No Such Thing as “Safe Space”) and 1.2 (Four Agreements of Courageous Conversations about Race), and to 1.6 (the video Two Types of Covenant). Invite questions, reflections, and responses from the materials. Allow 5 minutes for this part of the activity.

Then, invite participants to create a covenant for how they will be together in this group.

Explain that this covenant will be developed in two ways.

First, develop a behavioral covenant, which focuses on actions which promote order and comfort. When developing a behavioral covenant, suggest these agreements [Slide] and invite participants to suggest others. Tell them that you will add any additions to the slide for next time.

1. Arrive on time to module sessions. If online, test equipment and gather materials before the appointed gathering time.
2. Read materials in advance of the session. Take notes that will be helpful to you in the discussion.
3. Between sessions, reflect in writing on what you learning, using whatever form of journaling works best for you.
4. Be aware of taking space and making space – be aware of your participation in discussion and make every effort to share the floor. If you are someone who generally doesn't speak often, make an effort to take part in the conversation. If you are someone who generally speaks a great deal, hold back to make room for others.

Spend about 5 minutes for this part of the activity.

Then say:

While our covenants are often about what we are to do or not do – covenants are also a way to create a community of “we.” Creation of community means creation of “brave space,” not “safe space.”

Use these questions to form a covenant of community-making. Use a Zoom Whiteboard or other appropriate technology for this second type of covenant.

1. What are our intentions together?
2. What do we need from one another to be successful in this time of learning?
3. What do we have to offer to one another to be successful in this time of learning?
4. In what ways might we be a mutual aid group?

Use/review 1.1 (Brave Spaces) and 1.2 (Community Agreements) as appropriate, as you lead the discussion that results in a covenant about your community of “we.” Spend about 15 minutes on this part of the activity.

### **Activity 3: Getting Acquainted – Hopes, Fears, and Expectations - Opportunity for Identity Caucus (25 Minutes)**

#### **Materials**

- Chime/Bell

#### **Preparation**

- Review 1.3 Identity-based Reflection Groups and prepare to respond to any questions
- Consider your group and formulate a proposal for identity-based reflection groups, if appropriate. Be prepared to adapt your original proposal at the request of module participants.

#### **Description**

In this activity, participants have an opportunity to get more deeply acquainted, beyond introductions.

Divide participants to divide into groups of 3. If your group number does not divide evenly into threes, use a pair or two rather than 4-person groups. Depending on the diversity of the group, present the opportunity for identity-based caucusing. If you choose to present this opportunity, refer to the document “Identity-Based Reflection Groups” and summarize its contents. Suggest 2-3 identity-based groups that might work for your group, depending on participant numbers. Be open to suggestions and adaptations of your proposal.

Tell participants that small groups will have 10 minutes total. Say that each individual will have 3 minutes to share their hopes and fears and expectations for learning/sharing/growing during the module. They may also choose to write down their hopes, fears, and expectations so they can review them at a later date. Ask the group to keep track of time and to make sure that each individual has an opportunity to share. Ring a chime or send an electronic message when there are 3 minutes left.

Bring the whole group back together to share their thoughts about the experience of naming hopes, fears and expectations, allowing 5 minutes for this conversation.

Then, draw attention to the Identity-Based Reflection Groups summary, whether or not you have offered the opportunity for identity-based reflection groups. Invite participants to read the text and the resources at the included links so that they are prepared to offer identity-based reflection group opportunities in their own contexts.

## **BREAK (5 min)**

Note: 65 minutes elapsed before break, 50 minutes remain after break

## **Activity 4: Making the Unconscious Conscious (20 Minutes)**

## Description

Invite participants to turn their attention to the Fenimore/Hauser essay and Betancourt response in *Centering*. Say, “This essay and response were written about UU religious professionals of color and center their experiences and challenges. There are important questions and practical recommendations that point to the culture change needed in Unitarian Universalist religious education.”

Write three headings on Zoom Whiteboard or a similar program:

1. Role and Perception of Religious Professional
2. Needs of Children, Youth, and Adults of Color (and their Parents/Families).
3. Needs of White Parents of Children of Color.

Ask participants to name some of what they highlighted or marked in the text, popcorn-style, naming the column in which each item belongs. Add their reflections to the columns. After about 10 minutes, bring this part of the activity to a close.

