

BUILDING THE WORLD WE DREAM ABOUT

A Tapestry of Faith Program for Adults



BY MARK HICKS

GAIL FORSYTH-VAIL, DEVELOPMENTAL EDITOR

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Acknowledgments

Dedication

The Reverend Marjorie Bowens-Wheatley (1949-2006)

Coworker for justice, mentor, and friend.

The work you did spoke for you.

Acknowledgements

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"Racism and Spiritual Death in the United States of America," a sermon delivered by the Rev. Joshua Mason Pawelek at the Unitarian Universalist Society: East, Manchester, Connecticut, on January 15, 2006.

"Two Kinds of Intelligence," by Jellaludin Rumi, translated by Dr. William C. Chittick and published in *The Sufi Path of Love: The Spiritual Teachings of Rumi* (Albany: State University of New York Press, 1983).

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["Whiteness Defined,"](#) Dr. Gregory Jay, Professor of English, University of Wisconsin — Milwaukee, March 17, 2005.

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"Parents Shouldn't Take Their Children's Race Personally," by Joseph Santos-Lyons from *The Arc of the Universe is Long* (Boston: Skinner House, 2009). This was broadcast on KBOO 90.7 in Portland, Oregon, on July 19, 2006.

"We Are One," by Rev. Peter Morales, originally published in *A People So Bold: Theology and Ministry for Unitarian Universalists*, edited by John Gibb Millspaugh (Boston: Skinner House, 2010).

"Come Ye Disconsolate," by Taquiena Boston, originally published in *A People So Bold: Theology and Ministry for Unitarian Universalists*, edited by John Gibb Millspaugh (Boston: Skinner House, 2010).

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"Russell," by Rev. Jose Ballester, UUA Board Liaison, Journey Toward Wholeness Transformation Committee.

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"Not by Ourselves Alone," by Rev. Marjorie Bowens-Wheatley, Birmingham Lecture, delivered March 8, 2002 in Birmingham, Alabama, at the Unitarian Universalist Ministers Association Convocation. Used with permission of the Unitarian Universalist Ministers Association.

"If you are who you were," by Erik Walker Wikstrom.

"The Destiny of Diversity" is excerpted from a sermon written by Rev. Fred Small and delivered at First Parish in Cambridge, Massachusetts, December 6, 2009.

"For religion to be significant," by Rev. Dr. Mark L. Belletini, is from a sermon delivered October 14, 2007.

Preface

How can we make our congregation more racially and culturally diverse?

In an increasingly multicultural world, more and more Unitarian Universalist congregations are asking some version of that question. When Unitarian Universalists address that question, they often begin by focusing on how our congregations welcome and include those we consider racially and culturally "other." However, experience has shown that the transformational work necessary to become the "antiracist/multicultural faith community" Unitarian Universalists seek to be begins with ourselves—as individuals, congregations, and members of diverse communities.

Building the World We Dream About is an adult faith development program designed to help Unitarian Universalist congregations welcome, include, and build community with people of diverse ethnicities, races, and cultures, both in congregational life and when working in interfaith and community coalitions. Originally envisioned as "a welcoming congregation curriculum on race and ethnicity," Building the World We Dream About was developed by Dr. Mark Hicks, Angus McLean Professor of Religious Education at Meadville Lombard. It was developed with the guidance of Unitarian Universalists who represent a diversity of races, cultures, and ages, and with religious professionals and lay leaders in our faith communities. The curriculum was field-tested by more than 30 Unitarian Universalist congregations all over the United States.

I hope that all who experience Building the World We Dream About will understand that transforming Unitarian Universalism to be more racially and culturally welcoming and inclusive is lifelong spiritual work for those who love, nurture, and lead our faith. The possibility of achieving this understanding is what makes this program so appropriate for the Tapestry of Faith series of programs and resources for Lifespan Faith Development. And while this program does not promise that congregations will become multicultural, it is a proven tool for helping Unitarian Universalists develop greater understanding about racial/cultural identity and how racism operates as a barrier to building the Unitarian Universalism we dream about.

All Tapestry of Faith programs are based on stories, and this one is no exception. This program explores how the story of race in our personal lives, our culture, and our national history intersects with the personal, institutional, and community stories of our faith. The program helps individual Unitarian Universalists and congregations identify ways the broader cultural narrative about race intersects with personal and congregational stories. Participants will understand more deeply the barriers racism poses to our goal of being a truly welcoming and inclusive faith, and practice together the skills of living into multicultural Beloved Community.

Through experiential learning, reflection, and community building, Building the World We Dream About provides opportunities to share stories about how race shapes our identities and interactions with those we may consider "other." Participants will be able to define race and racism and how these operate in our individual, congregational, and community contexts; and identify how race and racism give privilege and power to people identified as "White," while oppressing People of Color and other people marginalized by race and ethnicity. The program stimulates dialogue rather than debate about the complexity of racial identity—including multiracial identity—and the various ways people experience race.

Because it is a faith development program, Building the World We Dream About engages participants in spiritual reflection about how Unitarian Universalist Principles and values support and undergird the work of becoming more racially and culturally welcoming, inclusive, and justice-centered. The program provides opportunities for worship, for

sharing what has been learned with the congregation, for building multiracial/multicultural relationships in the larger community, and for developing action plans for helping a congregation become more welcoming to people of all races and cultures.

Before ending, I want to express my gratitude to all those who have worked so diligently to bring Building the World We Dream About to fruition. These include the individuals who gathered on a snowy February weekend in Boston to envision the program; the many UUA staff who worked on the Request for Proposals, the field test selection, and the final revisions for the Tapestry of Faith online program, especially Gail Forsyth-Vail; author Mark Hicks, who brought tremendous creativity and enthusiasm from his transformational education background to this program; and all the Unitarian Universalist congregations that participated in the field test. May we all keep faith with the dream of a Unitarian Universalism that truly welcomes all people as blessings and where the human family lives whole and reconciled.

— Taquiena Boston, Director, Multicultural Growth and Witness, Unitarian Universalist Association

Facilitator Feedback Form

We welcome your critique of this program, as well as your suggestions. Thank you for your feedback! Your input improves programs for all of our congregations. Please forward your feedback to:

Faith Development Office
Ministries and Faith Development
Unitarian Universalist Association
24 Farnsworth Street
Boston, MA 02210-1409
religiouseducation@uua.org

Name of Program or Curriculum:

Congregation:

Number of Participants:

Age range:

Did you work with (a) co-facilitator(s)?

Your name:

Overall, what was your experience with this program?

What specifically did you find most helpful or useful about this program?

In what ways could this program be changed or improved (please be specific)?

Did you enrich the program with any resources that you would recommend to others?

What impact, if any, do you think this program will have on your life going forward?

What impact, if any, do you think this program will have on your congregation going forward?

Participant Feedback Form

We welcome your critique of this program, as well as your suggestions. Thank you for your feedback! Your input improves programs for all of our congregations. Please forward your feedback to:

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religiouseducation@uua.org

Name of Program or Curriculum:

Congregation or group:

Your name:

Overall, what was your experience with this program?

What specifically did you find most helpful or useful about this program?

In what ways could this program be changed or improved (please be specific)?

What impact, if any, do you think this program will have on your life going forward?

What impact, if any, do you think this program will have on your congregation going forward?

The Program

We need a place to dream together, to get into what has been kept unknown. Dreaming means flowing with the unknown river of community. — Arnold Mindell, American physicist, psychotherapist, writer, and founder of Process Oriented Psychology

Scientists have recently confirmed what progressive theologians and philosophers have known for years: "Race" is a product of the human imagination, not biological science. At the same time, however, we know that while any theory of race is a social construction, individuals and groups around the world feel the experience of racism harshly. Racism, as such, informs our psychological state, personality structure, the institutional and social values that shape our working lives, the view of how we interpret the world, and even the values we place on human life.

Building the World We Dream About is a Unitarian Universalist program that seeks to interrupt the workings of racism and transform how people from different racial/ethnic groups understand and relate to one another. It consists of 24 two-hour workshops, with Taking It Home activities, reflections, and readings to be done between workshops. The program creates opportunities for participants to practice dreaming our world otherwise, and then commit to new, intentional ways of being. As Unitarian Universalists, we hope developing antiracist, antioppressive, and multicultural habits and skills will lead us to build the multicultural world of beloved community we dream about.

Open and honest conversation about race and oppression, however, is one of the most challenging and potentially divisive experiences individuals and congregations can undertake. The experience is difficult, in part because although people believe they are willing to discuss racial issues, they often harbor unstated fears about what such a conversation will bring to the surface.

And with good reason. Discussions about race often reveal the existence of systemic inequalities and injustice. For people socialized into a White ethnic/racial identity, the resulting feelings of guilt and hopelessness can become overwhelming. For People of Color and other people marginalized by race and ethnicity, race talk raises unpleasant and painful memories.

As Unitarian Universalist people of faith, we must talk about race, even in the midst of personal angst and pain. As the poet Seneca once said, "It is not because things are difficult that we do not dare; it is because we do not dare that they are difficult." Indeed, our spiritual health and moral integrity demand that we dare to confront racism and oppression in our congregations, our faith community, and the larger world. And we must begin with honest conversation.

Building the World We Dream About extends the promise of Unitarian Universalism by creating means, structures, and spaces through which every person in your congregation—whether empowered or disenfranchised in the current structure—can find a place and work with others to acquire and deepen multicultural competence and transform understandings of self, congregation, the broader community, and our shared world.

There are many benefits of practicing multicultural skills and competence and engaging in antiracism/multicultural work. Such work provides:

- A rare opportunity to develop firsthand knowledge about how you view and how you are viewed in the world
- A chance to gain a better understanding of people who are different from you
- An opportunity to become less fearful of and intimidated by differences

- The ability to communicate more openly and clearly with those in your circle of friends and acquaintances
- An opportunity to name, heal, and reconcile past and current racial wounds
- A chance to reconnect spiritually with people in your congregation
- An invitation to confirm that you are not alone in your quest to build an antiracist/multicultural Beloved Community.

In order to grasp of the approach and intent of Building the World We Dream About, think of yourself and workshop participants as photographers working with a telescopic lens. At times you will be asked to bring yourself and your own identity and personal history into sharp focus, paying particular attention to the impact of your lived experiences on the way you see and make sense of yourself and the world. Sometimes you will focus on yourself as part of a congregation that has its own identity and practices. Sometimes your focus will be on the broader community and the ways in which you and your congregation interact with that community. Many diversity programs simply name the differences and similarities between individual humans, and stop there. Building the World We Dream About goes deeper and asks you to bring the context of your life—the part of the image that typically stays blurry—into full view and focus. This back-and-forth focus, on both the personal and the social, congregational, historical, and community contexts, creates a rare opportunity for participants to come into a shared space filled with good intentions, grapple with the complexity of a multiracial world, confront ill-formed assumptions and, together with others, find new ways to undo racism and oppression in your community.

Ultimately, this program is about transformation of congregations that are serious about changing their culture to become truly welcoming of all people who yearn for a liberal religious community. As cultural critic

James Baldwin said, "Not everything that is faced can be changed. But nothing can be changed until it is faced."

Goals

This program will:

- Promote multicultural welcome, inclusion, and affirmation in all facets of Unitarian Universalist congregational life
- Develop 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
- Transform how participants see their individual selves, their congregation, their community, and our world through the lens of race and ethnicity.

Leaders

This program should be facilitated by a team of at least two people. The team should include a religious professional or lay person who has significant facilitation experience and personal experience in talking about race and ethnicity. Because this is a 24-workshop program that requires about two hours of planning time between workshops, be sure facilitators understand the commitment they are making.

Facilitators with these strengths will be especially effective:

- Experience facilitating a group process
- Experience engaging in multicultural dialogue
- Ability to create and nurture a supportive, respectful, and safe community in the workshops and follow all congregational safe congregation guidelines and policies

- Time and willingness to prepare thoroughly for each workshop and take appropriate action in the event of unexpected cancellations
- Willingness to listen deeply and let "answers" emerge from the group process
- Integrity and the ability to maintain strong boundaries, especially in challenging conversations
- Commitment to Unitarian Universalist Principles and the faith development components of this program
- Respect for individuals, regardless of age, race, social class, gender identity, sexual orientation, and ability, and willingness to modify workshop plans to support the full inclusion of all participants
- Willingness to support healthy group process by reinforcing ground rules politely and confidently
- Ability to model respect for the congregation, its mission, and its lay and professional leadership.

Participants

The program is designed for adult participants of all ages and stages of life, young adult through elder, who seek challenging faith development. The ideal group size is 12 to 24 participants, although the program is suitable for groups as small as eight and as large as 30. Participants will be invited to bring their own stories to the group and to share some of their own experiences in both small and large groups.

Integrating All Participants

People of all ages have a range of abilities, disabilities, and sensitivities. Be sure to ask individual participants to identify disability- or sensitivity-related accommodations they need. Because participants may be unfamiliar to you, bring additional sensitivity to disabilities or other

special needs. Include a question about special needs on registration forms or sign-up sheets. Some activities include specific suggestions for adaptation. In all cases, keep in mind these general guidelines:

- Make a few large-print copies of all handouts.
- Write clearly and use large letters on newsprint. Use black or brown markers for maximum visibility (red and green are difficult for some to see).
- Make a handout of prepared newsprint pages to give to any who request it.
- Face the group when you speak and urge others to do the same. Be aware of facial hair or hand gestures that can prevent or interfere with lip-reading.
- In a large space or with a large group of people, use a microphone for presentations and for questions and answers. If an activity prevents speakers from facing listeners (e.g., a fishbowl activity, forced choice activity, or role play), pass a hand microphone from speaker to speaker.
- When leading a brainstorm activity, repeat clearly any word or phrase generated by the group, as you write it on newsprint.
- During small group work, make sure each group is far enough from other groups to minimize noise interference.
- Keep aisles and doorways clear at all times during a workshop so people with mobility impairments or immediate needs can exit the room easily.
- When rearranging furniture for small groups or other purposes, leave clear pathways between groups.
- Emphasize the importance of removing bags, books, coffee cups, and other obstacles left in pathways.

- Use the phrase "Rise in body or spirit," rather than "Please stand."
- Use language that puts the person first, rather than the disability—that is, "a person who uses a wheelchair," rather than "a wheelchair-user"; "a child with dyslexia," rather than "a dyslexic child"; "people with disabilities," rather than "the disabled."
- Refrain from asking individuals to read aloud. Do not go around the room expecting each person to read a part of something. Request a volunteer or read the material yourself.
- Ask participants to let you know in advance of any allergies to foods. Add to your covenant an agreement that the group will avoid bringing problem foods for snacks or will always offer an alternative snack food.
- Ask participants to let you know in advance of any allergies to scents or perfumes. If any participants have allergies or sensitivities, invite members of the group to refrain from wearing perfumes and add this agreement to your covenant.

Consult the [Accessibility section of the Leaders' Library](#) on the UUA website, or contact a member of the UUA staff, for guidance for including people with specific disabilities. In addition, some workshop activities suggest specific adaptations under the heading Including All Participants. When planning workshops, consider how individual participants are likely to respond to activities. Substituting an alternate activity may be helpful in some situations.

Program Structure

Building the World We Dream About uses a transformative approach to reach its educational goals. A transformative approach asks specific questions in order to produce new outcomes to seemingly intractable

problems—specifically, how we learn to negotiate and act on values, feelings, and meanings that we have uncritically assimilated from others. This educational approach then invites an additional question: After learning what is at the root of one's experience and perception, how can one think and act differently? Participants are invited to engage in careful personal reflection coupled with action-making. Both practices—personal reflection and faithful action—are central to building an antiracist/multicultural community. Because racism is a learned behavior, disentangling it from our social fabric requires tough-minded, clear-headed, and love-filled action.

This program does not offer learning experiences in which expertise is delivered by an outside authority figure. Rather, it provides a series of first-person and group experiences, each intended to build on personal histories, Unitarian Universalist beliefs and values, and the racialized experiences of White people and People of Color and other people marginalized by race or ethnicity. Participants focus on the context and experiences that are active in their/your congregation and community. Such a process generates frank conversations and discussions about race—often avoided, but very much needed—in congregations and communities. The dialogues and conversations will lead participants to new insights about your congregation and, more importantly, to a heightened awareness of the policies and practices that make the inclusion of People of Color and other people marginalized by race or ethnicity more likely and sustainable.

Antiracism work is inherently spiritual work, and the program includes spiritual practices (worship, meditation, sharing, and truth-telling) that both support and encourage the difficult work of reaching across channels of difference. The Reverend John Buehrens said it well: "Blessed are you who know that the work of the church is transformation of society, who have a vision of Beloved Community transcending the present."

The program also pays attention to the reality that people learn and come to understand human experience and their world in different ways. Participants experience a variety of learning strategies, each of which is intended to take ordinary perceptions and turn them on their heads. The learning strategies will enable participants to see familiar things in a different light. They also provide participants opportunities to make connections to experiences that are foreign or strange.

The program recognizes too that our race/ethnicity is but one of the social identities that inform how we see ourselves and make sense of the world. For instance, a Latino can also be a middle-aged, gay Southerner who uses a wheelchair. Becoming conscious of the intersection of identities helps us build a welcoming community; it can be complicated, but it can also be glorious!

All workshops include these elements:

Introduction

The Introduction summarizes the workshop content and offers guidance for implementing the workshop.

Goals

Goals provide the desired outcomes of the workshop. As you plan a workshop, apply your knowledge of the group, the time and space you have available, and your own strengths as co-leaders to determine the most important and achievable goals for the workshop. Choose activities that will best serve those goals.

Learning Objectives

Learning Objectives describe specific participant outcomes that the workshop activities are designed to facilitate. They describe what participants may learn and how they may change as a result of the experience of the workshop.

Workshop-at-a-Glance

This useful table lists the core workshop activities in order and provides an estimated time for completing

each activity. It also presents Alternate Activities for the workshop.

Workshop-at-a-Glance is not a road map you must follow. Rather, use it as a menu for planning the workshop. You will decide which elements to use and how to combine them to best suit the group, the meeting space, and the amount of time you have.

Keep in mind that many variables inform the actual completion time for an activity. Whole-group discussions will take longer in a large group than in a small group. Consider the time you will need to form small groups or relocate participants to another area of the meeting room.

Spiritual Preparation

Under Spiritual Preparation, each workshop suggests readings, reflections, and/or other preparation to help facilitators grow spiritually and prepare to facilitate with confidence and depth.

Workshop Plan

The workshop plan presents every element of the workshop. The workshop elements are:

Welcoming and Entering. This section offers steps for welcoming participants as they arrive. It is recommended that you complete the preparations in the Welcoming and Entering section 15 minutes before a workshop's scheduled beginning.

Opening. Each workshop begins with a short opening ritual, including a welcome, chalice lighting, and a reading or song. It often includes opportunity for comments and further observations and insights from the previous session. Shape the opening ritual to suit your group and the culture and practices of your congregation.

Activities. Several activities form the core content of each workshop. To provide a coherent learning experience, present the activities in the sequence suggested. Generally, workshops balance listening with

talking, and include individual, small group, and whole group explorations.

Each activity presents the materials and preparation you will need, followed by a description of the activity:

Materials for Activity — List of the supplies needed.

Preparation for Activity — "To-do" list that specifies all the advance work you need to do for the activity, from copying handouts to writing questions on newsprint just before participants arrive. Look at the preparation tasks several days ahead to make sure you have ample time to obtain items and make special arrangements if needed.

Description of Activity — Detailed directions for implementing the activity with the group. Read activity descriptions carefully during your planning process so you understand each activity and its purpose. Later, when you lead the group, use the description as a step-by-step, how-to manual.

Including All Participants — Specific accessibility guidance for activities that have unusual physical circumstances or for which a reminder about inclusion may benefit leaders. Please consult Integrating All Participants in this Introduction for general suggestions to meet some common accessibility needs.

Closing. Each workshop offers a closing ritual that signals the end of the group's time together. During the Closing, you might introduce the workshop's Taking It Home ideas, offer time for brief written or verbal responses to the workshop, and offer closing words. Like the Opening, the Closing grounds a shared learning experience in ritual. Shape your closing ritual to fit the group and the culture and practices of your congregation.

Leader Reflection and Planning. Find time as co-facilitators to discuss these questions after each workshop to strengthen your skills and your understanding of the group.

Alternate Activities. Some workshops offer Alternate Activities to modify or expand a workshop. Review Alternate Activities along with the core activities when planning a workshop. Select the activities you feel will work best for you and the group.

Resources. Workshops include all materials needed to lead each workshop activity. These may include:

Stories — Text of narrative material to read aloud to the group.

Handouts — Sheets to print out and copy for participants. Some handouts are for use in the workshop and others provide additional information for participants to take home and read.

Leader Resources — Background information and/or activity directions you will need during the workshop.

Find Out More. The last page of each workshop directs you to online resources maintained by the UUA's Multicultural Growth and Witness staff group: readings, websites, films, music, and other tools to extend understanding.

Leader Guidelines

Leaders are urged to pay particular attention to their own spiritual preparation work ahead of leading the workshop. You may want to set aside time for personal study, prayer, meditation, and journaling.

At times in the course of the workshops, participants are invited to explore what may be challenging emotional territory. At those times, be sure to both maintain appropriate boundaries for yourself and the group and affirm each person's sharing of experiences. Because stories that involve emotional experiences can be difficult to retrieve and share, become comfortable with silences as participants find their voices.

Congregations, districts, groups, and communities participating in Building the World We Dream About and Building the World We Dream About for Young Adults are supported by the Multicultural Growth and Witness

staff group. More information about program support can be found at www.uua.org/buildingworld.

Implementation

Every congregation has its own culture and way of scheduling adult programming. Building the World We Dream About workshops follow a particular pattern and are best done sequentially. Workshops 1-4 offer participants practice in understanding how perspectives are shaped by life experience and by racial and ethnic identity, and introduce protocols and practices that support multicultural sharing. Workshops 5-10 introduce the concept of "White privilege" and explore its manifestations in individual, congregational, and community contexts. Workshop 11 focuses on views of "Whiteness" from the perspective of Unitarian Universalist People of Color and those marginalized by race or ethnicity. Workshop 12 invites participants to meet in racial/ethnic identity-based reflection groups. Workshop 13 includes a worship service for reconciliation and reflection, as well as a consideration of the Unitarian Universalist theological grounding for the work of becoming an antiracist/antioppressive/multicultural faith community.

Although the program builds in regular assessment of progress, note the "pause" point at the conclusion of Workshop 13. In Workshop 13, participants celebrate and reflect on the work they have already done and make a re-commitment (or not) to completing the remaining workshops in the program. If you wish to either take an extended break (e.g., for holidays or summer) or pause to invite other congregational groups to begin the program, after Workshop 13 is the ideal time.

Workshops 14-21 focus on building multicultural competence. Participants explore key concepts and practices, learn about and reflect on some important contemporary issues in Unitarian Universalism that call for multicultural competence, and invite voices of People of Color and other people marginalized by race or

ethnicity from the congregation and the broader community to share some of their impressions of the congregation and its practices. Participants take a community walk and practice bringing a multicultural lens and perspective to both their observations and their reflections. Workshops 20-21 engage participants in an extended simulation or case study to build insight and skills.