Then, invite participants into a discussion, asking:

- How might it transform congregational life if the experiences, perspectives, spiritual needs, and faith formation of UUs of color were *fully* considered, incorporated, and celebrated?

## Activity 5: Religious Educator and Social Location (25 Minutes)

### Preparation

- Write on electronic whiteboard or prepare slide:

- Which of these identities are helpful to you as a religious educator? Under what circumstances?
- Which identities give you unearned power or privilege?
- Which identities make it more difficult for you as a Unitarian Universalist religious educator?

## **DESCRIPTION**

Invite participants to turn their attention to the identity map they have filled in. Invite them to consider how each of those identities plays a part in how they currently navigate their role in their congregation. Ask them to mentally set aside the marginalization that sometimes comes with being a religious educator, working with children, youth, and families, and focus for the moment only on personal identities. Call attention to the questions you have posted. Divide participants into groups of 3. [If your group number does not divide evenly into threes, use a pair or two rather than 4-person groups.] Explain that each person will speak while the others listen without comment. Allow 8 minutes for this activity, using the bell or chime every 2.5 minutes to ask groups to change speaker.

Then, bring the group back together. Ask: “Why is it important to bring to consciousness all of the identities we carry and claim? How might this awareness help in leading culture change in congregations?”

Note to facilitators: Participants may become stuck in naming identities that make life difficult for them, while giving less attention to identities where they are centered or privileged. It is important for participants to gain insights about marginalization in a broader sense. Don't allow this activity to be diverted into a comparison of who is treated worse, or allow participants to

focus exclusively on naming the difficulties that come with holding a marginalized identity. Keep the focus on naming which identities are marginalized and which are centered.

### **Closing (5 min)**

Close this session of the module with “We Shall Be Known,” by MaMuse and inviting participants to sing or hum along. There are various renditions of the song; here is [a rendition](#) by the Thrive Choir covering MaMuse.

### **Reflection Questions for Follow-on Discussion:**

3. How do you respond to the covenanting process we used, which may be different from what you have experienced in the past?
4. How does the imaging exercise help shift your understanding of the work? Is it helpful or useful for you in enabling yourself to be a change leader?

# **SESSION TWO**

PARTICIPANT WORK BEFORE THE SESSION (1 hour)

Read, Reflect, and Respond

- 2.2 What is Privilege?
- After reading 2.2 What is Privilege?, refer to 1.5 Identity Map to make notes about where you do and do not have privilege
- 2.3 Anti-Blackness and White Supremacy

Watch and Respond

- 2.4 Oppressions and Linked Oppressions ([YouTube, 3:26](#)) and note reflections, responses, and questions
- 2.5 [How Anti-Racism Is a Treatment for the Cancer of Racism](#), by Ibram X. Kendi and Robin DiAngelo. (PBS, 9:06) and note reflections, responses, and questions
- 2.6 Introduction to Kinds of Power ([YouTube, 3:37](#)) and review text

Engage

- 2.7 Journaling Questions on Power

Imagine and Create

- 2.8 Continue Imagine Unitarian Universalism creative project

LEADER GUIDE

## **Activity 1: Opening (15 Minutes)**

### **Materials**

- 2.1 or Slide “Always Calling”
- Chalice, candle or battery-operated candle

### **Description**

Light the chalice and share 2.1 “Always Calling,” by Sean Parker Dennison, published in *Breaking and Blessing: Meditations* (Skinner House Books, 2020).

Ask participants to re-introduce themselves. Then, briefly summarize the contents of session 1 and invite comments and thoughts about any dangling threads from last week. Invite conversation about the process of doing the “imagine Unitarian Universalism art project.”

Revisit the covenant and the two-part covenant process.

## **Activity 2: Privilege and Power (25 Minutes)**

### **Description**

Refer to their pre-work on privilege and power using their own identity maps. Ask: In light of the reading from Oluo, how would you identify privilege (advantage you have that others do not have) that is connected to your identities? Allow a minute or two for reflection.

Then ask:

- Are you familiar with the work of the Transforming Hearts collective, including the Trans Inclusion in Congregations course?
- Are you familiar with the work of Equal Access?