Workshops 22-24 invite participants to commit to further initiatives and projects as they engage the congregation and its leadership in building and strengthening an antiracist/multicultural faith community.

Creating Reflection Groups

Several times in this program, participants gather in small reflection groups for sharing and processing. In Workshop 12, participants meet in race- and identity-based groups. On any other occasion, each small reflection group should be as diverse as possible. Before Workshop 2, take time on your own and with co-facilitators to carefully consider each participant and create reflection groups of five to eight people. Participants should continue to convene in these groups throughout the program. Reconfigure the small groups only if necessary to keep the group functioning well.

Form groups to maximize each group's diversity, keeping groups roughly even in size. Consider a variety of attributes, such as each participant's racial, ethnic, and cultural identity; age; gender identity; temperament (e.g., introvert/extravert); and any gifts, challenges, and life experiences of which you are aware. Avoid placing family members together in a group.

Before You Start

Determine the calendar schedule for workshops.

Enter the information in the congregational calendar.

Invite participants. It is best to personally invite individuals to participate. If appropriate, you can also use flyers, announcements, and your congregation's website to publicize the program. Find a [sample](#)

[invitation letter](#) (included in this document) in Resources, the next section of this Introduction. You may find useful a [two-page handout \(PDF\)](#) that answers common questions about the program.

Choose a meeting space. The workshop space should be large enough to comfortably seat all participants and should have an easel or wall space for newsprint. Some activities call for a different arrangement of furniture, breakout spaces for small groups, or tables for working with art materials.

Arrange for child care. If individuals need child care to participate, plan how you will offer it.

Pay attention to workshops that require significant advance preparation. Each workshop requires leaders to spend two to three hours in planning and spiritual preparation. For some workshops, leaders need to make arrangements in advance:

- Workshop 10 - Obtain materials for aesthetic journaling.
- Workshop 13 - Invite guests; plan for music and refreshments.
- Workshop 17 - Recruit a panel of People of Color and other people marginalized by race or ethnicity to share their experiences and reflections.
- Workshop 18 - Arrange walks in the broader community; investigate possible contacts and locations that will help participants practice observing with their new antiracist/multicultural lens.
- Workshop 20 - Prepare materials and space for simulation and case study activities.
- Workshop 23 - Invite guests; plan for music and refreshments.

Terminology and language usage. When Unitarian Universalists ask "How can we become more diverse or more multicultural?" they are generally referring to racial

and ethnic diversity, rather than to other kinds of diversity. For this reason, when we use the term "antiracist/multicultural faith community" or speak of "multicultural competency" in this program, the multiculturalism to which we refer is racial and ethnic diversity. Although racial and ethnic identities can and do intersect and overlap with other identities, including social class, gender orientation, affectional orientation, and ability/disability, the focus of Building the World We Dream About is race and ethnicity.

Never in our shared history has it been more difficult to find language to describe accurately or "name" our racial/ethnic selves. Linguists tell us the words we use not only express ideas, but actually shape the way we understand ourselves and others. Because of this reality, it is important to consider the role of language in the work of building multiracial/multicultural congregations.

Consider:

- A person from Jamaica may self-identify as Jamaican, Black, or Caribbean, or as a Person of Color.
- A person with Asian facial features and dark brown eyes, skin, and hair may reveal that she considers herself a white person.
- Some Latina/o and Asian people flinch when they hear themselves included in the term "People of Color." They may say this label too narrowly defines them or excludes the complexity of their ethnic or cultural identity in the world.
- Imagine a blended family with a Muslim, Palestinian person (considered "White" by the U.S. government) who marries an African American. What racial/ethnic identity best describes members of that family?
- Some African Americans prefer not to use that label because they see few—if any—

connections in their daily lives to the continent and people of Africa.

To build multicultural competency, we need to let go of the notion that one "correct" terminology will apply to all situations. Sometimes people from the dominant culture assume the right to decide what word or words are appropriate to name another person's race or ethnicity, often in the name of clarity or ease of use. However, to assume the right to name another's experience or to decide what term best describes another's race or ethnicity is to imply, "My dominant status is so powerful I get to decide how others should name themselves." Names are important, especially to the one who is being named!

The question of language is even more complex when we take into account the fact that the categories and terms we use to describe ourselves and others are not static, but fluid and overlapping. We must remain open to hearing how people describe themselves, and we must learn from those exchanges. Building the World We Dream About seeks to empower individuals and congregations to restructure our racist world by learning how to identify differences in language and perspective and discern what those differences mean in particular congregational and community contexts.

Recognizing that language is always imprecise in naming racial/ethnic or cultural experiences, for editorial purposes, choices have been made about language use in this program. While the political activist community uses the phrase "People of Color" when speaking of those marginalized by systems of privilege and oppression, some people who are marginalized by those systems do not feel included by the umbrella term, "People of Color." To be as inclusive as possible, this program uses the phrase "People of Color and other people marginalized by race and ethnicity" to describe persons and groups that have been systematically oppressed by dominant groups and cultures. This phrase is meant to include racial/ethnic identity groups

such as African Americans, Native Americans or First Nations Peoples, Latinas/os, Asians, and Pacific Islanders, as well as persons with white skin (or who classify/are classified as White) who, nonetheless, experience discrimination, exclusion, or oppression at the hands of the dominant racial/ethnic group. People whose heritage is Arab, Middle Eastern, Latinas/o, and Jewish may see themselves in this experience.

The program author and editor realize that even the descriptors in "People of Color and other people marginalized by race and ethnicity" may leave participants with uneasy thoughts and feelings. We invite you to talk in the workshops about these tensions and also to be open to new insights and varied perspectives.

There are Unitarian Universalists who believe the term "antiracism" carries a negative tone and, ultimately, moves justice work away from the values of individual freedom and societal equity. These critics argue that such terminology inadvertently re-centers "Whiteness" as the norm instead of creating language that refuses to divide people along racial/ethnic lines. Indeed, cultural theorists such as Anthony Appiah and Amy Gutmann have approached this situation by creating material to break us out of this problem, for example by focusing on a more positive, "color consciousness" approach to this work.

Building the World We Dream About builds on Unitarian Universalist history and congregations' expressed desire for an antiracism/multiculturalism program. This program is grounded in a belief that race and racism are so much a part of the fabric of our individual and collective lives that Unitarian Universalists and other justice-seeking people must take intentional steps to name racism and dismantle its vestiges. We must actively challenge racism, and rewire our hearts and minds to overcome it.

Principles and Sources

Unitarian Universalist Principles

There are seven Principles which Unitarian Universalist congregations 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; and

Respect for the interdependent web of all existence of which we are a part.

Unitarian Universalist Sources

Unitarian Universalism draws from many Sources:

Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces that create and uphold life;

Words and deeds of prophetic women and men, which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;

Wisdom from the world's religions, which inspires us in our ethical and spiritual life;

Jewish and Christian teachings, which call us to respond to God's love by loving our neighbors as ourselves;

Humanist teachings, which counsel us to heed the guidance of reason and the results of science and warn us against idolatries of the mind and spirit; and

Spiritual teachings of earth-centered traditions, which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.

Resources

Print, online, and audio/video resources for further exploration of the themes, topics, and issues. The Multicultural Growth and Witness Staff Group at the UUA provides resources online for further exploration of issues raised in this program, including links to organizations and online resources and an annotated bibliography of print resources and films for study and discussion.

Sample: Letter to minister(s), to send well before the first workshop.

Dear [minister(s) name],

We are grateful for your support and advocacy for our congregation's participation in Building the World We Dream About, a program to open a conversation about how race and oppression create systems of injustice and inequity in our congregation and community. We hope that what we learn as a result of these discussions will help our congregation develop the courage to live out our conviction to build a world where every person's inherent worth is honored.

The program is composed of 24 workshops that will be offered [twice a month, every other Tuesday, etc.]. We expect the workshops will be quite a powerful experience for everyone involved. That's why we need your help.

We believe the conversations about race and ethnicity should not be isolated to only those who sign up for the workshops. To that end, we ask you to consider devoting a Sunday sermon to the general topic of how issues of race and ethnicity affect the life of our congregation and local community. We envision such a sermon as a kickoff for the program.

Over the course of the workshops, we plan to share what we learn beyond the workshop group, including with members of the congregation's lay and professional leadership. These sharing sessions will be in the context of worship and held during the workshop time. We hope

you can attend these worship and reflection experiences, which will be held on [day, date, and time for Workshop 13] and [day, date, and time for Workshop 23].

We expect that some of the discussions may make some of the participants uncomfortable. With your permission, we will reach out to you for ministerial support of us as facilitators, and hope that we may also come to you for advice and counsel should a participant's distress be deeper than we can effectively manage in a workshop setting.

We are excited about the possibilities of what might emerge from this undertaking. Please be in touch at any time.

In faith,

[names and contact information for facilitators]

Sample: Invitation letter to participants

Come build a faith where sisters and brothers,

Anointed by God may then create peace:

Where justice shall roll down like waters,

And peace like an ever flowing stream.

Dear [first participant name],

It is with a great deal of excitement that we welcome your participation in Building the World We Dream About, our congregation's conversation to determine

how we might be ever more multicultural with regard to race, ethnicity, and other forms of cultural difference. We recognize that your joining this group is a big commitment. As facilitators, we have taken great care to ensure that your experience will be positive and, of course, of great benefit to our congregation, local community, and the world.

The first workshop will take place on [day, date] at [time]. We ask that you bring a personal journal to jot down notes and insights as you proceed through the program. The journal can be formatted any way you wish; our only request is that you use a format that will allow you to revisit it as the workshops unfold.

Our minister, [minister(s) name], will give a sermon on [sermon date] to kick off and frame the Building the World We Dream About process in our congregation. We hope you will be able to attend that service.

Again, we look forward to our time together! Please contact us if you have questions or need additional information.

In faith,

[names and contact information for facilitators]

Workshop 1: Telling Our Story — Multiple Truths and Multiple Realities, Part One

Introduction

What is true is that for Unitarian Universalism to move into a vibrant future, we will need to mine our past for stories of resistance to oppression, stories of openness to new ways of being religious, stories of transformation that have built new understandings into our narrative of who we are. — Rev. William G. Sinkford

This workshop introduces many of the key elements that characterize Building the World We Dream About: stories, dialogue, personal reflection, sharing with others in small and large groups, and reflective exercises to help bring learning into participants' lives within and beyond the congregation.

Participants consider questions of confidentiality and emotional and spiritual safety as the group begins its journey together. The workshop invites them to engage with their own experiences and those of others as they explore Dr. Lee Knepelkamp's work that defines experiences of "mattering" and "marginality."

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Set the tone for future workshops and introduce underlying group processes
- Introduce the idea that experiences can create positive feelings of inclusion (mattering) or feelings of exclusion (marginality)

- Invite participants to explore their own and others' experiences of mattering and marginality.

Learning Objectives

Participants will:

- Meet one another and create a covenant
- Recognize that some experiences can create positive feelings of inclusion (mattering) and others can create feelings of exclusion (marginality)
- Hear stories of mattering and marginality from Unitarian Universalists with a variety of ethnic and racial identities
- Reflect on personal experiences of inclusion and marginalization.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	2
Activity 1: Welcome and Introductions	20
Activity 2: Why Is This Important?	10
Activity 3: Making a Covenant	10
Activity 4: Outsider Experiences	15
Activity 5: Learning from the Other Within — Theater of Voices	30
Activity 6: Paired and Large Group Discussion	25
Closing	8

Spiritual Preparation

As you prepare to lead the first workshop, reflect on what in your life's journey has led you to this moment. Why is Building the World We Dream About important to you? Share your experiences and reasons with your co-leader.

Read carefully all the stories in Leader Resource 2, Affirming Experiences and Marginalizing Experiences, pausing for a time after each one to reflect on your own experiences of inclusion and exclusion. When have you felt as though you mattered? When have you felt marginalized or excluded? Can you recall times in your congregation when you mattered and times when you were marginalized?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet and introduce yourself to participants as they arrive.

Opening (2 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Telling](#) (included in this document)

Preparation for Activity

- Practice reading Leader Resource 1, Telling, aloud.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Activity 1: Welcome and Introductions (20 minutes)

Materials for Activity

- Optional: An object that can be passed around as each participant speaks

Description of Activity

Invite participants to share a story that is often told about them by family or friends. For example, "My partner always says I never order food without asking 20 questions of the wait staff." Explain that each person has one minute to tell their story and that you will gently enforce that time limit in order to keep the workshop moving. Model this one-minute story telling, and then encourage participants to speak as they are ready and comfortable. You may wish to use an object such as a stone or talking stick to pass to each person as they speak.

Activity 2: Why is This Important? (10 minutes)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Write on newsprint, and post: Why is it important for a congregation to be welcoming of different racial and ethnic groups?
- Review the list of possible responses to the question so you will be ready to add any significant ideas participants do not offer.

Description of Activity

Invite participants to generate a list of why they think it is important to talk about antiracism/multiculturalism in their congregation. Write each response on newsprint.

Read the responses aloud and invite participants to help identify themes and patterns. Add significant ideas that the group has not named, such as:

- To create relationships of connectedness and accountability with all people
- To facilitate positive (though sometimes discomfiting) conversations about race/racism
- To explore myths and mistruths about people/groups who are different from "us"
- To reconcile our own racial experiences in order to ensure positive relationships with others
- To increase the presence of under-represented groups in the congregation
- To create a congregational culture that is welcoming to people who belong to any racial/ethnic groups
- To talk about a subject that is often taboo.

Including All Participants

To accommodate different learning styles (for example, aural versus visual learners) and to be inclusive of people who are visually impaired, read written responses aloud.

Activity 3: Making a Covenant (10 minutes)

Materials for Activity

- Handout 1, [Guidelines That Promote Multicultural Dialogue](#) (included in this document)

Preparation for Activity

- Send Handout 1 to all participants in advance of the first workshop and make copies to have on hand.
- Post newsprint.

Description of Activity

Distribute Handout 1. Invite participants to review it briefly, noting that most will have already read the guidelines before this workshop.

Write on newsprint participants' suggestions, concerns, or additions to the list. Decide together if you will make changes to the guidelines presented in the handout. Invite the group to covenant together to honor and uphold the guidelines. Ask each person to signal assent by saying "yes" or nodding. Explain that this is a living document that can and should be changed as the group evolves.

Activity 4: Outsider Experiences (15 minutes)

Materials for Activity

- Journal for all participants
- Pens and pencils

Preparation for Activity

- Ask participants to bring a journal and writing instrument to the workshop. Or, purchase a journal or notebook for all participants.
- Write on newsprint, and post:
 - What was the experience? Recall it in as much detail as possible.
 - What made you the person who was "different" or the "outsider"? How did others treat you as a result?
 - What was the impact of your outsider experience on how you felt about and participated in the group?
 - How did that experience shape your sense of who you are and how you behave in the world or similar settings?

Description of Activity

Explain that the journals have two purposes: To record ideas, quotes, and concepts from workshops, and to record participants' reflections, thoughts, and feelings. Invite participants to use any form they wish, such as

poetry, bulleted points, idea webs, symbols, or narrative/story.

Introduce the activity with these or similar words:

I invite you to begin your journal work with an exercise called "Insider/Outsider." Record in your journal a powerful experience in which you felt like an outsider. Use the questions posted on newsprint to help guide your remembering. This is a private journal exercise, so you will not be sharing this story in the workshop. Instead, you are asked to hold the story in your heart and use it as a point of reference during later discussions.

Allow ten minutes for writing.

Including All Participants

For people with physical disabilities who may not be able to write, find a private area where the person can dictate or record their story confidentially to a facilitator.

Activity 5: Learning From the Other Within — Theater Of Voices (30 minutes)

Materials for Activity

- Leader Resource 2, [Affirming Experiences and Marginalizing Experiences](#) (included in this document)
- Music (two different selections) and music player

Preparation for Activity

- Work with your co-facilitator to select and arrange material, following the instructions in Leader Resource 2.
- Customize Leader Resource 2 to include only the voices you have chosen to use. Make copies for facilitators and readers.

- Arrange to use a meeting room large enough to stage a reading with multiple participants.
- Arrange for participant volunteers to read parts in the Theater of Voices, and give them the text well in advance.
- Select music to open and close the reading. Possibilities include:
 - John Lennon's "Imagine," as sung by Eva Cassidy on the CD *Imagine*, Blix Street Records, 2002
 - David Wilcox, "The Inside of My Head" or "Step Inside Your Skin," from *What You Whispered*, Vanguard Records, 2000
 - "Somewhere," from the Broadway musical, *West Side Story*. (Recommended version: Aretha Franklin on the CD *Songs of West Side Story*, RCA/Victor, 1996).
- Select two additional readings from the "affirming experiences" section of Leader Resource 2 that you can share to introduce the Theater of Voices. One should be the voice of a Unitarian Universalist who identifies as White and the other the voice of a Unitarian Universalist Person of Color or other person marginalized by race or ethnicity.

Description of Activity

Remind participants that the experience of being either an insider or outsider in a group is a universal human experience. Share the two affirming readings you have selected to begin this activity, with a different facilitator reading each one.

Say:

Those were two voices of Unitarian Universalists describing their experiences in their own words. You are now invited to take part in and witness a Theater of Voices that will present real life experiences of contemporary Unitarian

Universalists—some affirming and some marginalizing. If you are part of the audience, make yourself comfortable as you prepare to listen to stories from Unitarian Universalist persons who identify as People of Color and others marginalized by race or ethnicity and Unitarian Universalists who identify as White or of European ancestry. If you are one of the reader/actors, come on up!

Arrange the reader/actors according to your plan and make sure they know the order in which they will read. Tell them that you, as director, will assure each voice is respected by pausing the reading for seven to ten seconds between voices and starting the next actor/reader with a nonverbal cue. Invite reader/actors to read the name and ethnic or racial identity of the person before reading each narrative.

Open the theater with the music you have selected. Enact your Theater of Voices! After the last statement/voice, close your theater with the music you have selected.

If you choose not to do the Theater of Voices, co-facilitators can alternate reading the short narratives. Again, arrange them to enhance their impact and pause seven to ten seconds after each reading.

Including All Participants

Have large-print copies of the narratives on hand to offer anyone who is visually impaired.

Activity 6: Paired and Large Group Discussion (25 minutes)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Write on newsprint, and post:

- Which voice do you identify with? Which voice makes you want to say, "I am exactly that" or "I've done/said that"?
- Which voice do you recognize—as if to say, "I am not exactly like that, but I know someone who is"?
- Which voice do you resonate with, as if to say, "I don't know why, but that person awakens a strong feeling or memory in me"?

Description of Activity

Point out the posted questions and read them aloud. Invite participants to turn to a partner and respond to the questions, telling them they have about 12 minutes for sharing. Let them know when six minutes have passed so both individuals have time to speak.

After 12 minutes, have the large group reconvene and lead a discussion with these suggested questions:

- What did you find interesting about your partner's list? What was similar? What was different?
- What do these experiences say about the experience of People of Color and other people marginalized by race or ethnicity in a Unitarian Universalist setting? What do these experiences say about the experience of White people in a Unitarian Universalist setting?
- How do the stories you've heard connect or disconnect with your own stories?

Closing (8 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Newsprint, markers, and tape
- Taking It Home

- A copy of *Singing the Living Tradition*, the Unitarian Universalist Association hymnbook

Preparation for Activity

- Write on newsprint, and post:
 - What do you hope to gain from participating in this program?
 - What are your fears, if any?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the definitions and instructions aloud and invite for participants to ask questions.

Offer Reading 701 in *Singing the Living Tradition* as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

What is true is that for Unitarian Universalism to move into a vibrant future, we will need to mine our past for stories of resistance to oppression, stories of openness to new ways of being religious, stories of transformation that have built new understandings into our narrative of who we are. — Rev. William G. Sinkford

This activity, adapted from an exercise developed by Dr. L. Lee Knefelkamp, is described in "Integrating Jewish Issues Into the Teaching of Psychology," by Evelyn Torton Beck, Julie L. Goldberg, and L. Lee Knefelkamp. It is Chapter 17 in *Teaching Gender and Multicultural Awareness*, Phyllis Bronstein and Kathryn Quina, editors (Washington, DC: APA Press, 2003).

Consider the following, one by one. Take a full ten minutes or more to write or draw in your journal in response to each prompt:

- Consider a time in your life when your presence, your skills, and your ideas *really mattered*. What were the circumstances? How did you know that your contributions mattered? How did you respond to the situation, both in that moment and going forward?
- Consider a time in your life when you felt marginalized, on the margins, and believed that your presence, your ideas, your skills, and your opinions were not all that important. What were the circumstances? What gave you the impression that your contributions were not really valued? How did you respond to the situation, both in that moment and going forward?
- As you contrast the two situations, what strikes you? What was your level of engagement, energy, creativity, and imagination in each case? Are there conclusions you draw from the two different experiences?

Be prepared to talk about your responses at the next workshop.

Handout 1: Guidelines That Promote Multicultural Dialogue

These suggestions are intended to slow down the flurry of assumptions that can come into play when we talk about the stories and truths that shape our lives.

Following these guidelines together can help every participant fully engage with others and grow from our interactions. These elements can be incorporated into our group covenant.

- Assume positive intent on the part of fellow participants.
- Ask questions from the standpoint of curiosity, rather than arguing or debating another's point of view.
- Use "I" statements when sharing experiences, feelings, and opinions.
- Withhold unsolicited personal judgments.
- Speak from personal experience; avoid generalizing your experience to include others you perceive to be similar to you.
- Consider the implications of asking People of Color and other people marginalized by race or ethnicity to speak as "experts" on their particular culture, race, or ethnicity.
- Set your own boundaries for personal sharing. Ask yourself, "What parts of my life story am I comfortable sharing?"
- Be willing to examine and grapple with the ways personal assumptions shape your "truths."
- Speak personal "truths" in constructive and civil ways.
- As a speaker, consider how your individual communication style affects others.
- As a listener, be willing to sit with your discomfort with other people's personal "truth(s)."
- Speak personal concerns directly with that person, not about them.
- Recognize that the work we do together is sometimes difficult and that our overall goal is to stay "at the table" together. This will involve taking risks.
- Respect and validate other people's experiences; it is not useful to argue that one oppression is more or less valid or important than another oppression.
- Talking about sessions with nonmembers of the group is okay, but do not share personal content (other than your own stories) with people outside the group.

Leader Resource 1: Telling

"Telling" is used with the permission of Laura Hershey.
For more information about Laura's poetry and other writing, go to her [website](#).

What you risk telling your story:

You will bore them.

Your voice will break, your ink will
spill and stain your coat.

No one will understand, their eyes
become fences.

You will park yourself forever
on the outside, your differentness once
and for all revealed, dangerous,
the names you give to yourself
will become epithets.

Your happiness will be called
bravery, denial.

Your sadness will justify their pity.

Your fear will magnify their fears.

Everything you say will prove something about
their god, or their economic system.

Your feelings, that change day
to day, kaleidoscopic,
will freeze in place,
brand you forever,
justify anything they decide to do
with you.

Those with power can afford
to tell their story
or not.

Those without power

risk everything to tell their story
and must.

Someone, somewhere
will hear your story and decide to fight,
to live and refuse compromise.
Someone else will tell
her own story,
risking everything.

Leader Resource 2: Affirming Experiences and Marginalizing Experiences

This resource includes several first-person narratives from Unitarian Universalists describing experiences with race in their congregations. Introduce these voices and experiences using a Theater of Voices technique.

Facilitators act as directors of the theater, selecting narratives and choosing how to stage this reading in multiple voices.

Begin by selecting four or five statements from the "Affirming Experiences" section and a similar number from the "Marginalizing Experiences" section. Pick and choose voices that speak best to your context. Choose about the same number of statements from People of Color and other people marginalized by race or ethnicity as you do from people who identify as White or of European ancestry. For example, if your congregation has mainly White and Latino/a/Hispanic members, or if the congregation's surrounding community has a large Latino population, you may select more statements that reflect the experiences of Unitarian Universalists of those racial/ethnic or cultural identities. Or if your congregation has been singled out as welcoming of multiracial families, or has received negative feedback about welcoming people of diverse races and cultures, select statements that speak to those experiences.

After you have selected your material, consider the order of the voices and how to arrange participants visually "on stage" for the most impact. Let your imagination lead you. For example, you might intersperse or alternate affirming experiences and marginalizing experiences, or you might put two readers side by side and invite them to read two different narratives from a single person. As you prepare your production, note that each narrative is about 250 words and will take two to three minutes to present.

AFFIRMING EXPERIENCES

Frances, African American woman

To be African American in this country is to face racism throughout life, however subtle. The love of one's family is paramount in reducing the damage of racism on one's wholeness. Unitarian Universalism is splendid as an affirming church family. Its primary commitment to justice seeking, its deep belief that every soul has irreducible value, and its belief that there is the spark of the divine in every one of us are powerful antidotes to the insistent racist voices among us. I find Unitarian Universalism not only soothing, but healing. It is a perfect medicine for the soul made sick by racism.

Paul, White man

As a White man, I almost always feel included in UU circles. Most of the time it feels as if in the eyes of other White UUs, there is nothing remarkable about my "race." It's as if I'm just the kind of person (also given my professional status) that people expect to see at UU churches. How well I fit in seems to be about my individual views, beliefs, and personality. The one special case is when I participate in antiracism trainings or organizing. Then I feel my White maleness is definitely noticed by everyone—and that I'm actually appreciated for being there.

Claire, White woman

Race was something to be spoken about only in hushed tones in the nearly all-white town where I grew up. What a different experience my own kids have had! Thanks to the intentional work of the Unitarian Universalist youth movement, they have engaged with issues of race, class, and privilege. I treasure the conversations about how those issues impact their lives and mine. One of my greatest joys and challenges was to serve with my then-teenage daughter on a District antiracism team. We grew side by side in understanding and commitment. For a parent, it doesn't get any better than that.

Phyllis, African American woman

During the late 1960s and early 1970s my husband and I were members of the Black Unitarian Universalist Caucus (BUUC). The denomination's willingness to fund this organization was a signal of serious commitment to supporting African American members in articulating our issues with the expectation that they would be addressed. Traditionally, the UU community is peopled by well-intentioned White liberals who assume they have explored all aspects of social issues and have developed solutions that should work for everyone.

As a BUUC member, for the first time I sat with African American members of my congregation to discuss some of the more painful aspects of what it's like to be a part of a group that may be your political/intellectual community, but whose members are often clueless regarding your cultural values and needs. This is a common experience for people from culturally marginalized groups, who often must choose between a worship environment that is culturally and spiritually nourishing or one that is stimulating, challenging, and encouraging of personal growth.

BUUC allowed us to explore this dilemma through discussions that were spirited, demanding and ultimately productive. While most of us were already active in the civil rights arena, the BUUC experience allowed us to formulate and implement strategies designed to enrich our own spiritual community. Not only were we strengthened by the experience, but the church and the denomination were strengthened also. Unfortunately, the BUUC initiative did not solve all of our problems. But for many in my congregation, it was enough to make us feel that the church and the denomination were committed to finding solutions.

Cathy, African American woman

After the September 11 terrorist attacks on the United States, the Muslim students at my daughter's very diverse high school began to segregate themselves because of their sense of fear and isolation. My daughter, who has spent her whole life attending a

Unitarian Universalist congregation, reached out to these students. She actually made the long walk across the high school cafeteria to sit with the Muslim students and talk to them about how they were feeling. When I asked her why she had done this, my daughter told me that her faith called her to do this. As a parent, I was so proud that my daughter had learned the lessons of non-discrimination and respect for all peoples within our Unitarian Universalist community. As an African American parent, I was equally proud that my daughter understood the connection between her struggles as a young Black woman in America and the struggles of other often-marginalized groups. This affirmed for me that Unitarian Universalism has helped me raise a wonderful young woman.

Supriya, Asian woman elder

Perhaps one of the most positive and affirming experiences within Unitarian Universalism for me was when I offered to my minister to co-lead with another lay leader a "People of Colour" worship service. Another friend of South Asian ethnicity and I had just returned from a Young Adults of Colour Leadership Development Conference. After meeting young adults from across North America, we returned to Canada inspired and full of energy and courage to have our voices heard. We led a beautiful service that included music from our South Asian heritage, special readings, and meditations. We also introduced Indian classical dance into our worship service. Our title was about the Unitarian Universalist covenant to "promote the inherent worth and dignity of every person". We spoke about how we felt when congregants spoke as if we were sisters (we were not related in any way) or asked where we really came from when giving the city of our birth was an unsatisfactory answer. We spoke of wanting to be accepted as individuals for what we were, not based on the colour of our skin. We spoke of how we felt when the colour of our skin stood in the way of accepting us as individuals. Reaction was positive, and many congregants thanked us for sharing our views. We closed with the song

"Woyaya"—"... We are going / Heaven knows how we will get there / But we know we will..." That day we felt affirmed as "People of Colour"—our voices were heard.

Peter, White man

Here and now, I don't feel affirmed living out issues of race. This is a dirty business willed to us by people who looked like me. However, what doesn't kill me makes me stronger, and I can do nothing without doing some harm. I am moving from being an etherized White man ignorant of race to being a European American man discomforted everywhere; from living in the world as oyster to a world without many places to belong. My participation at a self-consciously diverse Unitarian Universalist church dismantling racism in fits and starts has offered consolation. Despite my being and my action, my brothers and sisters remain authentically engaged with me in things that I get right and things that I get wrong. Like an unreformed drunk (since my culture will not yet allow me to live one hour, much less one day at a time, privilege-free), I must lean on the good will of my fellow travelers in this religious community I have chosen to join. It's *their* good will and its reflection of their perception of my good will that offers affirmation.

Alicia, African American woman

The only time I've ever felt affirmed as a Person of Color in my congregation was when I was growing up in the church. When I looked around the room at my friends in Sunday School, we were a diverse group. We were African American, White, Hispanic, Biracial, and Multiethnic. The same was true in morning worship. Never did I look around the sanctuary and feel small or outnumbered. When I was sixteen, I went to the GA that was held in Indianapolis, Indiana. Most of the other Black kids there were so envious of my being raised in a church that was so diverse. It's what they expected in a major city, they being from small towns for the most part, so I felt very proud.

Chanda, White woman

Living in a city where your job defines your identity, you quickly learn that the first question you get asked in almost any gathering is, "What do you do?" Yet, in my congregation, not a person asked me the "Job Question." Instead, they asked things like, "Could you help us out on this project?" and "Would you like to join us for lunch?" Just like that...free acceptance. I was stunned. These people didn't care about my credentials, about my background, about my appearance. If I said I was good at something, they invited me to help out there. When I volunteered to start a new member orientation program, people just assumed I'd do well. When, as a board member, I declined to make follow-up pledge calls, nobody gave me a hard time. Other than from my mother, I've never had such unquestioning acceptance. It feels wildly luxurious to not have to present any persona other than who I really am. And yet, this is not a place where "whatever" rules. We have many expectations of each other: shared values, civility with each other, showing the courage of our convictions, giving generously of time and money, taking action for social justice. In my congregation, we seem to care about what you do in community, not what you do in your day job.

MARGINALIZING EXPERIENCES

Supriya, Asian woman

What I find challenging within Unitarian Universalism is that, although we claim that our living tradition draws on many sources, including "wisdom from the world's religions which inspires us in our ethical and spiritual life," this is something that I see very rarely in the many UU congregations I have visited in North America. As a first-generation Canadian, I struggle every Sunday with the fact that worship and the teachings from the pulpit provide me with little connection to the wisdom of my ancestors who were Hindus. Although I find strength in my Unitarian Universalist faith, I miss affirmation that my religious background is as important as the Judeo-Christian tradition. This makes me feel somewhat of an

outsider, even within my own religious community. Being the child of immigrants, being an outsider has always been a fact of life and has presented many challenges over time. One place where this challenge should not have to present itself is within a religious community. Although I chose Unitarian Universalism because it held more meaning to me than the religion of my ancestors, I also chose it based on the promise that we would be inspired by the wisdom of the world's religions. I have faith that that day will come.

Paul, White man

There have been times during antiracism trainings when I had to work really hard with my own feelings that I didn't belong. When there is a heightened awareness and intensive dialogue about White privilege and habitual behaviors White people tend to exhibit, I sometimes forget how grateful I am for the learning opportunity. With my personal vulnerabilities to shame and depression, I have found myself forgetting my inherent goodness, and believing I can only be welcomed in the circle of humanity after I have ended racism. Ironically, People of Color in these workshops often get upset when they see me getting mired in my "bad White person" story—and their frustration triggers me to be even more critical toward myself. I'm learning to cultivate compassion and appreciation for myself, and this is helping me stay present to my inherent goodness and the learning. It has been a difficult journey, often painful and disorienting. But it's a journey home, I can feel myself arriving, and there are many wonderful people there!

Claire, White woman

When I was sixteen, I wrote a term paper about why the Supreme Court reversed its 1896 "separate but equal" decision in the 1954 Brown ruling. I was a White teenager trying to sort out confusing messages about People of Color, about my own racial identity, and about justice. I learned much about myself and my country as I wrote the paper, concluding that as the "average

American" got to know Black people better, racism would go away. My paper was returned with but a single comment: "You are a hopeless optimist!" I was a kid who needed adult help with the burden of sorting out huge questions about race in the United States. What I received from my teacher was not an invitation to further reflection, but a condescending dismissal. I've never forgotten the shame I felt that day.

Alicia, African American woman

I came back to my congregation after I graduated from college. The racial and ethnic makeup of the congregation mirrored that of the now-gentrified neighborhood surrounding the church. I was not expecting to feel uncomfortable, but I did, instantly. I think it was the looks I received from the new White congregants. They were "What are you doing here?" kind of looks. I wasn't sure if it was my hair, clothes, shoes, or what. But I understood those looks to mean I didn't belong. I'm a Black woman in my twenties who attends a church where I'm free to dress as I want. I've always loved that about my congregation! But Black urban styles of dress, I guess, made me look like a video girl to them—or at least that's what their eyes said. I felt like they probably thought I was uneducated and ill-mannered.

Phyllis, African American woman

I am sure I had marginalizing experiences in my congregation. However, you may find that for long-time members like me, the experiences were few enough and managed in such a way as to allow us to feel comfortable about our continued attendance. Most Unitarians are not shy about speaking out.

Cathy, African American woman

Throughout all my years as a parent and teacher in the religious education program at my home congregation, I felt the need for inclusion of materials that were culturally and racially relevant for my children. All the curriculum materials are from a dominant culture point of

view. I felt that people got tired of my asking for alternative points of view to be represented by someone other than myself. I felt that some White adults were uncomfortable around my children. A number of times I felt that the religious education volunteers were afraid of my African American son. There were unconscious racist remarks made. Over the years my children were often the only Children of Color in their RE classes. One Sunday, in the Youth Group, an adult advisor said to my child, "When you wear those glasses you don't look Black." I had to make an extra effort to explain to my children that although the theology of Unitarian Universalism [is] wonderful—as with all faiths—the practice falls short. I had to explain that they could not indulge in some of the more experimental activities of the Youth Group, because the authorities looked at African American youth differently than White youth. I did connect my children to the wider UU community so that they could have an experience of more diversity, but I still worry about the effects of being isolated from a larger African American community of faith has had on my children.

Carlos, Latino man

I am a Latino-looking UU minister, and when I am on vacation I like to visit other congregations. I generally don't identify myself as a minister in those situations. I visited one congregation dressed in clean, pressed designer jeans and a clean, pressed shirt. After the service, while parishioners were filing downstairs for coffee hour, I was politely but unquestionably shown the door. I never get the "bum's rush" when I come in a three-piece suit or when I make it known that I am a minister.

Peter, White man

Confronting race is almost always a source of some pain—a sense of guilt and shame, sometimes inchoate, connected to being accountable. Before bed, I read out loud to my wife, who is African American, and some texts have evoked this pain. Reading Dubois' description

of the death of his child in *Souls of Black Folk*, I wonder how I can read such a painful narrative describing experiences whose source is America's peculiar institution and its wretched aftermath. Watching news coverage with my wife and my step-daughter of New Orleans in Katrina's aftermath evoked the same guilt and the same shame. I never felt Whiter than I did those days, and never more dissociated from my family. My race threatens to alienate me from people whom I love on a daily basis.

Sojourner, African American woman

While experiencing racism with Unitarian Universalism has been painful, the reaction of UUs when I tell them my story has been even more disturbing to me. Usually most White listeners will want to hear the particulars of what happened to judge for themselves whether they would have named the incident as racism, instead of trusting me. I have to repeat time and time and again the what, where, and how, and relive the pain. It feels like I am being judged as to whether our first Principle should be applied to me. Rarely does this trial occur when I share other stories of oppression around the multiple identities I carry. Thank goodness for listeners of Color and White allies. They hear with their hearts and believe me without the nitty-gritty. When I receive this affirmation it helps me heal and move on. My pain is transformed. I have learned to share my experiences of racism with those in power who have the ability to make a change in the UU institution; and with others who hear me without the need to justify the experience within their own unique world.

Chanda, White woman

As a child attending segregated schools in Louisiana, I was less aware of race as a dividing line than I was of ethnicity, class, and religion. My father's family spoke Cajun French and broken English. They lived in an unpainted wooden house on the sugarcane plantation where my gran'papa worked. Back in those days, "Cajun" was a derogatory term, and my Georgia-born

mother was humiliated that we were related to such poor and uneducated people.

My own family lived on the wrong side of the bayou. We were Baptists in a sea of Catholics. Daddy only had an eighth-grade education, and we learned never to tell that secret to anybody. We struggled to maintain a veneer of gentility in our neighborhood of oyster-shell roads and ditches that overflowed every time it rained. I was a voracious reader, and books told me there was another world out there. I couldn't wait to escape Louisiana; adulthood found me living and working in Washington, DC. Only then did I discover that, despite my perceived differences from the middle class we'd desperately wanted to emulate, I'd had benefits and advantages conferred on me because I was White. I'd lost the south Louisiana accent, gone to college, gotten a high-profile job. I am now able both to understand my privileges in the context of racism and oppression of others and to embrace the gifts of my exuberant "low-class" family.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 2: Telling Our Story — Multiple Truths And Multiple Realities, Part Two

Introduction

We need to approach racism as it exists in our lives today, and not as an exercise in studying history. We need to share our experiences and viewpoints, and listen with open hearts and minds to each other, especially when we disagree. We need to avoid thinking that we have the right answer, the only correct perspective, or that there is any. — Ruth Alatorre, in Bringing Gifts, a publication of the Latino/a Unitarian Universalist Networking Alliance (LUUNA)

This workshop introduces a technique called “serial testimony” to provide a structured way for people to tell their own stories of mattering and marginality and reflect on the connections between their own personal experiences and the experiences of People of Color and other people marginalized by race or ethnicity in their faith communities. Serial testimony is a simple technique: In small reflection groups, participants are invited to speak one at a time of their own experience while others listen without comment or discussion. Under other names (Quaker dialogue, Claremont dialogue), this technique has been used for many years, particularly in settings where the participants’ perspectives diverge so radically they have difficulty hearing each other. The serial testimony technique is simple in concept, but requires careful preparation. Determine the composition of reflection groups in advance, arrange for appropriate meeting spaces, and be ready to guide participants as they learn to use this technique. As the reflection groups converse and during the large group discussions that follow, pay attention to stories in which an individual or a

group describes a situation as “marginalizing” while others describe it as “mattering.” Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce the serial testimony technique and provide initial experiences with using the technique
- Engage participants in deeper conversations about assumptions and values about race/racism.

Learning Objectives

Participants will:

- Use the serial testimony technique to share their stories of mattering and marginality
- Make connections between their own stories and the stories of Unitarian Universalists People of Color and others marginalized by race or ethnicity introduced in Workshop 1
- Begin to make connections between the mattering and marginality stories of participants' lives and "welcoming" in their congregation.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Sharing Marginality and Mattering Stories	20
Activity 2: Reflection Group Discussion	55
Activity 3: Large Group Discussion	25
Closing	10

Spiritual Preparation

It is up to you to assign participants to reflection groups for this workshop. Before doing that, set aside time to hold each of the individual participants in your workshop group in thought or prayer, appreciating the gifts they bring and the vulnerabilities and scars they carry.

Silently offer gratitude for their willingness to be part of this workshop series.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Mattering](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt...," rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Sharing Marginality and Mattering Stories (20 minutes)

Materials for Activity

- Leader Resource 2, [Serial Testimony Protocol](#) (included in this document)

Preparation for Activity

- Review Leader Resource 2 and prepare to explain it.

Description of Activity

Explain the serial testimony protocol. Invite the group to practice it together by responding, one at a time, to these questions:

Tell us your name again, and share how long you have been active in the congregation. Why did you join this congregation? What keeps you here?

Repeat the questions between responses, if needed.

Thank participants for sharing their stories.

Activity 2: Reflection Group

Discussion (55 minutes)

Materials for Activity

- Participants' completed Marginality and Mattering reflections (Workshop 1, Taking It Home)
- Workshop 1, Leader Resource 2, [Affirming Experiences and Marginalizing Experiences](#) (included in this document)

Preparation for Activity

- Pre-assign participants to reflection groups based on the guidelines in the Introduction to this program.
- Arrange for appropriate spaces for reflection groups to meet. If possible, groups should meet in different rooms to avoid the natural tendency to eavesdrop on other conversations.
- Customize Workshop 1, Leader Resource 2 to include the selections you chose to use in Workshop 1, and print copies to hand out.

Description of Activity

Review the terms "marginality" and "mattering" introduced in Workshop 1.

Invite participants to move into reflection groups you have determined in advance, and assign each group a space to meet. Invite participants to take their completed "Marginality and Mattering" worksheet and any personal notes with them. Explain directions for the reflection groups, using these or similar words:

Choose a facilitator and a timekeeper. You have 30 minutes for this part of the discussion. Divide the time evenly by the number of people in your group. Begin with a quick round of introductions (sharing first names), and then ask each person in turn to share their personal story of "mattering" and of "marginality," using the serial

testimony protocol. To foster a sense of inclusion, be sure that each participant has the opportunity to speak and that every person keeps to the time allotted for their "testimony."

After the first round of sharing, go to each reflection group and distribute your customized version of Workshop 1, Leader Resource 2. Invite participants to refresh their memories by reading over the resource and then to respond to this question, using serial testimony protocol: What connections/disconnections did you make between your own story of marginality and mattering and the voices of the Unitarian Universalists from culturally marginalized groups?

Allow 20 minutes for sharing, and then invite all to return to the large group.

Including All Participants

When setting up spaces for small groups to meet, be mindful of the needs of participants with limited mobility. Ask participants to organize themselves around the location of those with limited mobility.

Activity 3: Large Group Discussion (25 minutes)

Description of Activity

Lead a large group discussion using the questions below as guides, and close with the wrap-up points.

Suggested discussion questions:

- What does it mean to "welcome" a person into our congregation?
- When do you feel most welcome in a group? What actions or behaviors on the part of the group enhance that feeling of welcome?
- "Welcome" is generally extended to someone who is new or not a part of a particular community. How might People of Color and other people marginalized by race or ethnicity who in the past have explicitly or implicitly been

excluded from mostly-White communities, be discomforted by a "welcoming" process?

Wrap-up points:

- Stories of marginality and mattering are universal "human stories" we share in common.
- These stories enable us to find a point of connection with people whose life experiences are radically different.
- Looking at these stories point us toward patterns of how people tend to respond to both oppression and care. Stories also provide insight into how we respond to what we've learned.
- The question arises, "What do we need to learn and do in order to make our congregation 'welcoming' to people who have been marginalized?"

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- Leader Resource 3, [The Way It Is](#) (included in this document)

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - How are the sessions going for you so far?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Leader Resource 3 as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

We need to approach racism as it exists in our lives today, and not as an exercise in studying history. We need to share our experiences and viewpoints, and listen with open hearts and minds to each other, especially when we disagree. We need to avoid thinking that we have the right answer, the only correct perspective, or that there is any. — Ruth Alatorre, in *Bringing Gifts*, a publication of the Latino/a Unitarian Universalist Networking Alliance (LUUNA)

Before the next workshop, speak to two people in your congregation to learn about how and why they joined your faith community. If possible, talk to people who identify as People of Color or from other ethnic or

culturally marginalized identity groups to learn about their decision to be a part of your community. Reflect on how their stories align with this notion of marginality and mattering.

Leader Resource 1: Mattering

Originally written anonymously by a gay high-school student and adapted for this exercise.

Mattering

My father asked if I am gay

I asked, Does it matter?

He said, No not really

I said, Yes.

He said get out of my life.

I guess it mattered.

My friend asked why I talk about race so much?

I asked, Does it matter?

He said, No not really

I told him, Yes.

He said, You need to get that chip off your shoulder.

I guess it mattered.

My neighbor asked why I put that ramp up to my front door.

I said, Does it matter?

He said, No not really

I told him because it made my life easier.

He said, Is there a way to make it less obvious?

I guess it mattered.

A member of my church asked why I like gospel music.

I asked, Does it matter?

She said, No, not really.

I told her that it connects me to my southern, Christian childhood.

She said, I think you're in denial about your oppression.

I guess it mattered.

My God asked me, Do you love yourself?

I said, Does it matter?

She said, YES!

I said, How can I love myself? I am gay, Latino, disabled, and a Christian in a hostile climate.

She said that is the way I made you.

Nothing will ever matter again.

Leader Resource 2: Serial Testimony Protocol

Adapted from the work of Peggy McIntosh and Emily Style.

Testimony: bearing witness, giving evidence; speaking the truth of one's experience and perspective; bearing responsibility for one's own truth.

"Serial testimony" is very simple: the facilitator poses a question, and each participant speaks in turn without reaction from other group members. Under other names (Quaker dialogue, Claremont dialogue), this technique has been used for many years, particularly in settings where the participants' perspectives diverge so radically that they have difficulty hearing each other.