Invite participants who are familiar with one or the other of these programs to briefly explain how dismantling systems of privilege is part of the work of each organization.

Post these questions in the chat:

- Where do you hold privilege that is connected to one of your identities?
- How have you been able to leverage that privilege?
- What power do you hold that results from unearned advantage?

Then, divide into breakout groups of 3 or 4 for discussion of the questions, using identity-based caucuses if appropriate with your group. Allow 15 minutes for group discussion. Then, regather the large group to share reflections and insights that came out of small group work.

### **Activity 3: White Supremacy Culture and Anti-Blackness (25 Minutes)**

#### **Description**

Invite participants into a conversation about their knowledge and experience with concepts of “White Supremacy Culture” and “Anti-Blackness.” Ask participants these questions:

- Did they participate in the White Supremacy Teach-Ins?
- Are they aware of, or have they participated in, BLUU (Black Lives of Unitarian Universalism) programming?

Say:

If you have had these experiences, you will, no doubt, be familiar with the concepts of “White Supremacy Culture” and “Anti-Blackness.” While these concepts began to be discussed widely in Unitarian Universalism in 2017, as part of an institutional reflection following the resignation of Rev. Peter Morales as UUA President, these concepts have a longer history in academic and social justice/change work [and we invite you to explore that history outside this module].

Refer to the definitions in 2.3 Anti-Blackness and White Supremacy. What are your reactions to these definitions?

Responses and reactions might include:

1. What about personal racist behavior? If you are not personally racist, how can you be part of White Supremacy Culture?
2. Aren't the standards and credentials UUs value objective?
3. These definitions make me have feelings of personal guilt or shame.

Say: Academics, writers and anti-racism trainers recognize the challenges of these conversations. There are ongoing conversations in Unitarian Universalist congregations and organizations about dismantling white supremacy and anti-Blackness. Refer to the video conversation they have already watched with Robin D'Angelo, author of "White Fragility" (published by the UUA's Beacon Press) and Ibram X. Kendi, author of "Stamped from the Beginning" and "How to be an Anti-Racist." Ask if there are things from their notes and responses to the video they would like to share in the group.

Note to facilitators: This is a whole group conversation, and it is likely that participants will have different identities and also be in different places in their understanding of the definitions and of the work of dismantling white supremacy culture. Remind participants of their covenant and of the "brave space" they are creating, and invite them to be curious about ways in which these definitions make them uncomfortable and confused.

At the close of the conversation, return to consideration of the White Supremacy Teach-ins and BLUU. Note that these resources were developed by UU religious professionals

(religious educators specifically for the Teach-Ins) as a vehicle for growth, learning and transformation. This was an exercise of imagination and of power. Put links to both in the chat: <https://www.uuteachin.org/> and <https://blacklivesuu.org/>

## **BREAK (5 min)**

Note: 65 minutes elapsed before break, 50 minutes remain after break

## **Activity 4: The Power You Have (40 Minutes)**

### **Materials**

- Slide, Kinds of Power (from 2.6)
- Zoom whiteboard or similar format

### **Preparation**

- Test and practice with your chosen whiteboard tool

### **Description**

Display the Kinds of Power slide and ask participants to refer to 2.6 Introduction to Kinds of Power. Ask a participant to share the quote at the top. Emphasize that power is neutral; what is important is the purpose for which you employ power. Ask if there are questions about kinds of power. Limit this part of the activity to 5 minutes.

Then, share a fuller quote from Rev. Dr. King, from *Where do We Go From Here: Chaos or Community?*:

*Power, properly understood, is the ability to achieve purpose. It is the strength required to bring about social, political or economic changes. In this sense power is not only*

*desirable but necessary in order to implement the demands of love and justice. One of the greatest problems of history is that the concepts of love and power are usually contrasted as polar opposites. ...What is needed is a realization that power without love is reckless and abusive and that love without power is sentimental and anemic.*

Then, invite participants into a discussion, asking:

- What are the purposes you are trying to achieve in your faith community?

Allow 10 minutes for this discussion.

Then, divide participants into breakout groups of 3 to discuss this question (using 2s if you have a number that doesn't divide by 3):

- What changes do you want to bring about in the congregation or organization you serve?

Allow 10 minutes for this part of the discussion.