This technique does not aim to solve large problems or create intimacy among participants. The strength of this method is that it challenges participants to speak their own truth while protecting individuals from becoming the focus of discussion. By providing the opportunity for everyone to hear a wide diversity of perspectives, serial testimony can be remarkably effective in building participants' mutual respect.

As simple as this technique is, to many participants it will feel unnatural, especially in settings where they are accustomed to discussion. The facilitator must carefully prepare the group in advance. Ask the participants to honor the following ground rules:

- Listen to each other with respect, without interrupting to comment or ask questions.
- Speak about your own thoughts, reactions, feelings, and experiences, not those of others.
- During your turn, do not comment on what others have said before you.
- To foster a sense of inclusion, ensure that each participant has the opportunity to speak and that

every person keeps to the time allotted for their "testimony."

You might tell the group they will probably have strong reactions to the process; ask them to hold onto and reflect on their thoughts and feelings. Assure them that there will be ample opportunity to continue the dialogue in other settings.

Move systematically around the circle rather than asking for volunteers to speak. You may want to pass a talking stick or other object to reinforce the ground rules.

Allow people to pass if they are not ready or do not wish to speak; return to those who pass after everyone else has spoken, to see if they now wish to speak. If someone speaks out of turn, the facilitator should gently but firmly restate the ground rules; otherwise, the facilitator too should refrain from comment.

Closing serial testimony may be done in several ways:

- A minute (or more) of silence
- A minute (or more) for participants to write their reactions
- A few minutes of debriefing about the experience or open discussion in response to an overall question about the workshop.

Leader Resource 3: The Way It Is

William Stafford, "The Way It Is," from *The Way It Is: New and Selected Poems*. Copyright (C) 1998 by the Estate of William Stafford. Reprinted with the permission of [Graywolf Press](#), Minneapolis, Minnesota.

The Way It Is

There's a thread you follow. It goes among
things that change. But it doesn't change.

People wonder about what you are pursuing.

You have to explain about the thread.

But it is hard for others to see.

While you hold it you can't get lost.

Tragedies happen; people get hurt
or die; and you suffer and get old.

Nothing you do can stop time's unfolding.

You don't ever let go of the thread.

Find Out More

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Workshop 3: You Are How You've Lived — Exploring Individual and Group Identity

Introduction

I believe that many Unitarian Universalists need to reconcile the moment in their lives when they first felt inferior to someone or something and how that moment has shaped and influenced their lives. — Rev. Monica Cummings, minister to Unitarian Universalist Youth and Young Adults of Color

Workshop 3 builds on the reflective storytelling of "marginalizing and mattering" experiences and establishes a foundation for future discussions about race. Individually and in small and large groups, participants will explore the concept of identity, defined as "something without which you'd miss what being human is for you." Participants will further explore how a person's perspective on a situation or event might be influenced by their experiences and by the various identities they claim.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Demonstrate how individuals can have common experiences that carry vastly different meanings
- Explore the meaning of "identity"
- Explore how individuals and groups shape and are shaped by their life experiences, or how life experiences shape "identity"

- Introduce the idea that our perspectives on situations and events are shaped by identities we claim.

Learning Objectives

Participants will:

- Discover that different people bring different perspectives to the same experience
- Become familiar with the concept of identity, and deepen their understanding of the concept through individual, small group, and large group exercises and reflection
- Begin to understand how individuals and groups shape and are shaped by their life experiences, and how life experiences shape "identity"
- Begin to explore how identity shapes perspective on events and experiences.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: The Postcard Exercise	25
Activity 2: Naming Your Identity	55
Activity 3: Large Group Exercise and Discussion	20
Closing	10

Spiritual Preparation

Read aloud or silently this poem by Rev. Alicia Roxanne Forde, used with permission.

It feels like We are eyeing one another across a great divide
A divide I sometimes call:
"class, race, ethnocentricity, theological perspectives and its implications for
How We practice, how We live, how We be"
If you be You and I be Me

If We speak truth in love — with love,
If We act, related with integrity
If We unite our spirits ... open, and aching, and
whole, and wanting, and giving ...
then
the work We engage, the communities We
create, the power of who We can be
holds a great promise
a great hope
for us and our wider communities ... and ... this
... matters

What words and images are most powerful for you?
How do these words reflect your own reasons for
working to bridge "the great divide"? You may wish to
write or draw in your journal.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Meditations of the Heart](#) (included in this document) (excerpt)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt..." rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: The Postcard Exercise (25 minutes)

Materials for Activity

- Postcards with images of people or human activity, one for each pair of participants (see Preparation for Activity)
- Paper and pens/pencils

Preparation for Activity

- Obtain postcards for this exercise from an art museum or other local source that has a broad collection from which to choose. Postcards that work best are of people or human activity and contain lots of elements to describe. Abstract images or nature scenes do not work well for this exercise. If possible, choose postcards from different world/cultural traditions.

Description of Activity

Invite participants to move into pairs and give each person a piece of paper and a writing implement. Give each pair a postcard and ask them not to discuss it just yet. Explain the activity using these or similar words:

Without speaking to your partner, look at the

card and write down, literally, what you see in the image. For example: a black chair, a child holding a pencil, and so on.

Allow two or three minutes for writing. Continue:

Still working alone and in silence, look at the card, and imagine the story that the image on the postcard is trying to tell. For example, I see a group of people who are happily celebrating the fall harvest.

Allow two minutes for writing. Next, invite each person to share with their partner the elements they noticed. After two minutes of sharing, invite partners to share with each other how they interpreted the image, allowing three minutes for this sharing.

Invite participants to turn their attention to the large group and lead a discussion. Begin with these questions:

- What did you notice in the image that your partner missed?
- Are you a big-picture-person, which made it difficult to see the "little things"?
- Did you find yourself interpreting the elements instead of simply describing what you saw?

Continue the conversation with these additional questions:

- How were your interpretations similar to or different from your partner's thoughts?
- How did your frame of reference (i.e., your mood, life experience, etc.) impact how you interpreted the image?
- Given that you and your partner both saw the same image and came to different—or similar—conclusions, what does this say about issues of "perspective"?

Ask participants to hold on to their conclusions as you move to the next exercise.

Including All Participants

If you have participants who are blind or visually-impaired, adapt this exercise by playing a song that includes a story or expression of a deep experience of belonging or not belonging. Ask interpretation questions that are similar to those you asked about the postcards. You may wish to offer both the song activity and the postcard activity as a demonstration of inclusion and appreciating difference.

Activity 2: Naming Your Identity (55 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Paper or participant journals and pens/pencils

Preparation for Activity

- Set out paper and pens/pencils.
- Write this quote on newsprint and post:

Each of us has an original way of being human: each person has his or her own "measure." There is a certain way of being human that is my way. I am called upon to live my life in this way, and not in imitation of anyone else's life... This notion gives a new importance to being true to myself. If I am not, I miss the point of my life; I miss what being human is for me. —Charles Taylor, cultural philosopher
- Write these questions on newsprint, but do not post:
 - How did you learn that this aspect of your identity was important to you?
 - Why would you feel "less human" if that were taken away? What is the deeper meaning behind that element?

Description of Activity

Read the posted quote aloud. Allow 10-15 seconds of silence at the close of the reading.

Explain the activity using these or similar words:

Think about an aspect of your identity—parent, sibling, ethnicity/race, musician, swimmer, etc.—that, if taken away from you, you'd "miss what being human is for you." Write down those identity elements or hold them in your mind. You will be invited to share yours in a small group reflection. You will have five minutes for thinking and writing.

Invite participants to form groups of three, and post the questions. Invite participants to take 30 minutes to each share one item on their lists, responding to the questions. Notify the small groups at the 10- and 20-minute intervals so everyone has a chance to share.

Invite participants to return to the larger group. Ask: What is the difference between something that "makes you human" and something that is a "characteristic" or "habit"? In other words, what makes for a "real or authentic identity"? Allow about 15 minutes for large group discussion.

Note to Facilitator (do not share with participants):

Possible responses include:

- The element is connected to places, people, or significant life experiences such as where I grew up, important people I interacted with, rites of passage, etc.
- The element represents a joyful time in my life when I felt whole or complete.
- "XYZ" is important to me, and I have been oppressed because of that identity.

Activity 3: Large Group Exercise and Discussion (20 minutes)

Materials for Activity

- Participant journals or paper and pens/pencils
- Workshop 1, Leader Resource 2, [Affirming Experiences and Marginalizing Experiences](#) (included in this document)

Preparation for Activity

- Copy Workshop 1, Leader Resource 2 for all participants. Do not customize the resource this time.

Description of Activity

Distribute copies of Workshop 1, Leader Resource 2 and invite participants to return to the narratives from the "Theater of Voices" that were read during the first workshop. If you have only presented selected narratives in past workshops, explain that there are more voices in this current resource. Invite participants to turn their attention specifically to those narratives from Unitarian Universalist People of Color and other people marginalized by race or ethnicity. Ask participants to consider what parts of particular writers' identities are surfacing. Ask: Based on what you can glean from the narrative, what makes them "feel human"? Allow ten minutes for this discussion.

Invite participants to map their identities on paper or in their journals, offering these directions:

- On a sheet of paper, draw a circle in the center of the page.
- Write the word "me" inside the center of the circle.
- Next, consider all the various "identities" that you carry. These factors can be things that you name for yourself or how other people "name you."

- Write them down, arranging them around the "me" circle, and draw a circle around each of those elements.
- Draw lines that connect the element circles to the "me" circle in the center of the page.

Tell participants they have ten minutes to complete their identity drawings.

Including All Participants

Have a facilitator partner with any participant who is not able to draw. Invite them to tell the facilitator what to record and how to arrange the identity circles.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Reading 694 from *Singing the Living Tradition* as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

I believe that many Unitarian Universalists need to reconcile the moment in their lives when they first felt inferior to someone or something and how that moment has shaped and influenced their lives. — Rev. Monica Cummings, minister to Unitarian Universalist Youth and Young Adults of Color

Referring to your own identity circle, choose one aspect of the social identity that is not your own—that is "other" in terms of race/ethnicity, gender/gender expression, ability/disability, or sexual orientation—and write a story about a day in the life of that person. For example, if your circle of "identities" states that you are a White, straight, woman with a Ph.D. who grew up in downtown Chicago, reframe your identity in terms of one to two social identities that is/are "other" in terms of race, ethnicity, gender, sexual orientation, class, education, geography and/or ability. You might reframe your identity as a Latino, as a bisexual man, as someone with

an 8th grade education, or as someone who lives in a rural state.

Your writing might take the form of a journal entry, a web posting, a one-person play, or a poem or song. If writing is not a good format for you, find another way to tell the story of this person's life. Speak into a recording device or create a visual representation in the form of a collage or "story board." However you proceed, you will need to ensure that you are able to retell your experience in great detail. Focus on the details of your day. What type of bed did you sleep in last night? What was the color of the walls? What did you do when you woke up? What did you have for breakfast? What happened at work? Who did you speak with? Who talked to you? Who avoided you? And so on.

NOTE: One of the challenges of this exercise is to avoid stereotypes, projections, and an exclusive focus on victimization or exotic portrayals of people from identities that are "other" in terms of your identity. Think about what people from the assumed identities like or enjoy about their identity, and in what ways they are challenged by their identities. Consider the following questions:

- What are the advantages of this identity? What are the disadvantages?
- How is this identity portrayed in media (electronic and print, news and dramatic portrayals)?

To help you with your narrative, consider researching websites that publish articles and statistics about racial and ethnic groups in the United States in terms of housing, education, health care, and employment. You might also read websites on which Unitarian Universalist People of Color and other people marginalized by race or ethnicity post sermons and readings about their experiences.

Leader Resource 1: Meditations of the Heart (Excerpt)

Meditations of the Heart, by Howard Thurman, Copyright (C)1953, 1981 by Anne Thurman. Reprinted by permission of Beacon Press, Boston, Massachusetts.

It is very easy to pretend to understand what one does not understand. Often the degree to which we oppose a thing marks the degree to which we do not understand it. Sometimes we use our opposition to an idea to cover our own ignorance. We express our dislike for things, sometimes for people, when we do not understand the things we pretend to dislike; when we do not know the people for whom we have the antagonism.

If I knew you and you knew me,
And each of us could clearly see
By that inner light divine
The meaning of your heart and mine;
I'm sure that we would differ less
And clasp our hands in friendliness,
If you knew me, and I knew you.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 4: Exploring Your Multiple Identities

Introduction

I sometimes find myself "examining my identity" as other people examine their conscience ... I scour my memory to find as many ingredients of my identity as I can. I then assemble and arrange them. I don't deny any of them. — Amin Maalouf, contemporary Lebanese author, from In the Name of Identity: Violence and the Need to Belong

In this workshop, participants share with partners their stories about a day in the life of someone whose racial/ethnic identity is "other," and reflect on the experience of composing them. Trying to view the world through the lens of a person with a different identity is a move toward developing what are called "multicultural competencies." Stereotypes and biases about certain racial/ethnic and other social group identities may emerge in the stories and pose a challenge for you and the participants. Should this happen, remember the covenant the group made together as you work to help participants identify examples of these biases without being judgmental of the people in whose stories they are present.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Provide more practice with serial testimony
- Provide an opportunity for sharing of "other" identity stories and reflection about the role of identity in day-to-day life experiences

- Prepare participants to grapple with unearned privilege and advantage for some groups and systematic disadvantage for others, based on racial identity.

Learning Objectives

Participants will:

- Reflect further on identity experiences and how those experiences may differ based on racial, ethnic, gender, social, or cultural identities
- Share their "other" identity stories and practice reflecting on their own possible biases and prejudices
- Begin to identify and consider the challenges inherent in learning to negotiate a range of cultural assumptions, expectations, and value systems and understand that this terrain cannot be negotiated unless it is identified.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Group Reflection	25
Activity 2: Exploring "Other" Identities	55
Activity 3: Large Group Discussion	20
Closing	10

Spiritual Preparation

Create your own "other" identity narrative or composition and share it with your co-facilitators. Together, gently probe your narratives for bias or prejudice, practicing how you will do the same with participant narratives or compositions.

Participants may feel vulnerable coming to this workshop because they will have taken a risk in writing or composing an "other" narrative. Take the time to hold

each of them in turn in thought and/or prayer that you will wisely guide them in their learning process.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Multiple Identities](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt ...," rather than saying, "One of you felt" If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Group Reflection (25 minutes)

Materials for Activity

- Workshop 2, Leader Resource 2, [Serial Testimony Protocol](#) (included in this document)
- Newsprint, markers, and tape

Preparation for Activity

- Review Workshop 2, Leader Resource 2.
- Write on newsprint, and post: What are your individual concerns about creating a multiracial/multicultural congregation?
- Review the reflection group assignments you established for Workshop 2 and make any needed changes.
- Arrange for appropriate spaces for reflection groups to meet. If possible, groups should meet in different rooms to avoid the natural tendency to eavesdrop on other conversations.

Description of Activity

Remind participants of the serial testimony protocol. Invite participants to move into reflection groups you

determined in advance. Give each group a sheet of newsprint and a marker, and assign each group a space in which to meet. Give directions to the reflection groups, using these or similar words:

Choose a facilitator, a timekeeper, and a recorder. You have 20 minutes for this part of the discussion. Divide the time evenly by the number of people in your group. To foster a sense of inclusion, be sure that each participant has the opportunity to speak and that every person keeps to the time allotted for their "testimony." Begin with a quick round of introductions (sharing first names), and then ask each person in turn to respond to the posted question. The recorder should distill comments into "pinpoint phrases" that can be shared and record them on newsprint.

Collect and post the comments at the end of 20 minutes. Invite the large group to reconvene and reflect on patterns of responses from the small groups. Ask: What insights have you gained?

Activity 2: Exploring "Other" Identities (55 minutes)

Materials for Activity

- Participants' "other" identity narratives or compositions

Preparation for Activity

- Write these questions on newsprint, and post (if all groups are in the same room), or create a handout for each group:
 - How was the experience of that person different from your own?
 - What connections do you make between your life and that of your fictive person?
 - How did your assumptions influence the story you wrote?

- What are some advantages of the "other" identity?
- What are some disadvantages of the "other" identity?

Description of Activity

Invite questions about the serial testimony model to be sure that all participants understand it thoroughly.

Introduce this activity using these or similar words:

One of the biggest difficulties of creating a multiracial/multicultural congregation is learning to negotiate a range of cultural assumptions, expectations, and value systems. This terrain cannot be negotiated unless it is identified. We asked you to write a short story in which you imagine how a person with a different identity might experience one day in their life. We're going to share those stories now. Please move back into your small groups where each of you, in turn, is invited to read your story or share your composition. After everyone in the group has shared, each person will have two minutes to respond to the posted questions (or the questions on the handout). Be sure to appoint a facilitator and a timekeeper to keep things moving.

Circulate during the small group reflection time, reminding groups at intervals how much time remains.

Activity 3: Large Group Discussion (20 minutes)

Description of Activity

Lead a large group discussion with these questions:

- What patterns and/or titles did you hear in the stories that were told?
- How and why was this exercise difficult? Easy?
- What are the implications of making assumptions about the cultural experience of

another person? How might the congregation be sensitive to that concern?

- How did you hear (or not hear) your identity in your writing?
- How did it feel for you to look at your identity through a different lens?

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Handout 1, [Racism and Spiritual Death in the United States of America](#) (included in this document)

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home and Handout 1 for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and Handout 1. Invite participants to read the Pawelek sermon and to do the suggested Taking It Home activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Reading 691 from *Singing the Living Tradition* as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

*I sometimes find myself "examining my identity" as other people examine their conscience ... I scour my memory to find as many ingredients of my identity as I can. I then assemble and arrange them. I don't deny any of them. — Amin Maalouf, contemporary Lebanese author, from *In the Name of Identity: Violence and the Need to Belong**

Read Handout 1, Racism and Spiritual Death in the United States of America. As you read, underline or circle phrases that touch you emotionally or spiritually. In your journal, respond to the article. Consider beginning your response with, "Dear Rev. Pawelek..." Here are some questions to consider:

- Do you agree with Pawelek's opinion that race is an identity imposed on us?
- What effect has the imposition of a racial identity had on your life?

- Can you choose for yourself an identity that is free of all traces of race?
- Does living with an imposed racial identity cause spiritual death?
- Do you agree that the way beyond race and racism is the spiritual way?

Handout 1: Racism and Spiritual

Death In The United States of America

This sermon was delivered at the Unitarian Universalist Society: East (Manchester, Connecticut) on January 15, 2006, by Rev. Joshua Mason Pawelek. Used with permission.

When you were born—if you were born in the United States—and if someone filled out a birth certificate on your behalf, in order to fill out that birth certificate completely, they were required to indicate your race.

Every ten years when the Census Bureau mails out its questionnaires, in order to answer question #6 you must indicate your race. Some might argue that the 2000 census was different because there was a box for "other." But the question is asking for your race; the box actually doesn't say "other." It says, "some other race."

If your children attend public school, at some point in the enrollment process you must indicate their race. Every public school system in the nation is required by law to keep track of academic performance by race. If you refuse to indicate your child's race, the school will have no choice but to do it for you. If you want admission to a college or university, or if you're seeking financial aid to attend a college or university, it is not mandatory to indicate your race on the application, but in many instances checking the racial identity box makes a difference in your chances of being accepted and in the amount of your financial award.

You no longer have to indicate your race to get a driver's license, a passport, a mortgage, or to register to vote. It is illegal for corporations, governments, and many other institutions to discriminate on the basis of race. But statistically, your race will and does play a role when you are looking for a job, seeking a neighborhood in which to live, attempting to sell a house, expressing an opinion in public, getting an education for yourself or your children,

interacting with police, defending yourself in court, facing the death penalty, trying to hail a cab, purchasing insurance, searching for decent healthcare, calculating your expected life span, getting access to and compensation for the natural resources on your ancestral lands, calling 911 for an ambulance, searching for clean air to breathe—even in deciding which house of worship to attend. Race will impact your psychological well-being, your sense of self-esteem, and your overall outlook on life.

Race will and does play a profound role in all aspects of life in the United States of America, which is an extraordinary realization when we pause to remember that race, biologically speaking, doesn't exist. For hundreds of years scientists assumed race was a biological reality because people look different to the naked eye: different skin color, different hair texture, different facial structure. There must be different races! But literally hundreds of scientific studies in the last forty years have demonstrated there is no significant genetic difference between human beings regardless of differences in skin color, hair, and facial structure. Yes, not all questions about human differences have been answered; some are still under debate. And yes, there are still scientists who contend they can demonstrate race scientifically and that innate racial inferiority and superiority can be proven. Nevertheless, the commonly accepted conclusion in the scientific community is that there is no biological evidence to prove the existence of race.

Yet there it is on our birth certificates, on our kids' financial aid applications, and within those red lines figuratively drawn around certain urban neighborhoods in the back rooms of banks, insurance companies, and supermarket chains. If you've lived in Manchester [Connecticut] for the last forty years and someone says to you in hushed tones, so only you can hear, "this town ain't what it used to be," more than likely you'll assume they're talking about Manchester's changing racial

demographics. Race may not be real in terms of biology and genetics, but it is nevertheless very real in our lives.

In the United States of America there are a number of racial categories: Caucasian, African American, Native American, Asian American, Latino or Hispanic and—certainly since the terrorist attacks on the World Trade Center and the Pentagon, if not before—Arab American. Some of these categories are under intense debate as to whether they are truly racial categories (which makes me laugh, since none of them actually exists from a biological standpoint). All of them, and a few more, are listed in Census question #6 pertaining to race, although "Spanish/Hispanic/Latino" gets its own separate question, #5. You can choose how you want to answer Census question #6—or anywhere else the racial identity question appears. You can choose to write in "none of the above." You can choose to say "human race." But let's be honest: we don't choose our race. Do you choose your racial identity? "I think I'll be a white person." "I think I'll be brown." "I think I'll be black." Sometimes we wonder what it's like to be a different race, but choosing a racial identity is not something we do in the United States. It is done for us. We have no choice in the matter. And because we're usually very young when this happens, it doesn't take long for us to accept our racial identity as a fact of life and to internalize the positive or negative messages society tells us about our racial identity.

This is what Lillian Smith was talking about [in her book] *Killers of the Dream*. "A moment before one was happily playing," she writes, "the world was round and friendly. Now at one's feet there are chasms that had been invisible until this moment. And one knows, and never remembers how it was learned, that there will always be chasms, and across will always be those one loves."

I call this sermon "Racism and Spiritual Death in the United States of America" because, although race is not a biological reality, it is a spiritual reality, and it is spiritually deadly to everyone. Unitarian Universalists, I

believe, are well situated to hear and understand this message. We are people who believe in the inherent worth and dignity of every person. We are people whose hymns proclaim "we will all do our own naming." We are people who believe in free will, in choice, in the sacredness of self-definition, in the holiness of self-reliance, in the value of being self-directed, in the political right and the spiritual necessity of self-determination, in the integrity of the individual, in the inviolable rights of all people to make decisions about who they want to be, what they want to believe, and how they want to live. For us, that is what it means to be spiritually alive.

But we didn't choose our race. We weren't part of that decision. We didn't wake up one morning and say, "I think I'll live my life out of an identity based on flawed scientific data and assumptions." We didn't wake up one morning and say, "I think I'll be part of the privileged racial group" or "I'd like an appearance that invites negative racial profiling." We did not define ourselves racially. We were defined racially. More accurately, racial identity was imposed on us by a power larger than us, a complex power I call demonic. And as long as we continue to live our lives out of an imposed racial identity, we live in a state of spiritual death. In each of us there is an unseen self beyond race, a truer self, a more authentic self, a whole self entirely free of the limits of race. We don't know that self. We don't know what we might've chosen had a choice been offered. We don't know how we might be living today had a choice been offered. When we live as if race were real, we cannot know fully who we are. We live, therefore, in a state of spiritual death.

If you doubt this claim, if you find it off the mark, if you find it too big, too provocative, too audacious, perhaps even overly dramatic and unnecessarily inflammatory, I ask you to reflect on it more deeply. And I challenge you to choose for yourself an identity that is free of all traces of race. It cannot be done at this point in our history. This thing, this scientific falsehood, this immense lie

used to separate people, used to exploit some and privilege others, this complex, demonic power that has been telling Americans who they are since Europeans first came to this continent has us so deeply in its grip we cannot choose an identity beyond it. How would you sustain such a choice? What would you need to say to people every time they laid eyes on you to communicate to them that you don't have a race? We don't have free will in this matter.

Can you imagine white people walking into retail stores or banks or waiting in line anywhere just to be served and saying, "don't treat me like I'm white; go ahead, serve someone else first because I'm not white; feel free to follow me around as I shop because I'm not white; I no longer identify with any of the people I see in the majority of television shows because I'm not white; don't have high expectations for my child because he's not white; you've pulled me over officer, I assume, because I'm not white?" Can you imagine white people walking into people of color communities or churches saying, "I know I look white, but I'm not white. Please don't treat me as white." It sounds ludicrous and it is ludicrous. The opposite scenario for people of color would seem just as ludicrous except that it is normal, everyday experience. People of color have asked for centuries not to be evaluated based on the color of their skin, not to be prejudged, not to be discriminated against, not to be profiled, not to be lynched, not to be run off their lands, not to be stereotyped, not to be deported, not to be segregated, not to be exploited, not to be invisible—they have been asking for the very thing I'm talking about—for a social, political, and economic identity beyond race—and it hasn't yet happened.

No white person can take off white skin. No white person can give up the various privileges that come with white skin. No person of color can take off black or brown or red or yellow skin. No person of color can completely overcome the historical and systemic disadvantages perpetuated by institutional racism. The demonic power of race is a power larger than us. How

we see ourselves turns out to be irrelevant. Racial identity has everything to do with how others see us, how society sees us. It is an imposed identity with immense power over us; we can't just choose to get rid of it. And when we can't make choices about who we are, about our deepest selves—when our relationships with others are guided by falsehoods no matter how genuine and honest we are—we are living in a state of spiritual death. Race and racism are responsible for spiritual death in the United States of America.

There are, of course, many people who believe they are spiritually alive in the United States—people of all denominations. There are many people who claim to be spiritually alive because they are living a life they believe God has called them to live. I suspect they would be upset and angry at my suggesting their spiritual life is mortally wounded by race. But none has yet convinced me my claim is wrong. Show me in the Hebrew Scriptures, or the Christian New Testament, or the Muslim Koran, or the Buddhist Sutras, or the Taoist philosophies, or the earth-based traditions where it says God calls each of us to take on a racial identity or that racial identity is somehow inherent in the human condition. Show me in any scripture where it says white, black, red, brown, and yellow are distinct human categories intended and ordained by God. In those scriptures I see God creating or acknowledging linguistic differences, cultural differences, national differences, ethnic differences. Nowhere is the idea of racial identity consistent with any scriptural prescription for spiritual wholeness. Race and racism do not appear in the Bible. Racial identities are modern identities. People did not start identifying by race until it became embedded in colonial American law during the 1600s. Some of my Christian and Jewish and Muslim colleagues—certainly some of my UU colleagues—will still protest: "My relationship with God is profound!" "My connection to the sacred brings depth and meaning to my life!" I do not mean to suggest that spiritual practice, spiritual endeavor, worship, prayer, and meditation are

worthless. In fact, I think the way beyond race and racism in the United States of America is a spiritual way. Nevertheless, I need to ask my colleagues and others who protest, who is it that has the relationship with God? Who is it that has the connection with the sacred? Our false self—our racialized self—has a relationship with God, a connection to the sacred. Our true self beyond the falsehood of race has no such relationship because we cannot access that self. Our true self beyond race is hidden, buried, dead, in profound need of resurrection.

I long for my true self. Lillian Smith said, "There will always be chasms." I don't believe that. I believe we can overcome the demonic power of racism that tells us who we are and strips us of our capacity to do our own naming. I am deeply hopeful. I note the lyrics from "Ol' Man River" In the midst of racism, that river, "He must know somethin', but he don't say nothin' / He just keeps rollin', he keeps on rollin' along." The flowing river has always been a metaphor for hope, whether in Broadway show tunes, black spirituals, literature, or poetry.

But let's be precise in our hope. How, precisely, must we approach the problem of race? Clearly, denial of race will not work, for it leads to a denial of racism—and you can't address a problem if you don't think it exists. Likewise, living beyond race—as much as that is an ultimate goal and a way of coming alive spiritually—will not work in this time and place.

I hope this sermon has demonstrated how deeply the lie of race holds sway over our lives, and how it is not only premature, but impossible at this point in United States history to live as if we can set our racial identities aside. So the only honest and useful option I see—the only way to begin bridging the chasms that separate people—the only way to tap into the river of hope—is to acknowledge the truth that race holds all of us captive, to acknowledge the truth that our nation, though driven by the promise of liberty and justice for all, still rests on a foundation of white supremacy that steals our birthright

and commits spiritual murder by telling us who we are rather than letting us be who we are. Let us proclaim to the demonic power of racism, "We will not stay dead. We will strive to reclaim our full humanity. We will become spiritually alive." And to say this means we will learn, together, the strategies we must develop and the actions we must take to weaken, subvert, undermine, and ultimately destroy the demonic power of racism and the institutional structures that comply with it... .The way back to spiritual life in the United States of America is to make ourselves accountable for dismantling racism so that it can no longer tell us who we are, so that it can no longer prevent us from naming ourselves, so that it can no longer diminish the inherent worth and dignity of all people as it has been doing for 500 years in the western hemisphere, so that we can know the true meaning of freedom in this life in this country.

Amen. Blessed Be.

Leader Resource 1: Multiple Identities

Suzanne Pharr, from the Foreword to *Exile and Pride: Disability, Queerness, and Liberation*, by Eli Clare (Cambridge, MA: South End Press Collective, 1999).

[Talking about multiple identities] "brings me back to those intense feelings of ambivalence, ambiguity, and isolation that I felt in my 20s after I had left a Georgia dirt farm and graduated from a small, working-class women's college. I was torn between my rural self, and the farm community I loved, and the urban world that was giving me enough air to breathe so I could develop other sides of myself. I was in conflict over being a closeted queer girl who was in danger of rejection by family, church, and a community; being a white girl in the middle of a civil rights movement that was not just about race, but also about class; being a girl who loved farming, but who had chosen to teach. In the graduate school at the University of Buffalo, everything I had come from was scorned: rural, redneck, Southern white. Once I had left my rural community, I felt I would never be able to live in peace with myself and my people again: I was in exile from large parts of myself and from my folks."

Find Out More

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Workshop 5: Problems and Promises of Unearned Privilege

Introduction

I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. — Nelson Mandela

This workshop and Workshop 6 introduce "White privilege," the idea that there exists a system of racial preferences that are automatically awarded to people who identify as White or of European ancestry, while, at the same time, there is a system of systematic disadvantages for People of Color and other people marginalized by race or ethnicity. Some participants may feel discomfort examining White privilege. Becoming aware of the reality of White privilege or unearned advantage rooted in racism and White identity often triggers anger, shame, denial, and resistance, especially for those who identify as White or of European descent. However, it is impossible to transform racial or other identity-based exclusion, inequity, or oppression without addressing privilege. Understanding White privilege is foundational to understanding how racism operates to provide unearned advantage to people who identify as White or of European ancestry at the expense of People of Color and other people marginalized by race or ethnicity.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce the concepts of "privilege" and "White privilege"
- Provide opportunities for participants to explore the concept of White privilege alone and with other participants

- Provide opportunities for participants to name ways in which they perceive White privilege in their own day-to-day lives and in the life of the congregation.

Learning Objectives

Participants will:

- Identify and define what "privilege" is and how it operates
- Be aware of their own responses to the concept of White privilege
- Arrive at new insights about White privilege through individual reflection, small group conversation, and large group discussion
- Begin to identify ways in which White privilege manifests in their own life experience and circumstances
- Begin to identify ways in which White privilege manifests in congregational life.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	20
Activity 1: Considering Privilege and Advantage	15
Activity 2: Introducing White Privilege	20
Activity 3: Large Group Discussion	15
Activity 4: Digging Deeper into White Privilege	25
Activity 5: Large Group Discussion	15
Closing	10

Spiritual Preparation

I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken away from me. The oppressed and the oppressor alike are robbed of their humanity. — Nelson Mandela

Take a few minutes before leading this workshop to consider how unearned privilege accrues in your own life. Read Handout 1, White Privilege. If the concept of privilege is new to you, pay attention to what you think and feel as you read through the list. If the concept is not new to you, recall how you felt when first introduced to the concept. Consider how White privilege operates in your life. If you are White, what benefits does being part of a culturally privileged group afford you? If you are a Person of Color or are marginalized by race or ethnicity, what disadvantages are connected with being part of your racial or ethnic group? Be fully aware that the concept and reality of White privilege often trigger anger, shame, denial, and resistance, especially in those who identify as White or of European descent. Hold each person in your group in thought and/or prayer before leading this workshop.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (20 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Black Pioneers in a White Denomination](#) (included in this document) (Excerpt)
- Workshop 4, Handout 1, [Racism and Spiritual Death in the United States of America](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any

patterns or concerns that have emerged.

Prepare to briefly share feedback with the group, while keeping confidentiality.

- Review Workshop 4, Handout 1.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt...," rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Invite any responses or questions that arise from reading Workshop 4, Handout 1.

Remind participants of the spirit of their covenant.

Share the goals of this workshop and introduce white privilege using these or similar words:

This workshop and the next introduce the concept of "White privilege," a system of racial preferences that are automatically awarded to people who identify as White or of European ancestry, while, at the same time, a set of systematic disadvantages are imparted to People of Color and other people marginalized by race or ethnicity. Some of you may feel resistance or discomfort as we examine White privilege. However, it is impossible to transform exclusion, inequities, or oppression based on race or other identities without addressing privilege.

Activity 1: Considering Privilege and Advantage (15 minutes)

Materials for Activity

- Newsprint, markers, and tape

Description of Activity

Invite participants to brainstorm a list of the advantages (e.g., benefits, perks, free passes, and so on) that people in each of the following groups enjoy. Write the list on newsprint, repeating the responses aloud.

- People who write with their "right hand" (possible responses include chairs, tables, scissors made to fit them)
- Tall people (possible responses include easier access to items in public spaces, "sexier," "more powerful")
- People with college degrees (possible responses include higher-paying jobs and access to a "power" network)
- Wealthy people (possible responses include less stress about basic needs and assumptions about being smarter)

Invite comments, observations, and discussion about the lists you have generated, with these questions:

- Who decides that an advantage exists?
- How does society perpetuate these advantages?
- Did these people "earn" or "inherit" these advantages?

Activity 2: Introducing White Privilege (20 minutes)

Materials for Activity

- Handout 1, [White Privilege](#) (included in this document)

- Newsprint, markers, and tape

Preparation for Activity

- Make copies of Handout 1.
- Write on newsprint, and post:
 - What is my response to the handout?
 - How does White privilege appear in my life (as a White person or a person from a racially or ethnically marginalized group?)

Description of Activity

Introduce the activity by reminding participants that this workshop and the next will focus on "White privilege."

Repeat the definition you offered in the workshop

Opening:

"White privilege" is a system of racial preferences that are automatically awarded to people who identify as White or of European ancestry, while, at the same time, there is a system of systematic disadvantages for People of Color and other people marginalized by race or ethnicity.

Acknowledge that participants may feel resistance or discomfort as they examine White privilege, and affirm the importance of the work they are about to do together as part of the process of transforming exclusion, inequities, and oppression based on race or ethnicity.

Distribute Handout 1 and invite participants to read it. Allow five minutes for participants to finish reading and to reflect for a brief time.

Invite participants to move into groups of three and discuss the handout, using the posted questions to guide them. Allow 15 minutes for discussion.

Activity 3: Large Group Discussion (15 minutes)

Materials for Activity

- Handout 1, [White Privilege](#) (included in this document)

Description of Activity

Lead a discussion about the concepts in Handout 1 and any insights that arose from the triad sharing. This should be a short discussion that gets a lot of ideas into the room. Because there is often resistance to the idea of White privilege, probe participant reactions to the concept. Ask: What is your general response to the idea of "privilege" or "White privilege"?

Limit the discussion to 15 minutes. If needed, ask participants to hold on to lingering questions while the group moves on to examine White privilege from another angle.

Activity 4: Digging Deeper Into White Privilege (25 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Handout 1, [White Privilege](#) (included in this document)

Description of Activity

Invite participants to form groups of three to seven people. Assign each group an area of congregational life, such as music, governance, worship, friendships/family, or children's programs. Give each group a sheet of newsprint and a marker and explain the activity using these or similar words:

Your group is invited to consider how White privilege manifests in congregational life. Using Handout 1 as a model, create a list of no fewer than seven examples of White privilege at work in your area of congregational life. Please write

your list on newsprint so it can be shared. You will have 15 minutes to work.

Here are some examples to jump-start small groups:

- Music: I can be assured that I will hear music from my cultural tradition.
- Governance: I can assume people who look like me hold leadership positions.
- Worship: I can assume sermons will reflect the experiences of people like me.
- Friendships/family: I can assume that when I invite a friend of my race and/or ethnicity to the congregation, they will find the setting comfortable.
- Children's programs: I can assume most children's activities will be led by someone from my racial background.

After 15 minutes, ask each group to post their list. Invite participants to move around the room to look at each list, or invite one person from each group to read their group's list aloud.

Activity 5: Large Group Discussion (15 minutes)

Materials for Activity

- Group-generated lists from Activity 4

Description of Activity

Lead a large group discussion about the lists generated by the small groups. Draw out participants' insights that arose in the process of creating the lists. You might ask:

- How easy or difficult was it for your group to generate a list?
- What insights did your group share?
- What new insights have you personally gained about White privilege?
- What issues does this concept raise for you?

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer the following quote from Rev. Dr. Martin Luther King, Jr. as a closing, and extinguish the chalice:

Change does not roll in on the wheels of inevitability, but comes through continuous struggle. And so we must straighten our backs and work for our freedom. A man can't ride you unless your back is bent.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?

- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. — Nelson Mandela

As you go about your normal routines, take mental notes of how you see "White privilege" at work. You will most likely notice White privilege in places where the majority of people have white/light skin. If you have White/light skin privilege, make note of the White privilege that characterizes your daily routines. If your experience is through the lens of a racially or ethnically marginalized group, make note of how White privilege operates and its impact in your life. Also consider how, if at all, you contribute to the "system of White privilege."

Handout 1: White Privilege

Adapted from a piece originally published in *Weaving the Fabric of Diversity* (Boston: UUA, 1996).

If I am a White person in America:

I can turn on my television or watch a movie and see many images of people of my race in a wide variety of roles, including many positive and heroic ones.

I can apply for a home mortgage and know that I will not be turned down because of my race.

I can apply for a small business or personal loan and know that I will not be turned down because of my race.

I can engage a realtor to buy or rent a home and know that no properties will be withheld from my consideration because of my race.

I am surrounded by images that suggest that God and other Biblical figures are White like me.

I will learn in school that the history of our country is largely the history of my people written from the perspective of people of my race.

I can walk into virtually any pharmacy or similar retail store and find cosmetics and hair care products appropriate for my skin and hair.

I am unlikely ever to be asked to speak for my race.

It is unlikely that I will ever be in a situation where I am the only person of my race.

I can browse in a store without being followed or arousing suspicion because of my race.

I will never be stopped, frisked, arrested, or abused by police solely because a person of my race is a suspect in a crime in the area.

I can be hired for a job and not have co-workers assume I was hired because of racial preference/affirmative action.

Leader Resource 1: Black Pioneers in a White Denomination (Excerpt)

Excerpted from *Black Pioneers in a White Denomination*, by Rev. Mark D. Morrison-Reed (Boston: Skinner House, 1992).

The problem of segregation in all churches seems more unfortunate when one recognizes that there is much to gain, beyond the realization of liberal values, and racially diverse congregations. Here there is a potential for the kind of growth-inducing dislocation that comes from an experience that challenges the unawareness of race, an insensitivity that has made whiteness the norm. In a church with a black presence, white people may experience a new self-awareness, an awareness of what it means to be white in our culture. This new self-awareness is essential, for people can only affirm others after they have truly affirmed themselves. The richness of our civilization will emerge from a recognition of and respect for difference, not out of ignorance, well intentioned or otherwise."

Find Out More

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Workshop 6: Navigating the Landscapes of Power — Unearned Privilege

Introduction

You can always figure out who is executing the system. It appears that almost everybody's executing it, even you are executing it until you are actively fighting it. — Bernice Johnson Reagon, founder, Sweet Honey in the Rock

This workshop invites participants to move from examining White privilege to taking action to dismantle it. While race-based privilege is not necessarily sought or enjoyed by those who are its beneficiaries, it is important to acknowledge and understand privilege in order to understand the way oppression manifests in our society. Such understanding is foundational to developing the capacity and the skill to take action to dismantle barriers so that all people "matter" in our congregations and in our society.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Offer experiences to deepen understanding of the way oppression and privilege manifest in society and congregation
- Offer strategies for participants to begin acting to dismantle systems of privilege.

Learning Objectives

Participants will:

- Deepen understanding of how privilege works

- Begin to develop ways to dismantle privilege when necessary
- Begin to explore ways to use their own privilege for the common good.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	5
Activity 1: Deep Check-in	15
Activity 2: Suggestions for Dismantling Privilege	60
Activity 3: Large Group Discussion	15
Closing	10

Spiritual Preparation

Where and when did you notice white privilege in your day-to-day life this week? If you have White/light skin privilege, did you notice when and how it manifests in your daily routines? If your experience is through the lens of a racially or ethnically marginalized group, when and how did you note the impact of White privilege in your life? Remind yourself that race-based privilege is not necessarily sought or enjoyed by those who are its beneficiaries.

Prepare to lead this workshop by affirming your intention to help participants learn and practice skills that will enhance their ability to engage in multicultural dialogue and relationships.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (5 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Two Kinds of Intelligence](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt..." rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Deep Check-In (15 minutes)

Description of Activity

Invite participants, each in turn, to share an example of when and how they have seen White privilege at work in their daily lives since the last workshop.

Including All Participants

Remind participants that they may pass if they choose not to share.

Activity 2: Suggestions for Dismantling Privilege (60 minutes)

Materials for Activity

- Handout 1, [Dismantling Privilege](#) (included in this document)
- Small group newsprint lists of how privilege manifests in congregational life (from Workshop 5, Activity 4)
- Newsprint, markers, and tape for each small group

Preparation for Activity

- Copy Handout 1 for all participants.
- Find a space for each group that will allow them to work without noise interference from other groups.

Description of Activity

Distribute Handout 1 and read it aloud. Invite participants to return to the same working groups that developed the "privilege" lists in Workshop 5, and return their lists from that activity to them. Explain small group work using these or similar words:

You are invited to practice using the three-step process for dismantling privilege. The last time we were together, you worked in groups to name the ways in which White privilege manifests in congregational life. Now you are invited to go deeper: consider the questions on your handout to help you figure out strategies for addressing privilege and building new practices that counteract privilege. Groups will have 40 minutes for this work. Choose a spokesperson to share your work with other groups at the end of that time.

Give each group newsprint and markers to record their ideas and strategies. Circulate among groups and encourage them while they work. If a group gets stuck, ask questions from the handout if it helps. Give a verbal signal when there are five minutes remaining.

Have the large group reconvene and invite a spokesperson from each small group to post and share their ideas and strategies.

Activity 3: Large Group Discussion (15 minutes)

Description of Activity

Invite participants to reflect on the small group activity. Ask, "Why does working on issues of racism require

working through issues of guilt, shame, and powerlessness?"

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- *Singing the Journey*, the Unitarian Universalist hymnbook supplement, enough for participants to share
- Optional: Keyboard
- Optional: Recording of the song "How Could Anyone?" by Libby Roderick, on the album *How Could Anyone?*, and a music player

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.
- Optional: Arrange for musical accompaniment or a song leader.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Sing together Hymn 1053, "How Could Anyone?" or listen to the song, and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

You can always figure out who is executing the system. It appears that almost everybody's executing it, even you are executing it until you are actively fighting it. — Bernice Johnson Reagon, founder, Sweet Honey in the Rock

Deepen your skills and capacity to identify and respond to White privilege when you encounter it in your day-to-day life. Make it a spiritual practice to ask yourself the questions from your handout when you encounter or observe privilege in action. Record your responses in your journal and/or talk them over with a friend or family member. Take note also of your own feelings of guilt, shame, or powerlessness when and if those feelings arise. Record them in your journal or otherwise take note of them. Does practicing skills for dismantling privilege affect your feelings when you become aware of manifestations of privilege?

Handout 1: Dismantling Privilege

Steps for Dismantling Privilege

- **NAME IT!**—Grapple with understanding what privilege is and how it works in everyday life.
- **DEAL WITH IT!**—When you identify privilege, address it, and take some personal responsibility for not allowing it to continue.
- **REFRAME IT!**—Build new roles, practices, shared values, and relationships with others to counteract privilege.

Questions to Consider

- Who is advantaged/privileged?
- How do I contribute to this form of privilege?
- What are some new roles or practices that would not allow this manifestation of privilege to continue?
- What are the risks for each person/group in your proposed new scheme of things? What are the benefits?

Leader Resource 1: Two Kinds of Intelligence

"Two Kinds of Intelligence," by Jellaludin Rumi, was translated by Dr. William C. Chittick and published in *The Sufi Path of Love: The Spiritual Teachings of Rumi* (Albany: State University of New York Press, 1983). Used with permission.

The intellect is of two kinds: The first is acquired. You learn it like a boy at school. From books, teachers, reflection and rote, from concepts and from excellent and new sciences. Your intellect becomes greater than that of others, but you are heavily burdened because of your acquisition...

The other intellect is a gift of God. Its fountainhead lies in the midst of the spirit. When the water of knowledge bubbles up from the breast, it will never become stagnant, old, or discolored.

If the way to the outside source should become blocked, there is no reason to worry since the water keeps on bubbling up from within the house.

The acquired intellect is like a stream led into a house from outside.

If its way should be blocked, it is helpless. Seek the fountain from within yourself!