Regather the group. Lead a whole group conversation, asking:

- What are some of the kinds of power you hold to achieve the change you want to bring about in your congregation or organization? To prime the pump, you might give an example:

A generation ago, many religious educators used their gatekeeping power to change registration forms from a request for “mother” and “father” to a request for “parent” information.

Ask participants to speak in turn, either going around the circle or using mutual invitation. Make note on newsprint or electronic whiteboard of what is shared. If not mentioned, add the

following: Policies; communications with families; curriculum choices; hiring and supervision of staff; communication and work with the RE or Music Committee; communication with the Board; worship planning; communication about professional development plans, accomplishments and learnings; professional organization chapter (LREDA, UUMA, AUUMM, and so on) and collegial support.

Allow 15 minutes for this conversation.

## **Closing (10 min)**

### **Materials**

- Resource 2.7 and slide, Journaling Questions on Power
- 2.9 Taraxacum

### **Description**

Display the slide, Journaling Questions on Power. Note that the discussion today will concern only the first three of the five question from the text. Tell them that they may want to begin thinking about the last two questions, and that you will get to those in in a later session.

Remind participants that there will be an extra week between this session and Session 3, because they need to make time to have conversations with their colleagues. Refer them to the pre-work for Session 3 and ask if there are questions.

Extinguish the chalice and/or close this session of the module by sharing 2.9

“Taraxacum,” a poem by Theresa I. Soto published in *Spilling the Light: Mediations on Hope and Resistance* (Skinner House Books, 2019).

### **Reflection Questions for Follow-on Discussion:**

4. How does power impact your relationship with your colleagues and co-workers, whether or not one of them is your supervisor?
5. What power, formal and informal, do they hold, particularly in areas which touch on your area(s) of responsibility?
6. What metaphor or image would you use to describe your relationship with your supervisor [or with the Board, if you are head of staff]? With your staff colleague(s)?

Depending on your group, you may want to spend more time with some questions than others.

# **SESSION THREE**

PARTICIPANT WORK BEFORE THE SESSION (2 hours)

Read and Reflect

- 3.1 Using the links in the topic Unitarian Universalist Professional Organizations, explore the mission statements and codes of professional practice for different UU program professionals
- 3.2 [Report of the Shared Ministry Task Force.](#)
- Review 2.7 Journaling Questions on Power

Engage

- 3.3 Talk with each person on your staff team and make notes: How do they describe what they do? Together, talk about how the work you do touches or interacts with the work they do.

Imagine and Create

- 3.4 Continue Imagine Unitarian Universalism creative project
- 3.4 Use clay, pipe cleaners, or a drawing to create one representation or visual metaphor for the way their relationship is now with their supervisor, and another for their hopes for how it could be. Note: if you are head of staff, create a representation of your relationship with the governing board, as it is now and your hopes for how it could be.

LEADER GUIDE

*Note to leader: this session may need both a chaplain and a good officer on standby. Difficult or dysfunctional staff dynamics may surface. Leaders will need to distinguish staff situations that present a learning opportunity for the group and those where the individual module participant is so distressed that their situation needs one-to-one attention.*

## **Activity 1: Opening (10 Minutes)**

**Materials**

Chalice, candle or battery-operated candle

### **Preparation**

Ask a volunteer to prepare a brief opening – a reading, a song, a prayer, a story or similar – or choose one yourself.

### **Description**

Invite a volunteer to lead the opening and chalice lighting. Invite lingering questions or thoughts from previous sessions.

## **Activity 2: Unitarian Universalist Religious Professionals (30 Minutes)**

### **Description**

Refer to the pre-work, exploring the websites of the various Unitarian Universalist professional organizations. Lead a discussion about what is shared in common among the professional organizations and what differences participants can identify. Allow 5 minutes for this part of the activity.

Post these instructions in the chat:

Briefly, describe your staff team. What are each person's responsibilities? How do they intersect with yours? Limit sharing to 2 minutes per person. After all have shared, discuss similarities and differences. What insights are you gaining from learning about other teams? You will have 15 minutes total, 2 min each to describe your staff and several minutes for discussion.

Then, divide into breakout groups of 3 or 4 for discussion, using identity-based caucuses if appropriate with your group.