Find Out More

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Workshop 7: Discerning Race/Discerning Power

Introduction

Although race has become such an obvious source of conflict, identity, and debate in almost every arena of our lives, few attempts are made to clarify what we mean by the term "race." Immeasurable confusion develops wherever peoples talk about racial issues because they are not speaking the same language. — Julio Noboa, contemporary educator and author, member of Latino/a Unitarian Universalist Networking Association (LUUNA)

This workshop offers a variety of experiential ways to explore definitions of racism and invites participants to consider the difference between racial prejudice and racism. Participants are introduced to the ideas that racism is a system that leads to particular economic, cultural, sociological, and political outcomes; and that those outcomes exist independent of the intentions of individuals in the culturally dominant group.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce definitions of different representations of racism
- Deepen participants' understanding of racism by inviting them to explore their own life experiences.

Learning Objectives

Participants will:

- Understand the difference between racial prejudice and racism
- Understand the systemic nature of racism
- Learn to recognize racism through outcomes, rather than intentions
- Share with one another life experiences that provide examples of racism as a system.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Musical Meditation on Racism	35
Activity 2: Reconciling the Various Faces of Racism	65
Closing	10
Alternate Activity 1: Not Somewhere Else, But Here	35

Spiritual Preparation

Reflect on your own life experiences:

- When and how did you learn about race?
- If you are a person marginalized by race or ethnicity, when and how did you learn what it means to be a Person of Color or someone marginalized by race or ethnicity? What early messages did you receive?
- If you are a White person, when and how did you learn what it means to be White? What early messages did you receive?

Let your own early experiences and the messages you received about race lead you to a place of compassion for participants as they grapple with the idea that good people with good intentions are often participants in a racist system.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading the chalice lighting aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read these words from Rebecca Parker aloud.

It is not enough to think of racism as a problem of "human relations," to be cured by me and others like me treating everyone fairly, with respect and without prejudice. Racism is more: It is a problem of segregated knowledge, mystification of facts, anesthetization of feeling, exploitation of people, and violence against the communion/community of our humanity. My commitment to racial justice is both on behalf of the other—my neighbor, whose well-being I desire—and for myself, to whom the gift of life has been given but not yet fully claimed. I struggle neither as a benevolent act of social concern nor as a repentant act of shame and guilt, but as an act of desire for life, of passion for life, of insistence on life—fueled by both love for life and anger in face of the violence that divides human flesh.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt...," rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Musical Meditation on Racism (35 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Recording(s) of song(s), totaling ten minutes or less, that speak to the interplay between individual actions and participation in "the system" of racism

- Music player
- Participant journals
- Variety of writing and drawing materials

Preparation for Activity

- Obtain recordings of songs and if possible their lyrics, and make copies. Possibilities include:
 - "Carefully Taught," from the Broadway musical *South Pacific*
 - "Pieces of You," performed by Jewel on the album *Pieces of You*
 - "In This Land," performed by Sweet Honey in the Rock on the album *In this Land*
 - "For Good," from the Broadway musical *Wicked*.
- Write on newsprint, and post:
 - Where do these songs connect with your understanding of how racism works?
 - What are the connections between these songs and the notion of "race"?
 - Under what circumstances do you speak out or take action against injustice?

Description of Activity

Distribute lyrics if you have them, and play the song or songs you have chosen. If there is more than one, play them back-to-back. Encourage participants to encounter the song(s) both intellectually and emotionally.

Invite participants to spend ten minutes writing and/or drawing in their journals in response to the music, using the posted questions to guide their reflections. Tell them they will have the opportunity to share some of their reflections with others.

Invite participants to move into groups of three and to share their reflections with one another. Allow 10 minutes for small group work, and then have the large group reconvene.

Read the chalice lighting words once again, and invite participants to reflect on the "system" of racism as described by Parker and/or in the song(s) they have just heard.

Including All Participants

If there are participants in your group with hearing impairments, replace this activity with Alternate Activity 1, Not Somewhere Else, But Here.

Activity 2: Reconciling the Various Faces of Racism (65 minutes)

Materials for Activity

- Newsprint — one sheet for each of four tables
- Color markers and crayons
- Handout 1, [Definitions of Racism](#) (included in this document)
- Leader Resource 1, [Discussion Cafe Instructions](#) (included in this document)
- Sticky dots or other means of identifying participants in a color group

Preparation for Activity

- Follow the set-up instructions in Leader Resource 1.
- Copy Handout 1 for all participants.

Description of Activity

Explain that you will be using a Discussion Cafe to allow participants to grapple with what racism is and how it works and to share personal stories about their experience with racist structures. Invite the group to participate in the Discussion Cafe process, following the instructions in Leader Resource 1. Monitor time during the activity and warn participants five minutes before the end of each round. Allow 55 minutes total for this part of the activity (including time for moving from one table to the next).

Invite participants to remain at their last table and turn their attention to the large group. Lead a discussion, using these questions as guides:

- What did you learn about how racism works?
- How is racism different for people who identify as White or of European ancestry than for People of Color and other people marginalized by race or ethnicity?
- How is the "system" of racism the same/different from the "system" of privilege?

Including All Participants

Be especially aware of participants with mobility and hearing issues when you set up the Discussion Cafe. Keep tables far enough apart to minimize noise distractions and to allow ample aisles for those changing tables. If you have a participant who cannot easily move from one table to the next, invite them to be the host and to remain at a single table.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- Handout 2, [Not Somewhere Else, But Here](#) (included in this document)

Preparation for Activity

- Write these questions on newsprint and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home and Handout 2 for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback on both the content and teaching strategies used during the session and/or to respond to the questions you have posted on newsprint.

Distribute Taking It Home and Handout 2, and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Read these words of bell hooks as a closing and extinguish the chalice:

Beloved community is formed not by the eradication of difference but by its affirmation, by each of us claiming the identities and cultural legacies that shape who we are and how we live in the world... . We deepen those bondings by connecting with an anti-racist struggle.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

Although race has become such an obvious source of conflict, identity, and debate in almost every arena of our lives, few attempts are made

to clarify what we mean by the term "race." Immeasurable confusion develops wherever peoples talk about racial issues because they are not speaking the same language. — Julio Noboa, Contemporary Educator and Author, Member of Latino/a Unitarian Universalist Networking Association (LUUNA)

Read Handout 2, *Not Somewhere Else, But Here*.

Reflect on your own life experiences:

- When and how did you learn about race?
- If you are a Person of Color, when and how did you learn about what it means to be a Person of Color? What early messages did you receive?
- If you are a person from another racially or ethnically marginalized group, when did you learn about what it means to be from that group? What early messages did you receive?
- If you are a White person, when and how did you learn what it means to be White? What early messages did you receive?

Write or draw in your journal, compose a prayer, or create a piece of art or music that captures your earliest memories of learning about race.

Alternate Activity 1: Not Somewhere Else, But Here (35 minutes)

Materials for Activity

- Handout 2, [Not Somewhere Else, But Here](#) (included in this document)
- Newsprint, markers, and tape
- Participant journals
- Writing and drawing materials

Preparation for Activity

- Copy Handout 2 for all participants.
- Write on newsprint, and post:

- What is the image or passage from Parker's essay that speaks most deeply to you?
- In what ways does your own story resonate with Parker's?
- How does Parker's essay illuminate and deepen your understanding of racism as a systemic issue rather than one of individual prejudice?

Description of Activity

Distribute Handout 2 and invite participants to read it.

Invite participants to spend ten minutes writing and/or drawing in their journals in response to the handout, using the posted questions to guide their reflections. Tell them they will have the opportunity to share some of their reflections with others.

Invite participants to move into groups of three and to share their reflections with one another. Allow 10 minutes for small group work, and then have the larger group reconvene.

Read the chalice lighting words once again, and invite participants to reflect on the "system" of racism as described by Parker.

Handout 1: Definitions of Racism

These definitions are adapted from the work of Louise Derman-Sparks and Carol Brunson Phillips, published in *Teaching/Learning Anti-Racism: A Developmental Approach* (New York: Teachers College Press, 1997).

Racism

An institutionalized system of economic, political, social, and cultural relations that ensures that one racial group has and maintains power and privilege over all others in all aspects of life. As such, racism is measured by its economic, cultural, sociological, and political outcomes rather than its intentions (i.e., its effect on both racially and ethnically marginalized groups and racially and ethnically dominant groups).

Individual Racism

Individual behavior, the outcome of which reinforces a dominant/marginalized economic, cultural, sociological, and/or political paradigm, regardless of the individual's good intentions. An individual may act in a racist manner unintentionally.

Pro-racism

Ways of thinking and behaving on the part of People of Color and other people marginalized by race or ethnicity that contribute to their own oppression by reinforcing a dominant/marginalized economic, cultural, sociological, and/or political paradigm.

It is worth noting that many people believe that People of Color and other people marginalized by race or ethnicity cannot be racist, because their skin color automatically takes away racial benefits. When People of Color and other people marginalized by race or ethnicity make harsh or prejudiced statements against who identify as White or engage in prejudiced actions, such statements and actions reflect a hostile attitude toward White people, but such attitudes must be distinguished from systematic control over the lives/lifestyles of White people. Although bias and

prejudice within racially or ethnically marginalized groups (e.g., light-skinned and darker-skinned Latino/as or Blacks) and between racially or ethnically marginalized groups (e.g., Koreans and African Americans) clearly exist, the ultimate outcome is to prop up racist/oppressive systems of control.

Antiracism

Individual and/or group commitment to develop the personal strength, critical-thinking ability, and activist skills to both dismantle dysfunctional and oppressive institutions and to work with others to build caring, just, diverse communities and societies for all.

Handout 2: Not Somewhere Else, But Here

Excerpted from an essay by Rev. Dr. Rebecca Parker originally published in *Soul Work: Anti-Racist Theologies in Dialogue*, eds. Marjorie Bowens-Wheatley and Nancy Palmer Jones, 171-98. Boston: Skinner House Books, 2003. Used with permission.

A good deal of time and intelligence has been invested in the exposure of racism and the horrific results on its objects. . . . It seems both poignant and striking how avoided and unanalyzed is the effect of racist inflection on the subject. The scholarship that looks into the mind, imagination, and behavior of slaves is valuable. But equally valuable is a serious intellectual effort to see what racial ideology does to the mind, imagination, and behavior of masters. — Toni Morrison

In 1976 I began a cross-country road trip, on my way to seminary. I traveled with a friend. We had time, so we decided to take back roads. One afternoon the road passed through rural western Pennsylvania. Late in the day, we came down through hill country into a valley. It had been raining hard, and as we neared a small town, we noticed blinking yellow lights warning of danger. We saw fields covered in standing water and passed several side roads blocked off with signs saying: Road Closed.

"Looks like they've had a flood here," we said.

Coming into town, we crossed a bridge over a wide river. The water was high, muddy, flowing fast. Sandbags lined the roadway.

"Gosh," we said, "They must have had quite a bit of high water to contend with here. Looks like it was a major flood!"

We headed out of town, following a winding country road, captivated by the evidence all around us that there

had been a dramatic flood. Then we rounded a bend, and in front of us, a sheet of water covered the roadway. The water was rising fast, like a huge silver balloon being inflated before our eyes.

We stopped and started to turn the car around. The water was rising behind us as well. Suddenly we realized the flood hadn't happened yesterday or last week. It was happening *here and now*. Dry ground was disappearing fast. We hurriedly clambered out of the car and scrambled to higher ground. Soaked to the bone, we huddled under a fir tree. No longer were we lodged in our familiar vehicle; the cold water of the storm poured down on us, baptizing us into the present—a present from which we had been insulated by both our car and our misjudgments about the country we were traveling through.

This is what it is like to be white in America. It is to travel well ensconced in a secure vehicle; to see signs of what is happening in the world outside the compartment one is traveling in and not realize that these signs have any contemporary meaning. It is to be dislocated—to misjudge your location and to believe you are uninvolved and unaffected by what is happening in the world.

James Baldwin wrote, "This is the crime of which I accuse my countrymen, and for which I and history will never forgive them, that they have destroyed and are destroying hundreds and thousands of lives, and do not know it, and do not want to know it." Reading Baldwin's *The Fire Next Time* has helped me recognize my experience. Born white in this country, I was gradually but decisively educated into an alienated state of mind. With this narrowing, my capacity for creative participation in my society was stunted, and I became compliant with social forms and patterns that failed to support the fullness of life for others or myself.

To come of age in America as a white person is to be educated into ignorance. It is to be culturally shaped to

not know and not want to know the actual context in which you live.

I was born into the real world, in a small town at the edge of the rain forest, on the coast of Washington State. The world was a mixture of violence and beauty, human goodness and human greed, tender relationships and exploitation. But I learned to not see life whole. Our town was the white settlement. Up river was the Quinault Indian reservation. The two communities were separated by a stretch of forest, whose towering trees and thick undergrowth cloaked us from each other. Elton Bennet, an artist who lived in our town and went to our church, was one of a handful from our community who moved in both worlds. His silk screens depicted the land and its diverse people. "They Speak by Silence," he titled one of his silk screens, in which a small band of Quinault moved along the shore between the forest and the ocean. As a small child, I watched Bennet pull the stiff paper from the inked cloth that created the image. It took the alchemy of art for me to know that I had neighbors I did not know.

But in fact, the real world I was born into included richly diverse cultures and communities. In addition to the community I knew—the white settlement of people who logged the forests, fished the waters, and built wood frame houses warmed with steaming coffee—there were other communities. The Quinault, Makah, and Puyallup Indians lived throughout Southwest Washington, preserving tribal ways against all odds. Chinese American cultural organizations in Seattle nurtured Chinese traditions and institutions at the heart of the city. Japanese Americans established temples and churches, landscaped gardens, shaped architectural styles, farmed the land. Farm workers from Mexico harvested the apples in Yakima and Wenatchee and stayed to found Spanish-speaking towns. African Americans established churches, neighborhoods, clubs, and civic organizations.

By the time I came of age, neighborhood and church, economic patterns, cultural symbolism, theological doctrines, and public education had narrowed my awareness of the country I lived in to the point of ignorance. The Chinese, African, Latino/Latina, Japanese, and First Nations peoples had largely disappeared from my consciousness. Nor did I know the history of violence and exploitation that had occurred in my community. Two generations before I was born, Chinese workers on the Seattle waterfront went on strike for fairer wages; the white majority beat back the strikers with sticks and guns. Just before I was born, the strawberry farms of Japanese Americans living on the Puget Sound islands were seized on orders from General DeWitt. Their land confiscated by the U.S. government, the Japanese Americans were taken away to live in concentration camps, uprooted from their homesteads and communities. In our town, the Ku Klux Klan and the John Birch Society supported overt white supremacist agendas. The Birch Society's bright and large billboard on the highway into my childhood town broadcasted hate. And the First Nations people went to court over and over again, seeking to secure the fishing rights and land sovereignty that were theirs.

I inhabited a white enclave that did not know and did not want to know the complex, multicultural history of the land in which I lived. The white-washed world ignored the violence and exploitation in my country's history, as well as the resistance, creativity, and multiform beauty of my country's peoples. I was cut off from the reality of where I lived, whom I lived with, and what our history entailed of violence and of beauty.

There were moments of exception. During the Civil Rights struggle, our United Methodist congregation got involved. From the pulpit, my preacher father exposed the redlining practices that took place in our town. As a twelve-year-old, I went door to door, along with other members of our congregation, campaigning for open housing. Political involvement was exciting. I felt the importance of civic action.

But that same year, walking down the street holding hands with my best friend, Mary, we were passed by a car of hecklers who yelled profanities at us, words we didn't really know or understand. They turned the car around and drove by us again, calling us names, nearly hitting us as they sped by. Were they offended that we appeared as a black girl and a white girl together? Were they enraged that we were holding hands, laughing and embracing one another, as we walked along the road? I defended my friendship with Mary and stood by my love for her when other students and teachers communicated that there was something wrong with us. But I learned that such love was dangerous. Love became intertwined with fear.

Lillian Smith, probing the experience of being "cultured" into whiteness, describes growing up white in the South as an education into fragmentation and denial:

They who so gravely taught me to split my body from my mind and both from my "soul" taught me also to split my conscience from my acts and Christianity from southern tradition. I learned [white racism] the way all of my southern people learn it: by closing door after door until one's mind and heart and conscience are blocked off from each other and from reality. Some learned to screen out all except the soft and the soothing; others denied even as they saw plainly, and heard.

The result of this closing-down process for whites, Smith says, is that "we are blocked from sensible contact with the world we live in."

Smith describes racism as a fragmentation of knowledge—a splitting of mind, body, and soul; neighbor from neighbor; disciplines of knowledge from disciplines of knowledge; and religion from politics. This fragmentation results in apathy, passivity, and compliance.

When I speak of the ignorance created by my education into whiteness, I am speaking of a loss of wholeness

within myself and a concomitant segregation and fragmentation of culture that debilitates life for all of us. Who benefits from this fragmentation and alienation? Does anyone? What I know is that I do not benefit from this loss of my senses, this denial of what I have seen and felt, this cultural erasure of my actual neighbors, this loss of my country. I become, thus educated, less present to life, more cut-off, and less creative and loving. Once I recognize it, this loss disturbs me deeply. It is precisely this loss that makes me a suitable, passive participant in social structures that I abhor.

Smith writes,

Our big problem is not civil rights nor even a free Africa—urgent as these are—but how to make into a related whole the split pieces of the human experience, how to bridge mythic and rational mind, how to connect our childhood with the present and the past with the future, how to relate the differing realities of science and religion and politics and art to each other and to ourselves. Man is a broken creature, yes; it is his nature as a human being to be so; but it is also his nature to create relationships that can span the brokenness. This is his first responsibility; when he fails, he is inevitably destroyed.

I want to inhabit my country, not live as if we did not belong to one another as surely as we belong to the land.

"Not somewhere else, but here" is a phrase from a love poem by Adrienne Rich that invokes love's imperative. The lover is drawn to what is present, to what is real, what is here, what is now, what is flesh. In its beauty and its tragedy, its burden of grief, and its full measure of joy, life is loved through presence, not absence; through connection, not alienation.

The moment my friend in Pennsylvania and I left our car and felt the rain falling on our bodies, soaking our skin, and had to exert ourselves to scramble to safety was a

blessed moment—not because there is any virtue in danger, but because it was a moment when disoriented, alienated consciousness was interrupted. We became present to our environment. We ceased being passive observers or commentators. Our whole beings, bodies, minds, and senses became involved with the requirements of the situation. We arrived. We entered in. We left our compartment and inhabited the world. No longer tourists passing through the country, we became part of the place along with everyone else that day, in that corner of western Pennsylvania, in that storm.

I speak of this experience as a baptism because it was a conversion from distance to presence, from misconception to realization. It was an awakening to life, an advance into participation, and a birth into the world.

This is the conversion that is needed for those of us who are white Americans. We need to move from a place of passive, misconstrued observation about our country to a place of active, alert participation in our country. We need to recover our habitation and reconstruct our citizenship as surely, for example, as those of us who are women have had to learn to inhabit our own bodies and recover our agency when sexism has alienated us from ourselves.

How do those of us who are white come to inhabit our own country? Here are some of the steps in the conversion:

Theological reflection: To become an inhabitant of America, whites need to deconstruct the effect on our self-understanding of theological imagery that sanctions innocence and ignorance as holy states. This theological imagery is strong. For centuries, Christian theologians have told the story this way: Adam and Eve in the Garden were innocent of themselves and of the knowledge of good and evil. Within the safe confines of the Garden, all was provided for them. They were to ask no questions and be obedient to the rules outlined by God. In this state of primordial bliss, Adam and Eve were compliant and dependent. They cooperated with

the divine ruler and rules. This state was holy. The two were without sin, living in harmony with God.

This interpretation of the Garden of Eden story sanctions innocence, ignorance, and lack of self-consciousness. It teaches that a carefully contained life, walled in by a providential God whom one is never to question, is a good life. In the insular Garden, human beings are in right relationship to God.

This primordial state of innocence was disrupted by the serpent's temptation to Eve. The serpent enticed her with the desire to taste the forbidden fruit and gain knowledge of good and evil. To gain knowledge, however, was to defy God—to go against the will of the divine provisioner. The consequence was a punishing exile. Adam and Eve were sent away from the Garden, cast out from God's presence.

In this interpretation, to know the world, in its goodness and its evil, and to know ourselves capable of both *is to lose God*. To taste reality is to follow the devil. Such a theology is admirably suited to the preservation of compartmentalized, alienated states of mind. It teaches those who have absorbed its message that goodness is aligned with innocence and ignorance. To not know the world is to know God. To know the world is to lose God. Furthermore, it teaches that a social structure in which one is abundantly provided for is not to be questioned. Abundant provision is a gift of God. This image comforts whites who benefit from economic structures that assure their thriving. One is to accept privilege and never ask at what cost the walled-in garden is maintained.

When religion sanctions ignorance, it cultivates alienation from life. It blesses segregation and encourages people who are comfortably provided for to remain compliant with the created order.

As a white person, I have allowed this theological imagery to shape my self-understanding, even when I have consciously rejected this theology. In practice, I discover myself to be deeply attached to being "innocent," guilt-free, good. If I glimpse any blood on my

hands, I will react defensively to preserve my identity and fend off the painful experience of shame that I associate with being exiled from the community that I depend on for my survival and affirmation. Or I may attack myself, viciously trying to deny or destroy that in myself that does not conform to an image of innocent goodness.

This piety of innocence preoccupies me and other whites. I strive to assure my goodness by assuring myself that I am all good, "all-white," and blameless. Conversely, it makes me highly reactionary if I am blamed or confronted with complicity in violence—for my sense of goodness has been constructed on the suppression and exile of my capacity to do harm, as well as on the suppression of offending feelings of love and connection that, I learned early on, didn't belong in the garden.

One becomes "white," and this "whiteness" is a split in the psyche, a loss of consciousness, a numbing to the reality of what one has seen and felt and knows. This alienated state of mind is reinforced by religious imagery that sanctions "not knowing" and curses "knowing."

At the same time, part of us never forgets that we have achieved our goodness at a violent price. We have a guilty conscience. At some level, we know that our pristine garden has been created by what has been exiled and exploited. This primordial violence lies beneath our sense of privilege and security. We are fearful of this deeper violence being exposed. We feel helpless in the presence of our own violence. But theology assists us, even here. The doctrine of the atonement valorizes violence as life-giving and redemptive. The interpretations of Jesus's death on the cross as a saving event speak of the violation that happened to Jesus as the will of God and the source of salvation. When this theological perspective prevails, either explicitly or buried within cultural patterns and norms, the violence and abuse that human beings experience or perpetuate becomes valorized as

necessary and good for the salvation of the world. Victims of racial injustice, identifying with Jesus, may interpret their suffering as necessary, holy, and redemptive. Perpetrators of racial injustice, identifying with God, may interpret their violence as necessary, holy, and redemptive.

Most particularly, violating experiences that occur early in life in parent-child relationships can be misnamed as good. In *Learning to Be White*, Thandeka analyzes the violent shaming experiences that create white identity. Such shaming is theologically sanctioned as God's will. The suffering child is like the suffering Jesus, whose divinity is celebrated as his willingness to endure violation. The violating parent is doing what must be done as the divine enforcer of the "orders of creation."

Thus, the doctrine of the atonement reinforces violating and shaming experiences. Through these experiences, the shamed child preserves his or her relationship to God and to goodness. I learn to interpret the violence that has formed my narrow, "white" identity as holy. If I begin to approach the underlying violence that creates white enclaves and white identity, theology will tell me that violence is holy. Instead of facing my participation in violence, I can feel the pathos of violence with pious gratitude. Thus anesthetized, I will not seek to end violence.

The sanctioning of violence as redemptive is at the center of William R. Jones's theological inquiry, *Is God a White Racist?* He shows definitively that no formulation of redemptive suffering can succeed at ending violence. Such a theology will serve again and again, in its diverse forms, to sustain structures rooted in violence.

To recover and become an inhabitant of one's own life and one's own society, a different theology is needed. A new theology must begin here, a theology that assists in an internal healing of the fragmented self, that supports a new engagement with the realities of one's society, and that sanctions a remedial education into the actual history and present realities of one's country. Theology

must direct us, like Eve, to taste the fruit of knowledge and gladly bear the cost of moving beyond the confines of the garden.

A different theology begins with the sanctification of knowledge and wisdom rather than the blessing of innocence and ignorance. The serpent can be re-imagined as a representation of a god who calls one beyond the circumscribed comforts of the garden. To long to know, to reach for wisdom, to taste and see the bitterness as well as the sweetness, to come to know good and evil—these movements can be embraced as movements of God's leading. Leaving the garden, one leaves the God who rules by rewards and punishments, and who offers security and comfort at the price of compliance to divine orders. Leaving the garden, one becomes a sojourner in the world, accompanied by the divine serpent who moves in the earth, sheds old skins and grows new ones as needed, slumbers long, and wakes to strike quickly.

Remedial education: The journey to the realm beyond the garden begins with claiming forbidden knowledge. Because my education cultivated in me and many others an ignorance rather than a knowledge of my country's history and its peoples, I can begin to change things when I accept my power and responsibility to reeducate myself. Resources for such restored knowledge abound. Reading Howard Zinn's *A People's History of the United States* and Ronald Takaki's *A Different Mirror*, I become acquainted with my actual country. Immersing myself in the primary texts of First Nation's writers, Asian American writers, African American writers, Latino and Latina writers, and more, I begin to be aware of the world beyond my isolated enclave. Multiple voices surround me. I enter a miraculous Pentecost that has been sounding from before I was born. Takaki writes,

Throughout our past of oppressions and struggles for equality, Americans of different races and ethnicities have been "singing with open mouths their strong melodious songs" in the textile mills of Lowell, the cotton fields of

Mississippi, on the Indian reservations of South Dakota, the railroad tracks high in the Sierras of California, in the garment factories on the Lower East Side, the canefields of Hawaii, and a thousand other places across the country. Our denied history "bursts with telling." As we hear America singing, we find ourselves invited to bring our rich cultural diversity on deck, to accept ourselves. "Of every hue and cast am I," sang Whitman. "I resist any thing better than my own diversity."

Knowledge is never an individual achievement alone. It is constructed by communities of people, and its construction transforms communities. "Knowledge claims are secured by the social practices of a community of inquirers, rather than the purely mental activities of an individual subject."

Ignorance is a precondition of violence. Once I as a "white" have been cultivated into ignorance of my society, its multiple cultures, their diverse gifts, and the history of cultural conflict and exploitation based on racial categorizations, then I am easily passive in the face of racism's re-creation. But my ignorance is not mine alone. It is the ignorance of my cultural enclave. Most of us do not know more than our community knows. Thus my search for remedial education, to come to know the larger reality of my country, is necessarily a struggle to transform my community's knowledge—not mine alone. As I gain more knowledge, I enter into a different community—a community of presence, awareness, responsibility, and consciousness.

I have learned that as a white American, I must face the conflict that erupts between whites when compulsory fragmentation of knowledge begins to break down because remedial education has taken place. This engagement among whites needs to take place with directness, wisdom, and a sustained commitment to build a new communion not dependent upon violence. It

involves a spiritual practice of nonviolent resistance and non-avoidance of conflict.

Soul Work: To sustain the journey beyond the garden, those of us who are white must turn inward as well as outward. We must form a new relational capacity, less hindered by the fragmentation, silences, and splits in our souls. We must find the path that takes us beyond the narcissistic need to have people of color approve of us, tell us we are good, or be the prophetic and moral compass that is absent from ourselves.

The construction of white identity involves the suppression of aspects of the self as unacceptable and shameful. This internal violation of the wholeness of the self becomes, for many whites, symbolically represented as the internal suppression of that in oneself which is imagined as dark. This part of the self is the unjustly abused and despised aspect of the white person's own experience. At the same time, it is the suppression, often, of the white person's passionate feelings, sense of connection to others, ability to love, and ability to inhabit one's own body. Whites then project onto people of color the lost part of themselves: the silenced and abused "darkness," and the exiled and suppressed passion, emotion, and body. For whites, people of color come to represent the lost aspects of the self. Ambivalence and need emerge for whites who feel better about themselves if they have intimate association with people of color. But such intimacy may lack the quality of an authentic I-Thou relationship.

The inner journey for whites involves learning to withdraw our negative and positive projections from people of color. Whites must become relationally committed to meeting people of color *asthemselves*, not as symbolic extensions of ourselves. To love more genuinely, whites need to do the internal work to recover and integrate the lost parts of ourselves—to find the silenced, suppressed, and fragmented aspects of our own being and to create internal hospitality to the fullness of our own lives. This work cannot be done by

others for us. We must find an internal blessing, not seek a blessing from those we use to symbolize our loss and our shame.

Men who have projected their own exiled capacity to feel onto women need to recover the lost part of themselves rather than bond with women who will carry their emotional burdens for them. Likewise, whites need to accept the personal task of spiritual healing rather than project onto people of color our own loss of humanity, asking people of color to carry the burden of this loss. The soul work that whites need to do turns us to the sources of spiritual transformation that are transpersonal—to the presence of a deep reality of wholeness, connection, and grace that supports us beyond our brokenness and urges us toward a more daring communion.

Engaged presence: Racial injustice is perpetuated by the passive absence of whites who are numbly disengaged with the social realities of our time. Conversely, racial injustice will fail to thrive as more and more of us show up as present and engaged citizens.

Racism is a form of cultural and economic violence that isolates and fragments human beings. Engaged presence counters violence by resisting its primary effect. As a white, the cure for my education into ignorance is remedial education. The cure for my fragmentation of self is hospitality to myself. The cure for my cultivation into passivity is renewed activism. Social activism becomes a spiritual practice by which I reclaim my humanity, and refuse to accept my cultivation into numbness and disengagement.

The narcissistic preoccupation of whites in our present society is a symptom of how well established racism is. Hope lies in our ability to renew our citizenship through engaged action. Meaningful participation is advanced by specific concerns and sustained work. One does not have to take on the whole world at once. Racism takes specific forms in specific fields—education, health care, the justice system, economics, theology. Holistic

engagement in any field offers significant opportunities for the sustained address and redress of racism. As a theological educator, I take heart from what is accomplished when students do field work in the community: working on environmental racism, homelessness, HIV/AIDS, cultural survival, youth at risk, the prison-industrial complex, public education, or economic justice. In this engaged work, I see our white students move beyond the limits of their enculturation into ignorance and passivity.

Congregational life can provide a similar base community for the restoration of humanity. In my childhood, the church was the primary institutional setting in which racism was publicly named and its effects actively resisted. When church members took to the streets, we changed an unjust practice in our community. We also changed ourselves. Social action is an incarnational event. It mends the split of mind from body, individual from community, neighbor from neighbor.

A person of faith, seeking out of love and desire for life to inhabit his or her country, needs to be engaged in incarnational social action. Activism returns one to the actual world as a participatory citizen and an agent of history. Through activism, compliant absence is transformed into engaged presence.

Conclusion: The struggle for racial justice in America is a struggle to inhabit my own country, a struggle to become a participant in the actual history and social reality of the land in which I have been born and to which I belong. The struggle for racial justice is a struggle to overcome the numbness, alienation, splitting, and absence of consciousness that characterize my life as a white and that enable me to unwittingly, even *against my will*, continue to replicate life-destroying activities of my society. It is a struggle to attain a different expression of human wholeness: one in which my inner life is grounded in a restored communion with

the transpersonal source of grace and wholeness, and the primordial fact of the connectedness of all life.

The struggle is imperative. Racial injustice is not only a tragedy that happened yesterday, whose aftereffects can be safely viewed from behind the glass windows of one's high-powered vehicle; racial injustice is currently mutating and re-creating itself. Its dehumanizing effects are harming hundreds and thousands of lives.

Within the past seven years, we in California have dismantled affirmative action; pulled the plug on public funding for bilingual education in Spanish and English in a state that is more than 50 percent Hispanic, and passed "three strikes" legislation that has dramatically increased the number of people in jail, a disproportionate number of them people of color. New prisons are being built as a high-profit industry, and prisoners are being used to provide industrial labor at below minimum wage. We passed a referendum to restrict immigrants' access to education and health services, and last spring we passed a referendum extending "three strikes" legislation to teenagers. If you are fourteen and you steal a bike, the crime can be counted as a first strike against you. With this law in place, youth of color are most at risk of becoming slave laborers in the prison-industrial complex. Meanwhile, public high schools in the Bay Area show a marked difference in the kind of education they offer. Schools with a majority of students of color provide few college preparatory classes and only a small percentage of their graduates go to college. These statistics are reversed for the predominantly white high schools, where there are many college prep classes and a majority of graduates go on to college.

This is my country. Love calls me beyond denial and disassociation. It is not enough to think of racism as a problem of "human relations," to be cured by me and others like me treating everyone fairly, with respect and without prejudice. Racism is more: It is a problem of segregated knowledge, mystification of facts,

anesthetization of feeling, exploitation of people, and violence against the communion/community of our humanity.

My commitment to racial justice is both on behalf of the other—my neighbor, whose well-being I desire—and for myself, to whom the gift of life has been given but not yet fully claimed. I struggle neither as a benevolent act of social concern nor as a repentant act of shame and guilt, but as an act of desire for life, of passion for life, of insistence on life—fueled by both love for life and anger in face of the violence that divides human flesh.

The habit of living somewhere else rather than here, in a constructed "reality" that minimizes my country's history of both violence and beauty and ignores the present facts, keeps me from effectively engaging in the actual world. I have the sensation of being a disembodied spectator as structures of racism are recreated before my eyes. But involvement in the steps of conversion— theological reflection, remedial education, soul work, and engaged action—moves me from enclosure to openness.

I step out of an insular shell and come into immediate contact with the full texture of our present reality. I feel the rain on my face and breathe the fresh air. I wade in the waters that spirit has troubled and stirred. The water drenching me baptizes me into a new life. I become a citizen *not of somewhere else*, but of here.

The struggle for racial justice in America calls those of us who are white to make this journey. Our presence is needed. We have been absent too long.

If you are here unfaithfully with us,
you're causing terrible damage.

If you've opened your loving to God's love,
you're helping people you don't know
and have never seen.

— Rumi, "Say Yes Quickly," translated by A. J.
Arberry and Coleman Barks

Leader Resource 1: Discussion Cafe

Instructions

Adapted from World Cafe Model.

CAFE SETUP

Arrange the room so there are four tables with enough chairs around each to accommodate one-fourth of participants. Place a large sheet of newsprint and markers/crayons at each table. The paper will remain at the table as a record of the conversations held at that table. Place some type of marker (colored dot, a piece of masking tape, or an index card) on the back of ONE chair at each of the four tables. This indicates which person will remain at the table as "host" when the groups move. (Note: If your group is large, you might consider having more than one person playing the role of host. If you decide to, mark an additional chair at each table.) Divide participants as evenly as possible into four groups and post group assignments, assigning each a color (e.g., red, blue, yellow, or green). Provide each participant with a sticky dot, colored name tag, or other means of quickly identifying a person's color group.

CAFE PROCESS

Round 1 lasts 20 minutes and each subsequent "Round" lasts ten minutes.

Round 1

Invite participants to join all those in their color group at a table. Distribute Handout 1, Definitions of Racism.

Give directions, using these or similar words:

- Read the definitions aloud.
- Talk about the definitions and create a list of examples from personal experience that make the definition clear.
- Write/draw the examples on the large sheet of paper in the center of the table.

Round 2

Ask everyone except the individual(s) sitting in the "marked chair(s)" to move to another table, making sure there is a representative from EACH color group at each table. The host(s) remains at the table through all four rounds.

Give directions using these or similar words:

- When the group arrives at the new table, the host plays the role of story-teller and scribe, explaining what is written on the newsprint as a way to describe the conversation, examples, and definitions that emerged during the previous round.
- You are invited to add to the examples and definitions, linking and connecting ideas from your previous table to the current table.
- You are invited to consider how the definitions and examples at the present table differ from and/or connect to the definitions and examples from your previous table.
- You are welcome to add additional drawings or words as you reflect further on the definitions of racism.

Rounds 3 and 4

Repeat Round 2. Ask the host(s) to remain at the table for all four rounds. Invite participants to go to a different table for each round.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 8: Power at Work in Your Congregation

Introduction

If churches want to realize Dr. King's dream, they must first embrace a dream of racial justice and equality . . . must become places that all racial groups can call their own, where all racial groups have the power to influence the major decisions of the church, where the culture and experiences of all racial groups are not just tolerated, but appreciated. — Korie L. Edwards, in The Elusive Dream: The Power of Race in Interracial Churches

This workshop develops participants' skills to identify visible and invisible ways congregational norms, culture, policies, and practices intentionally or unintentionally reinforce White privilege and dominant White culture while marginalizing People of Color and others marginalized by race or ethnicity. The workshop introduces definitions of power and authority and invites participants to share perspectives on how power is held and exercised in their congregation. The group creates a power roadmap for the congregation, which helps surface patterns in the way the congregation grants formal and informal authority and power to people in particular roles, positions, and groups.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce the practice of surfacing the unseen using personal story as well as the examination of congregational structures

- Guide the group to discern who has power in the congregation and how power is shared and managed
- Demonstrate how the systematic workings of racism are connected to the way power is held in the congregation.

Learning Objectives

Participants will:

- Share their personal stories about messages received about race
- Learn definitions of power and authority and identify the difference between formal and informal sources of authority and power in congregations
- Discern who holds power in their congregation and take note of how power is shared and managed.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Sharing Stories	30
Activity 2: Congregational Power Map	70
Closing	10
Alternate Activity 1: Central Casting	30

Spiritual Preparation

Reflect on your role in the congregation. In what ways do you hold power? What decisions can you (or a group or committee to which you belong) make with a reasonable expectation that your decision will be followed? How did you come to hold your power? Did you have a fast track to your current position of power or did you encounter many obstacles? Do you think that stereotyping, either positive or negative, played a role in

how you came to hold whatever congregational power
you currently exercise?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading the chalice lighting aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read these words from William Francis Hobgood aloud:

The critical element in transforming change is that the congregation discover a sense of mission and reform its life to carry out that mission. I understand transforming to be that process and time when a congregation begins to feel itself drawn to a particular mission, and decides to commit itself entirely to living that mission. Whether from crisis or intentional decision when times seemed well, transforming means a willingness to die in order to live again. It cannot happen unless it is taken as a profound step of faith.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt..." rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Sharing Stories (30 minutes)

Materials for Activity

- Workshop 7, Handout 2, [Not Somewhere Else, But Here](#) (included in this document)
- Workshop 7, Taking It Home
- Newsprint, markers, and tape

Preparation for Activity

- Have a few copies of Workshop 7, Handout 2 for anyone who did not receive it in the previous workshop.
- Copy the questions from Workshop 7, Taking It Home, on newsprint, and post:
 - When and how did you learn about race?
 - If you are a Person of Color, when and how did you learn about what it means to be a Person of Color? What early messages did you receive?
 - If you are a person from another racially or ethnically marginalized group, when did you learn about what it means to be from that group? What early messages did you receive?
 - If you are a White person, when and how did you learn what it means to be White? What early messages did you receive?

Description of Activity

Invite participants to move into groups of three or four to share their memories of early messages about race. Call attention to the questions from Workshop 7, Taking It Home that you have posted on newsprint. If participants seem eager to share their stories, no further introduction is necessary. If not, you might share this portion of Parker's essay from Workshop 7, Handout 2 to frame the conversation:

... In practice, I discover myself to be deeply attached to being "innocent," guilt-free, good. If I glimpse any blood on my hands, I will react defensively to preserve my identity and fend off the painful experience of shame that I associate with being exiled from the community that I depend on for my survival and affirmation. Or I may attack myself, viciously trying to deny or destroy that in myself that does not conform to an image of innocent goodness.

This piety of innocence preoccupies me and other whites. I strive to assure my goodness by assuring myself that I am all good, "all-white," and blameless. Conversely, it makes me highly reactionary if I am blamed or confronted with complicity in violence—for my sense of goodness has been constructed on the suppression and exile of my capacity to do harm, as well as on the suppression of offending feelings of love and connection that, I learned early on, didn't belong in the garden. One becomes "white," and this "whiteness" is a split in the psyche, a loss of consciousness, a numbing to the reality of what one has seen and felt and knows. This alienated state of mind is reinforced by religious imagery that sanctions "not knowing" and curses "knowing."

Activity 2: Congregational Power Map (70 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Handout 1, [Mapping Power and Authority](#) (included in this document)
- Variety of writing and drawing implements

Preparation for Activity

- Copy Handout 1 for all participants.
- Decide small group assignments in advance. Create groups of four to six people, mixing longtime members of the congregations with people who have joined more recently. Post small group assignments on newsprint.
- Decide where small groups will meet, making sure there is minimal noise interference.

Description of Activity

Introduce the activity with these or similar words:

Continuing on our journey to surface what is unseen, we will begin to examine power and authority in our congregation, both formal and informal. You will be working in small groups that mix longtimers with newer members of the congregation. While longtimers may be more familiar with the congregation's power system, those who are newer can offer important insights into perceptions about power in the congregation.

Before I invite you to move into groups, let's take a few moments to consider what we mean by the words "power" and "authority."

Distribute Handout 1 and invite volunteers to read the definitions aloud, refraining for the moment from reading the "instructions" part of the handout. Invite brief observations and insights about the two definitions, allowing about five minutes for this part of the exercise. Then, invite participants to jot in their journals their own impressions of which roles, positions, or groups in the congregation have power (that is, the ability to achieve purpose). Urge them to concentrate on roles, positions, and groups, rather than individuals, explaining that power structures exist apart from individuals who occupy particular roles in the system.

Allow three minutes for writing, and then invite participants to go a little deeper and consider by what authority those they listed exercise power. Is the authority formal or informal? Allow three minutes for writing, and then ask: what are the dominant identities of the people in roles, positions, or groups who hold power or are given authority (either formally or informally)? Invite participants to continue their reflection on power in the congregation by listing roles, positions, or groups (or types of people) who do not have power (that is, the ability to achieve purpose) or who have power only sometimes or in certain circumstances. Again, remind them to focus on roles, positions, and groups, and not on individuals. Invite them to consider the dominant

identities of those who do not have power or who have it only sometimes. Allow five minutes for writing.

Invite participants to move into the small groups according to the lists you have posted. Give each group newsprint and markers and read aloud the instructions for mapping power and authority in your congregation.

Allow 30 minutes for groups to work. Circulate while groups are working, being alert for disgruntled members of the congregation who may try to use this workshop as an opportunity to express dissatisfaction or to scapegoat congregational leaders. If you become aware of such behavior, intervene in the group process and redirect the group, inviting them to focus on systems of power, not on individual leaders.

Have the large group reconvene and invite a member from each small group, in turn, to share their road map. As the maps are shared, invite observations and insights, using these questions to help guide the discussion:

- What patterns are similar across maps?
- Is there a group or "type" of person in your congregation that is missing from some or all of the maps?
- What are the different ways to think about "power" in your congregation? (for example, "power over others" or, "power with others")?
- Is power distributed equally in the congregation? Is power equally accessible?

After all the maps are shared, ask:

- Using your lens of various characteristics of racism you discussed during the last workshop, how does race inform your power map?

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils

- Taking It Home
- Copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook

Preparation for Activity

- Write these questions on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Reading 692 from *Singing the Living Tradition* as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?

- Do we need to make changes in the way we work together?

Taking It Home

If churches want to realize Dr. King's dream, they must first embrace a dream of racial justice and equality . . . must become places that all racial groups can call their own, where all racial groups have the power to influence the major decisions of the church, where the culture and experiences of all racial groups are not just tolerated, but appreciated. — Korie L. Edwards, in The Elusive Dream: The Power of Race in Interracial Churches

Speak with your minister and the membership committee or other appropriate group about observations and insights that arose from the road map exercise. Are there groups within your congregation who seem to have a fast track to power? Are there groups who routinely encounter obstacles? Work together with your congregation's leadership to consider what changes the congregation could make to its formal and informal routes to leadership in order to invite different kinds of people to be congregational leaders.

Alternate Activity 1: Central Casting (30 minutes)

Materials for Activity

- Handout 2, [Casting List](#) (included in this document)
- Pens/pencils

Preparation for Activity

- Copy Handout 2 for all participants.

Description of Activity

Introduce the activity using these or similar words:

You are a film producer making a new film about a multicultural community of people living in a cosmopolitan or urban area. I will read aloud a

description of a certain type of character, and you are invited to write down on your worksheet the type of person that comes to mind to fill that role. Think about physical characteristics as you create your character, such as skin color, age, fashion, body type, height, and so forth. Your contribution will help us locate the appropriate character for the role. It is important that you speak the first response that comes to mind, even if it is politically incorrect!

Distribute Handout 2 and pens/pencils and invite participants to work in silence and individually. Read each character description aloud, and allow no more than one minute after each one for participants to complete the worksheet. Do not allow too much time for measured thinking, but rather encourage participants to make split-second assumptions. The more quickly you proceed, the better.

Choose five of the descriptions to discuss in the large group. For each of the five, invite two volunteers to read their responses aloud to the whole group, explaining that the exercise is intended to point out that we all have subconsciously absorbed stereotypical images about categories of people, whether or not we consciously agree with those images. After the stereotypes are named, lead a discussion with the following questions:

- When was it easy to label your person?
- When was it difficult? What internal forces did you struggle against in writing that term down (for example, "political correctness")?
- Are stereotypes based on truth? Why or why not?
- What role does conscious or unconscious stereotyping play in determining who feels welcome in your congregation?

Handout 1: Mapping Power and Authority

Definitions

POWER is the ability to achieve purpose. — from a 1967 sermon by the Reverend Dr. Martin Luther King, Jr.

AUTHORITY is conferred power to perform a service. This definition is a reminder of two facts. First, authority is given and can be taken away. Second, authority is conferred as part of an exchange. Failure to meet the terms of the exchange means losing one's authority: it can be taken back or given to another who promises to fulfill the bargain.

AUTHORITY can be conferred in two forms: formal and informal. With FORMAL authority come the various powers of the office, role, or position. With INFORMAL authority comes the power to influence attitude and behavior beyond compliance.