Then, engage participants in a large group discussion for 10 minutes, asking:

- How does your new knowledge change your perception of other religious professionals with whom you work?
- What questions or conversations will you initiate with your staff colleagues?

### **Activity 3: Staff Dynamics- Employee and Supervisor (25 Minutes)**

#### **Description**

Divide participants into groups of 3 (creating a group of four rather than 2 if the number is uneven) and invite them to share their representation of the way their relationship is now with their supervisor and the way they would like it to be. Place participants from the same congregation in different groups. Allow 10 minutes for this part of the activity.

Then, process the activity through a whole group discussion, using these questions (15 min):

- How does power impact your relationship with your colleagues and co-workers, whether or not one of them is your supervisor?
- What power, formal and informal, do they hold, particularly in areas which touch on your area of responsibility?
- Where, and how, are you self-sabotaging this relationship?
- How does understanding and appropriately exercising power help you move more fully into a stance of cooperative, collegial understanding?

During the whole group discussion, facilitators should make these points if they do not emerge from the group:

- In a policy governance or similar model, the minister may be in relationship with the board in a way that is not shared with the rest of the staff.
- There may be areas where you do not get to make the final decision, but where figuring out how to make your voice heard while advocating for children, youth, and families may be a really big advancement. [Note: Depending on the make-up of your group, you may want to alter this to include advocating for worship, for music, for the needs of members, etc.]
- It is important for religious educators or other non-ordained professional staff to recognize the importance of the decisions they *do* have the authority to make. The decisions you make as part of your professional responsibilities offer the opportunity for the exercise of power in achieving the purpose of building a more diverse and inclusive congregational community.
- Examine current congregational lay leadership, including the board. It is likely that many of them had their first foray into congregational volunteer work by volunteering in faith development programs. Religious educators are indirectly shaping the congregation's future leadership! [Note: Depending on the make-up of your group, you may want to note that current leaders may have interacted with the membership professional, the music director, or other non-ordained professional staff on their way to becoming leaders.]

**BREAK (5 min)**

Note: 65 minutes elapsed before break, 50 minutes remain after break

## **Activity 4: Shared Ministry (20 Minutes)**

### **Description**

Share this quote from the Commission on Institutional Change report, pp.79 and 87;

A team approach should close the gap between ministers and other religious professionals. Recognizing the role of ordained clergy alongside religious educators, who educate the leaders of today and tomorrow; music professionals, who can illuminate the beauty and power of marginalized cultures in a way that changes hearts; and membership and administrative professionals, who are on the front lines of hospitality, is critical. (p. 79)

Team ministry among religious professionals will provide new models of professionalism that will bring in new ways of working and model better practices at the congregational level. Team ministry will give voice to religious professionals of color in non-ministerial positions. (p. 87)

Lead a conversation using these questions. Select a few responses for each question rather than trying to have everyone respond to all three.

- Where in your context are there examples of shared or team ministry that you would like to build on?
- What project or area in your congregation would lend itself well to a shared or team approach? What is a good next move for you when you return to your congregation to try and make that happen?

- How can a shared or team ministry framework support the work of creating a culture where all people are fully included and diverse perspectives and identities are represented in all parts of congregational life?

## **Activity 5: Points of Influence (25 minutes)**

### **Materials**

- Virtual whiteboard

### **Preparation**

- Practice using the virtual whiteboard

### **Description**

Lead a discussion, asking:

- What are some of the kinds of power you hold to achieve the purposes you have identified as important?

To prime the pump, you might give an example:

A generation ago, many religious educators used their gatekeeping power to change registration forms from a request for “mother” and “father” to a request for “parent” information.

Ask participants to speak in turn, asking each person to call on the next person when they have finished. Make note on virtual whiteboard of what is shared. If not mentioned, add the following: Policies; communications with families; curriculum choices; hiring and supervision of staff; communication and work with the RE or Music Committee; communication with the Board; worship planning; communication about professional development plans,

accomplishments, and learnings; professional organization chapter (LREDA, UUMA, AUUMM, and so on) and collegial support.

Then ask:

- Where, in your particular system, can you identify a place where you can appropriately use power to change culture?

As this question elicits additional ideas, invite them to share. Add any additional items to the brainstorm list. Invite participants to take notes for their own reference. Ask someone to take a screenshot of the whiteboard with the brainstorm and distribute to the group.

## **Closing (5 min)**

### **Materials**

- 3.2 Report of the Shared Ministry Task Force (excerpt)

### **Description**

Recruit a volunteer to plan an opening for Session 4.

Close the session by sharing the excerpt from the Shared Ministry Task Force Report.

Extinguish the chalice.

### **Reflection Questions for Follow-on Discussion:**

3. How do you understand your agency and exercise power appropriately in a congregational setting in a way that does not damage you?

4. How does understanding power help you move toward a vision of shared ministry?

# SESSION FOUR

PARTICIPANT WORK BEFORE THE SESSION (1.5 hours)

Read or Listen

- 4.1 *Widening the Circle of Concern: Report of the Commission on Institutional Change* in their entirety: [Religious Professionals](#); [Educating for Risk-Taking](#); [Innovations and Risk-Taking](#). and “Centering Theology: A Conversation about Faith, Race, and Liberation, Part 1” by Sofia Betancourt and Centering Theology: A Conversation about Faith, Race, and Liberation, Part 4,” by Elías Ortega, both found in the [Theology](#) chapter of *Widening the Circle of Concern*.
- 4.2 “[Centering the Marginalized: symphony and triptych](#)” (blog post) by CB Beal
- 4.3 The Problem-Saturated Story

Watch

- 4.4 Narrative Theology and Frances Ellen Watkins Harper Story ([YouTube, 5:33](#))

Find Out

- 4.5 Find out about the “Black Empowerment Controversy,” if you do not already know this information. Sources include:
  - *Wilderness Journey* ([YouTube, 1:16:01](#))
  - [Revisiting the Empowerment Controversy](#), book by Mark D. Morrison-Reed (2018, Skinner House Books)
  - “[Responding to Calls for Black Empowerment](#),” Workshop 12 of Resistance and Transformation, a Tapestry of Faith adult curriculum by Colin Bossen and Julia Hamilton
  - “Love Calls Us On,” sermon by William Sinkford at the [2016 Service of the Living Tradition](#) (Vimeo, reading and sermon begin at 1:26:30; total service length is 2:21:01)

Try Something Out

- 4.6 Using Your Influence

Try using your influence with this hypothetical activity. Choose one:

- write a ministerial internship reference
- write a performance evaluation for a youth advisor or other program staff person
- write a plan to support a staff member/minister of color you supervise (acknowledging that there may be particular pressures and challenges for Black, Indigenous and Person of Color religious professionals)

This will not be a finished product; spend no more than 20 minutes on this activity. Focus on the points you want to make rather than on elegance of language. Do not draft

something to be given for an actual person you are working with, although you may have a “composite” person in mind that has some characteristics of a real person(s). Ask yourself: How will this reference, evaluation, or support plan strengthen the person’s skills and presence as a religious professional?

## LEADERS GUIDE

*Note to Leaders: Ahead of this session, you will need to decide who will work together for the final presentation. Take care with this, because the hope is that the group will choose to continue after the module as an accountability/support group for this work. If a congregation or organization has sent a team, that is a natural group. Otherwise, group people whose congregations or organizations seem to have some similarities, consulting with individual group members as needed and appropriate. One strategy is to ask group members to name people they would like to work with, or to leave the choice to you, the leader. If you do invite requests, ask that participants request three people and tell them that at least one of the three will be in their working group.*

### **Activity 1: Opening (5 Minutes)**

#### **Materials**

- Chalice, candle or battery-operated candle

#### **Preparation**

- Ask a volunteer to prepare a brief opening – a reading, a song, a prayer, a story or similar – or choose one yourself.

#### **Description**

Invite a volunteer to lead the opening and chalice lighting.

### **Activity 2: Sharing the Experience of Trying Something Out (10 minutes)**

#### **Description**

Post these questions in the chat:

- How was the experience of writing a reference, evaluation, or plan of support?
- How was this an opportunity to use your power to effect cultural change?

Divide participants into breakout groups of 2 or 3 and invite them to share their experience by responding to the questions.

### **Activity 3: Multicultural Religious Education (5 Minutes)**

#### **Description**

Say, “Much of our Unitarian Universalist faith development and worship practices are guided by a multicultural approach, in which wisdom is offered from many sources.”

Interrogate that approach, asking:

- What is gained by a multicultural approach? And what is missing?
- Who is served by multicultural education? Who is in the position of teacher?  
Learner?
- Whose cultural perspectives and practices are unexamined in such an approach?

Although this discussion could be a long one, keep it brief. The assumption is that those who have met the prerequisites for this module will be familiar with this material, and simply need a reminder to set the context for the next activity.

### **Activity 4: Beyond Multiculturalism- Dismantling White Supremacy Culture (35 Minutes)**

#### **Description**

Say:

White supremacy is a system whereby the needs, preferences, and comfort of those in the dominant culture are privileged above all else. White supremacy posits that whiteness is the norm by which all others are measured. It is a system that offers benefits to white people that are not available to others.

Often, Unitarian Universalist congregations reflect the dominant culture. Things that are believed to be expressions of faith are sometimes expressions of culture, and the comfort and ease of those who are part of the dominant group are of paramount importance to congregational leaders. Black persons, Indigenous persons, and People of Color are accepted if they are willing to assimilate. But, the “we” and “us” often centers white culture and preferences.

Offer a brief (about 5 minutes) overview of the events of Spring 2017 and the White Supremacy Teach-In. Refer to the Commission on Institutional Change Report for details.

Then, invite participants to name some of the recommendations from the assigned sections of *Widening the Circle of Concern* that will take Unitarian Universalism beyond a “multicultural” goal to something much broader, deeper, and more inclusive. You may choose to use verbal discussion, the chat box, or a combination of the two to elicit responses. Then ask, “How might implementing these recommendations speak to equity and inclusion not just for Black, Indigenous, and People of Color, but also for trans and non-binary people, people with disabilities, and others with marginalized identities?” Allow 15 minutes for this discussion.

Divide participants into small breakout groups of three or four people to take 15 minutes to explore ways in which they might work on dismantling white supremacy in their context. If there are multiple staff members from a single congregation or organization, make sure they are in the same group. If your module group comprises only individuals from different congregations and organizations, this might be a place to use identity-based groups. Facilitators should check in on small groups as they work.

After twenty minutes, regather the large group. Close the activity by inviting participants to pause and check in with themselves after these rich conversations.

## **BREAK (5 min)**

Note: 55 minutes elapsed before break, 60 minutes remain after break

## **Activity 5: Centering the Narratives of Marginalized Communities (25 Minutes)**

### **Materials**

- 1.4 “The Religious Educator of Color” from *Centering*
- [Theology](#) Chapter of the Commission on Institutional Change report, [Widening the Circle of Concern](#) (Betancourt and Ortega excerpts found in 4.1)
- 4.2 CB Beal’s post, [Centering the Marginalized: symphony and triptych](#)

### **Description**

Call attention to:

- The Fenimore/Hauser essay from *Centering*, discussed in session 1

- The Betancourt and Ortega essay excerpts assigned as pre-work for this session
- The CB Beal post assigned as pre-work for this session

Form three breakout groups and assign each group one of the three pieces listed, asking them to prepare a 5-minute presentation to name what the author(s) in their reading/listening have to say about centering the narratives of those with marginalized identities. Ask the groups to pay attention to how the wisdom from each piece offers practices that pertain not just to a particular marginalized identity, but to broader inclusion and centering of many different people with marginalized identities. Allow 10 minutes for the groups to meet, then invite each to take 5 minutes to make their presentation.

Use the remaining 5 minutes of this activity for a general discussion about what centering the experiences and voices of those who have been marginalized requires of them as leaders of cultural change.

### **Activity 6: It's About the Story (25 minutes)**

Call attention to 4.3 The Problem-Saturated Story

Say:

Often the narratives of marginalized people and/or the stories of attempts at change in the congregation/community is a “Problem-Saturated Story” – that is a story that re-enforces the negative view. This is often how the story of the “Black Empowerment Controversy” is told. The Problem-Saturated Story can be dominant and increase resistance to change. In Narrative Psychology, the leader must stand outside the dominate story in order to make needed change.

Invite comments, observations, and questions from the group, making sure that they all understand the concept of the problem-saturated story and why it is harmful and keeps a person, a group, a congregation, or the UUA “stuck.” Ask, “How is the Black Empowerment Controversy a problem-saturated story that continues to hold the UUA ‘stuck’?” Tell them that there will be time ahead for exploring problem-saturated stories in their own contexts, particularly problem-saturated stories that get in the way of full inclusion of all people in their faith community. Allow 15 minutes for this conversation.

Then turn to narrative theology and what we learn from the story of Frances Ellen Watkins Harper. Ask: “What new tools or approaches did the video presentation offer you?” Then, ask the group to consider how they present Unitarian Universalism – the UU Story- when leading their congregation or organization. Ask these questions for reflection, rather than discussion:

- Who is presented as central in the UU Story?
- Who are the UU leaders, prophetic figures? What are their identities?
- Is it a conscious or unconscious decision to present UU history with particular identities – White, male, hetero-normative, upper middle-class, urban, Northeastern...?
- Can other identities be better represented? Can they be made more central?

## **Reviewing Where We Have Been and Closing (10 min)**

### **Materials**

- 5.1 Instructions for Small Group Presentations

## **Preparation**

- Determine small groups in advance (see note at beginning of Session 4 Leader Guide. Share those groups with participants in advance of the session or prepare to do it during the closing.)

## **Description**

Recruit a volunteer to do the opening next time.

Ask participants to revisit the vision of beloved community that they collaged early in the module. Say:

Interrogate the work you did. Is there anything you would change or add to your vision? How is that vision connected to the way you understand and hold your Unitarian Universalist faith?

Invite participants into a moment or two of silence. Explain that this activity is personal work, to be done before the next session, and that they will be sharing their expanded vision with others in small groups.

Then, invite participants to review 5.1 Instructions for Small Group Presentations.

Answer any questions they have. Point out that much of the work for Session 5 is to be scheduled among small group members. The full group will meet for a shorter time (1 hour 15 minutes) to receive and respond to small group presentations. Confirm the date/time of the final meeting for this module. You may choose to begin later than usual or end earlier than usual to account for the shorter full group time.

Then, close with singing Woyaya. Play [this recording](#) from the list of [Music for Online Worship](#) on the UUA website music that will allow people to sing along with the sound off.

Extinguish the chalice.

### **Reflection Questions for Follow-on Discussion:**

3. What problem-saturated story in their faith community is getting in the way of culture change, and how might you begin to shift the narrative?
4. What practices might you follow in your area of responsibility to center the voices of those who have been marginalized? What will be your first action in this regard?

# **SESSION FIVE**

PARTICIPANT WORK BEFORE THE SESSION (1 hour, 45 minutes)

Engage

- Follow instructions for individual and small group work in 5.1 Instructions for Small Group Presentations
- With your group, decide if you will become an ongoing accountability group to support and encourage one another in carrying forward actions to change the narrative and help create culture change. Review 5.2 Accountability Group Suggested Questions / Actions / Procedures for suggestions on what such a group might do.

LEADERS GUIDE

## **Activity 1: Opening (5 Minutes)**

### **Materials**

- Chalice, candle or battery-operated candle

### **Preparation**

- Ask a volunteer to prepare a brief opening- a reading, a song, a prayer, a story or similar- or choose one yourself

### **Description**

Invite a volunteer to lead the opening and chalice lighting.

## **Activity 2: Presentations (60 minutes)**

### **Description**

Each presentation should take 5 minutes. Following presentations, invite other members of the group to offer appreciations, then questions for the presenting group to answer. Allow for one minute of silence between presentations.

Divide the time according to the number of expected presentations. For example, if you have four presentations, your plan will be:

- Presentation – 5 minutes
- Appreciations- 4 minutes
- Questions and Answers- 5 minutes
- Silence – 1 minute

If you have five presentations, your plan will be:

- Presentation – 5 minutes
- Appreciations- 3 minutes
- Questions and Answers- 3 minutes
- Silence – 1 minute

Enjoy the presentations!

## **Closing (10 min)**

### **Preparation**

- Choose a closing reading or song from a favorite source

### **Description**

Ask participants to name, popcorn-style, either verbally or in the chat, insights they are taking away from this Renaissance module. Express gratitude for their deep engagement in this module and blessings for the work that lies ahead of them.

Then, close with the reading or song you have chosen. Extinguish the chalice.