FORMAL authority is granted because the officeholder promises to meet a set of explicit expectations (job description, legislated mandates).

INFORMAL authority comes from promising to meet expectations that are often left implicit (expectations of trustworthiness, ability, civility). — adapted from *Leadership Without Easy Answers*, by Ronald A. Heifetz (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1994), pp. 57 and 101.

Instructions for mapping power and authority in your congregation

Your group is invited to draw a road map that reflects the "Road to Power and Authority" in your congregation. Begin by placing the positions/groups with "power" in a dominant position on your map and draw a representation of the route taken to achieving power. Use all the elements of a road map in your design. For example, some roads are rural routes, others are six-lane superhighways. Some questions you might want to

explore include: What obstacles, roadblocks, or detours (ideas, policies, practices, and so on) are there in the road? Is there an unpaved road to power? Who takes which paths? Where are the yield signs? Stop signs? Do some roads charge emotional tolls? Do conscious or unconscious stereotypes affect how your congregation has constructed its Road to Power?

Handout 2: Casting List

Preppy nerd

Sophisticated teacher/professor

A promiscuous girl

Member of a hip-hop group

A lazy student

A construction worker

A caring grandparent

Mother of six children

Gay Republican

Day laborer

Find Out More

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Workshop 9: Ignore-ance of White Identity

Introduction

To consider "Whiteness" . . . is not an attack on people, whatever their skin color. Instead, (it) is an attempt to think critically about how white skin preference has operated systematically, structurally and sometimes unconsciously as a dominant force in American—and indeed in global society and culture. — Dr. Gregory Jay, contemporary author and educator

This workshop continues the examination of White privilege and its relationship to White identity. The readings, activities and discussions in this workshop may well lead to emotional reactions such as defensiveness, guilt, or shame from participants, particularly participants who identify as White or of European ancestry. Some participants may want to emphasize the importance of being "color blind" as the solution to racism. Others may use ethnic identity such as being Irish-, Italian, or Polish-American to separate themselves from the burden of White identity. Invite and encourage participants to consider the ways in which White identity is imposed by the larger society. Ask: how does White privilege apply even for White people who don't think of themselves as White?

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce the concepts of White identity and "Whiteness"
- Provide a variety of activities and conversations that deepen participants' understanding of

Whiteness and its impact on their day-to-day lives.

Learning Objectives

Participants will:

- Define Whiteness and White identity
- Gain knowledge and understanding of how Whiteness is normalized in their day-to-day lives and in the culture at large.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Putting "White" on the Table	15
Activity 2: Discovering Whiteness	35
Activity 3: Whiteness Defined	15
Activity 4: Serial Testimony	35
Closing	10
Alternate Activity 1: Exploring Race in Film 20	

Spiritual Preparation

If you are a White person, meditate or journal about how you discovered your "whiteness." What role has Whiteness played in your life?

If you are a Person of Color or from a group marginalized by race or ethnicity, how did you learn about "Whiteness?" How has Whiteness impacted your life?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Preparation for Activity

- Practice reading the chalice lighting aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read these words from Harlon Dalton:

Why do most White people not see themselves as having a race? In part, race obliviousness is the natural consequence of being in the driver's seat. We are all much more likely to disregard attributes that seldom produce a ripple than we are those that subject us to discomfort. For example, a Reform Jewish family living in, say, Nacogdoches, Texas, will be more acutely aware of its religious/ethnic heritage than will the

Baptist family next door. On the other hand, if that same family moved to the Upper West Side of Manhattan, its Jewishness would probably be worn more comfortably. For most Whites, race—or more precisely, their own race—is simply part of the unseen, unproblematic background.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt...," rather than saying "One of you felt...". If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Putting "White" On the Table (15 minutes)

Materials for Activity

- Leader Resource 1, [Putting "White" on the Table](#) (included in this document)

Preparation for Activity

- Print Leader Resource 1 and familiarize yourself with it.

Description of Activity

Read the statements in Leader Resource 1, pairing the statement in the left-hand column with the statement in the right-hand column. Invite participants to monitor their feelings and thoughts as they listen to the statements.

Lead a large group discussion with these questions:

- What feelings emerged for you as you heard the list?
- Why do you think the mention of "Whiteness" changed the sentence?

- How would your reaction be different if the word "Asian" or "Latino/a" were substituted for "White" in the sentences"?

Activity 2: Discovering Whiteness (35 minutes)

Materials for Activity

- Handout 1, [Discovering Whiteness](#) (included in this document)
- Newsprint, markers, and tape

Preparation for Activity

- Copy Handout 1 for all participants.

Description of Activity

Distribute and read aloud Handout 1, explaining that it is a first person narrative. Invite comments, insights, and observations. Lead a discussion, using these questions as guides:

- What elements of Gary Howard's story help you get a better understanding of a "White identity"?
- How might Gary Howard's experiences, which took place in the 1950s, be different today? How might they be the same?

Post a piece of newsprint and title it "White Identity."

Invite participants to brainstorm answers to the question, How would you describe a "White identity"? Explain that in a brainstorm, all suggestions and ideas voiced are captured on newsprint with commentary or discussion.

Activity 3: Whiteness Defined (15 minutes)

Materials for Activity

- Handout 2, [Whiteness Defined](#) (included in this document)
- Brainstorming list from Activity 2
- Newsprint, markers, and tape

Preparation for Activity

- Copy Handout 2 for all participants.
- Post brainstorm list from Activity 2.

Description of Activity

Distribute and read aloud Handout 2. Return to earlier definitions of "Whiteness" and tease out any new insights or discoveries, adding them to the brainstorm list.

Activity 4: Serial Testimony (35 minutes)

Materials for Activity

- Workshop 2, Leader Resource 2, [Serial Testimony Protocol](#) (included in this document)
- Newsprint, markers, and tape

Preparation for Activity

- Review Workshop 2, Leader Resource 2.
- Review the reflection group assignments you established for Workshop 2 and make changes as needed.
- Arrange for appropriate spaces for reflection groups to meet. If possible, groups should meet in different rooms so as to avoid the natural tendency to eavesdrop on other conversations.
- Write on newsprint, and post:
 - What role has "Whiteness" played in your life? What came up for you?
 - Can you recall a time when awareness of "Whiteness" impacted you or someone close to you?
 - How does the system of "Whiteness" operate in your congregation and local community?

Description of Activity

Review Workshop 2, Leader Resource 2 with participants. Invite participants to move into reflection groups you have determined in advance. Assign each group a space to meet. Explain directions for the reflection groups, using these or similar words:

Choose a facilitator, a timekeeper, and a recorder. You have 30 minutes for this discussion. Divide the time evenly by the number of participants in your group. To foster a sense of inclusion, be sure that each participant has the opportunity to speak and that every person keeps to the time allotted for their "testimony." Begin with a quick round of introductions (sharing first names) and then ask each person in turn to respond to the posted questions. Be aware that people who are White, People of Color, and people from racially or ethnically marginalized groups bring very different perspectives to the notion of "Whiteness."

After 30 minutes, have the large group reconvene.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- Leader Resource 2, [Instructions for the Journey](#) (included in this document)

Preparation for Activity

- Write this prompt on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Leader Resource 2 as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

To consider "Whiteness" . . . is not an attack on people, whatever their skin color. Instead, (it) is an attempt to think critically about how white skin preference has operated systematically, structurally and sometimes unconsciously as a dominant force in American—and indeed in global society and culture. — Dr. Gregory Jay, contemporary author and educator

As you go about your everyday life, make note of the impact of White identity in your surroundings. In which

environments is Whiteness assumed to be the norm? Notice manifestations of Whiteness in your congregation, your place of work or school, your grocery store, beauty salon, neighborhood activities, and so forth. Record your observations in your journal and/or compare notes with another workshop participant.

Obtain and watch the series [What Is Race?](#) on the PBS website. You can purchase *Race — The Power of an Illusion* from [California Newsreel website](#) (which also has a study guide and resources) or borrow it from the [UUA Video and DVD loan library](#) or your public library.

Alternate Activity 1: Exploring Race in Film (20 minutes)

Materials for Activity

- Film clips that show White privilege at work.
- Computer or DVD player or projector

Preparation for Activity

- Obtain movies from which to select clips. Possibilities include:
 - *Crash* (Don Cheadle, Matt Dillon, Sandra Bullock; Lions Gate Films; DVD release September 2005)
 - *Guess Who's Coming to Dinner?* (Spencer Tracy, Sidney Poitier, Katharine Hepburn; Sony Pictures; DVD release February 2008)
 - *Grand Canyon* (Danny Glover, Kevin Kline, Mary-Louise Parker, 1991; 20th Century Fox; DVD release 2001)
- Select short film clips that demonstrate White privilege. Possibilities from *Crash* include scenes in which the White district attorney and his White wife are victims of a carjacking or the scene where she feels unsafe while the Latino locksmith is changing the lock. A possibility from *Guess Who's Coming to Dinner?* is the scene where the father calls his editorial staff to

confirm his daughter's boyfriend's credentials. A possibility from *Grand Canyon* is the opening scene, in which the White, affluent protagonist drives home after an L.A. Lakers basketball game (objectified shots of Black athletes) along a deserted street, where Black youths carjack him and an older man (Black) rescues him and chases the youths away.

Description of Activity

Use this activity in place of Activity 3. Play the film clip or clips and invite discussion, observations, and insights about ways in which the film illuminates White privilege and White identity.

Handout 1: Discovering Whiteness

I was born White and have been that way for more than 60 years. The first 18 of those years can best be described as a period of "cultural encapsulation." (J. A. Banks, 1994) Since I had never met a person who wasn't White, I had never experienced the "other"; race for me was a nonrelevant concept. In my youth, I had no conscious awareness of anything that might be called "racial identity." Like water to a fish, or the air we breathe (Tatum, 2003), Whiteness to me was the centerpiece of a constant and undifferentiated milieu, unnoticed in its normalcy.

It wasn't until my senior year in high school that I discovered my Whiteness. A White male friend, who was going out with an African American student from another school, asked if I wanted to join them on a double date with one of her friends, also Black. This was the first time I had ever been invited to dip my toes in the river of racial consciousness. It was the first intrusion into to my white-washed world. I was afraid. I was confused. I was curious.

As for most of my fellow White Americans growing up in suburbia in the 1950s, people of color had existed only on the distant periphery of my social reality. "Amos and Andy," Tonto in "the Lone Ranger," and clips of civil rights activities on the evening news were my only tenuous connections with the other America. And even those limited images were, of course, coming through several layers of White media filtering, with all the inevitable prejudice and racism intact.

This simple invitation to meet a new person, to go on a date with an African American woman, shook loose one of the basic linchpins of my social isolation. It is interesting that my initial response was fear. Fear is the classic White American reaction to any intrusion into our cultural capsule. What will happen to me? Will I be safe? What will other White people think of me? What will "the other" think of me? How do I act? What do I say? Will I

survive? I was overwhelmed by an emotional flood of narcissistic and xenophobic trivia.

Reflecting back on this experience, I realize that members of the dominant group in any society do not necessarily have to know anything about those people who are not like them. For our survival and the carrying on of the day-to-day activities of our lives, most White Americans do not have to engage in any meaningful personal connection with people who are different. This privileged isolation is not a luxury available to people who live outside of dominance and must, for their survival, understand the essential social nuances of those in power. The luxury of ignorance reinforces and perpetuates White isolation.

Handout 2: Whiteness Defined

By Dr. Gregory Jay, Professor of English, University of Wisconsin-Milwaukee. March 17, 2005. Read this piece [online](#).

"Whiteness... " is not an attack on people, whatever their skin color. Instead, [it] is an attempt to think critically about how white skin preference has operated systematically, structurally, and sometimes unconsciously as a dominant force in American—and indeed in global—society and culture. Thus it ... examines how white skin preference insinuates itself into the culture of communities of color as well, where we may find everything from prejudice against darker skinned people within the community to commercial practices of white-body imitation and surgery (nose jobs, skin creams, eye-lid alteration, etc.).

At bottom, "whiteness" is an ideological fiction naming those properties supposedly unique to "white people," properties used to claim that they are a "superior race" and the "norm" by which others are judged. "Whiteness" is also—or above all else—a legal fiction determining the distribution of wealth, power, human rights, and citizenship among bodies denominated by this fiction. Historically, white people are an invented "race," made up of various ethnic groups perceived to have a common ancestry in parts of Europe and self-proclaimed to be superior biologically and culturally to other "races." "White" was invented as a category when previous notions of national "races" (French, German, English, Norwegian, etc.) were lumped together to create a single powerful coalition. "White" is thus a political fiction that has been used by one social group to harm and oppress others.

Leader Resource 1: Putting "White" On the Table

Read these sentences aloud in pairs, pausing briefly between the two items in each pair, and pausing again after each pair is read.

This is my best friend, Mandy

This is my best White friend, Mandy

I love green beans

I love green beans made by that White company, Dole Foods

I live in the neighborhood of Riverside

I live in the White neighborhood of Riverside

My husband is an engineer

My White husband is a White engineer

The Vice President of the United States

The White Vice President of the White United States

The clerk took my ticket at the gate

The White clerk took my ticket at the gate

My son married a lovely woman

My White son married a lovely White woman

I graduated top of my class

I graduated at the top of my White class

Leader Resource 2: Instructions for the Journey

By Pat Schneider, from *Another River: New and Selected Poems* (Amherst Writers and Artists Press, 2005). Used with permission.

The self you leave behind
is only a skin you have outgrown.
Don't grieve for it.
Look to the wet, raw, unfinished
self, the one you are becoming.
The world, too, sheds its skin:
politicians, cataclysm, ordinary days.
It is easy to lose this tenderly
unfolding moment. Look for it
as if it were the first green blade
After a long winter. Listen for it
as if it were the first clear tone
in a place where dawn is heralded by bells.
And, if all that fails,
wash your own dishes. Rinse them.
Stand in your kitchen at your sink.
Let cold water run between your fingers.
Feel it.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 10: Exploring White Identity

Introduction

The struggle for racial justice in America calls those of us who are White to make this journey. Our presence is needed. We have been absent too long. — Rev. Dr. Rebecca Parker, from Soul Work: Anti-racist Theologies in Dialogue, Marjorie Bowens-Wheatley and Nancy Palmer Jones, editors (Boston: Skinner House, 2003).

This workshop uses "aesthetic journaling" as a learning strategy to enable participants to go beyond surface dialogue about "Whiteness" and "White privilege." Participants who are more visually oriented will be more receptive to this exercise than those who are verbally oriented or who have had negative experiences with "art projects." Invite those who generally resist creating art projects to recognize this one as an opportunity to explore "Whiteness" from a new perspective and with a different lens. To allay concerns about a perceived inability to "do" art, emphasize that creating art for art's sake is not the purpose of the activity. Its purpose is to engage people with different learning and communication styles. Using alternative means of expression can help the entire group learn about and appreciate difference and may lead to insights beyond what dialogue can provide.

It will take some time to gather the materials for aesthetic journaling, so you may want to begin early and enlist help from others (including workshop participants).

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce aesthetic journaling as a way for participants to deepen and personalize their understanding of how Whiteness is embedded in their day-to-day lives.

Learning Objectives

Participants will:

- Use aesthetic journaling to name and explore some aspects of Whiteness
- Share and collaborate with others to gain new perspectives and expand understanding of Whiteness.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Aesthetic Journaling on Whiteness	60
Activity 2: Exploring the Creation in Triads	30
Activity 3: Large Group Reflection	10
Closing	10

Spiritual Preparation

Spend some time doing your own aesthetic journaling creation about White identity (see Activity 2). Reflect on these questions and write or draw in your journal:

- What is the story you are telling?
- What questions or wonderings do you now have about the work you've created?
- What did you want to create, but could not accomplish?
- What would you like to explore in the future around this idea?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Living Wide Open](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt..." rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Aesthetic Journaling on Whiteness (60 minutes)

Materials for Activity

- Participant journals
- Variety of writing materials
- Index cards
- A variety of found objects such as fabric, mechanical parts, string, rope, buttons, cotton balls, foam letters and shapes, magazines, plastic bags, construction paper, discarded CDs or records, packets of salt, comic books, feathers, or discarded maps
- Workshop 9, Handout 2, [Whiteness Defined](#) (included in this document)

Preparation for Activity

- Assemble enough found objects for each participant to choose several. Be as wild, varied, and random as possible in your choice of materials. The more varied the collection, the more imaginative participants can be.

- Arrange the found objects on several tables to avoid congestion when participants make selections.
- Arrange the meeting room so participants have enough table space and seating to make artwork.
- Copy Workshop 9, Handout 2 for all participants.

Description of Activity

Introduce the activity using these or similar words:

Aesthetic journaling is a strategy that will help deepen your perspective and understanding about Whiteness, which is a complicated and layered experience. It combines the benefits of journaling—looking inward and taking notes on one's personal experience—and aesthetics, which for this purpose is the idea of using one's imagination to create an alternative insight into a problem. You may welcome the opportunity to engage in artistic expression or you may not. Even if you are one who generally resists creating artwork, I invite you to experience this opportunity to explore "Whiteness" from a new perspective and with a different lens. The purpose of the activity is not to create art for art's sake, but to engage people with different learning and communication styles. Using alternative means of expression can help us all learn about and appreciate difference and may lead to insights beyond what dialogue can provide.

Give participants two index cards and a pen/pencil.

Explain the process as follows, pointing out the posted quote and the collection of found objects as you explain:

You are invited to use the found objects to create a response to the notion of Whiteness. We're going to discover how aesthetic journaling works by doing a practice creation. Choose three or four objects that appeal to you from the

table(s). This is only a practice, so make your selections quickly.

Allow two minutes for selecting, and then continue with the instructions:

Using the objects you chose, make a statement about texture. In other words, arrange the items in multiple ways to show variations of texture (smooth, rough, grainy, rigid, patterns of texture, and so on). Include the index cards in whatever way you wish. Remember, this exercise is more about deeper thinking than art-making. It's about the process, not the product.

Allow ten minutes for participants to make their practice creations, and then ask three or four volunteers to share what they believe their choices say about texture. Invite them to return their objects to the table(s).

Distribute Workshop 9, Handout 2 and two additional index cards to each participant. Invite participants to reread the handout and choose ONE phrase that captures their imagination or resonates with their own growing understanding of Whiteness. Invite them to organize their thoughts by writing or drawing in their journals and then to proceed as they did with the texture exercise: use objects to create a representation of the chosen word or phrase that says something about Whiteness.

Allow 30 minutes for participants to do their aesthetic journaling. At intervals, alert participants of the time they have remaining to complete the work.

Including All Participants

Because found objects are three-dimensional, a person with a visual impairment should still be able to create a work of art. Be sure that aisles and pathways are free of clutter and enable all participants to move freely while selecting objects. If there is someone in the workshop who cannot move to the table(s), place eight to ten objects on a tray and bring it to them.

Activity 2: Exploring the Creation in Triads (30 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Timepiece (minutes)

Preparation for Activity

- Write the heading "Others Respond to the Creation" on newsprint and list these questions:
 - What do you see? (*a blue button, the letter "A"; similar answers*)
 - What story does the creation tell? (*It tells a story about someone with a broken heart; similar answers*)
 - What questions does this creation raise for you?
- Write the heading "The Artist Speaks" on newsprint and list these questions:
 - What story do you tell?
 - What questions or wonderings do you now have about your creation?
 - What did you want to create, but could not accomplish?
 - What would you like to explore in the future around ideas that came up in your creation process?

Description of Activity

Invite participants to turn to two others sitting near them. Explain the activity as follows:

The triad will focus on each creation in turn. The artist is invited to remain quiet while the other two people in the group talk about the creation, using the questions posted on newsprint. The artist may make notes about questions or observations, but they are not to respond at this point—nor are they obligated to respond to

those questions and observations at all. After five minutes, the artist is invited to break their silence and share with the group, responding to the "artist speaks" questions posted on newsprint. The artist will have five minutes to respond, before the triad turns its attention to the next creation.

Monitor time carefully, alerting people at five-minute intervals to move to the next part of the process.

Activity 3: Large Group Reflection (10 minutes)

Description of Activity

Lead a discussion, inviting participants to reflect on any new insights they have gained about White identity or Whiteness.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read

the instructions aloud and invite participants to ask questions.

Offer these words from Rebecca Parker as a closing and extinguish the chalice:

The struggle for racial justice in America calls
those of us who are White to make this journey.
Our presence is needed. We have been absent
too long.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

*The struggle for racial justice in America calls
those of us who are White to make this journey.
Our presence is needed. We have been absent
too long. — Rev. Dr. Rebecca Parker, from Soul
Work: Anti-racist Theologies in Dialogue,
Marjorie Bowens-Wheatley and Nancy Palmer
Jones, editors (Boston: Skinner House, 2003)*

Continue to reflect on White identity as it affects your day-to-day life, whether you are a person who identifies as White or of European ancestry or someone who identifies as a Person of Color or a person from a racially or ethnically marginalized group. Record your insights and observations in your journal and/or

compare notes with another workshop participant.

Watch the series *Race — The Power of an Illusion*

(California Newsreel, 2003) and/or explore [What Is](#)

[Race?](#) on the PBS website. You can purchase *Race —*

The Power of an Illusion from [California Newsreel](#)

[website](#) (which also has a study guide and resources) or

borrow it from the [UUA Video and DVD loan library](#) or

your public library.

Leader Resource 1: Living Wide

Open

Excerpted from *I Will Not Die an Unlived Life* by Dawna Markova, Copyright (C) 2000 Dawna Markova with permission from, [Red Wheel/Weiser, LLC](#), #1-800-423-7087.

I will not die an unlived life.

I will not live in fear

of falling or catching fire.

I choose to inhabit my days,

to allow my living to open me,

to make me less afraid,

more accessible,

to loosen my heart

until it becomes a wing,

a torch, a promise.

I choose to risk my significance,

to live so that which came to me as a seed

goes to the next as a blossom,

and that which came to me as a blossom,

goes on as fruit.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 11: The Experience of Whiteness From Others Point of View

Introduction

Whatever any of us concludes about race relations, we should start by including all of us.
— Frank Wu, author of *Yellow*

This workshop introduces perspectives on "Whiteness" from people who belong to marginalized racial/ethnic identity groups. It provides resources that will engage participants with stories of Unitarian Universalists whose racial/ethnic identities reflect the demographic of the congregation and/or the surrounding community or region in which the congregation is located.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Explore further how Whiteness is normalized in participants' day-to-day lives
- Provide a variety of voices and perspectives about Whiteness from Unitarian Universalists who belong to racially or ethnically marginalized groups.

Learning Objectives

Participants will:

- Gain knowledge of some of the voices and perspectives of Unitarian Universalists from racially or ethnically marginalized groups
- Deepen their own understanding of White identity and Whiteness as it operates and

manifests in society and in our faith communities.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Sharing Reflections on Whiteness	25
Activity 2: Voices and Perspectives	35
Activity 3: Large Group Discussion	40
Closing	10
Alternate Activity 1: We'll Build a Land	20

Spiritual Preparation

Consider interactions, relationships, and friendships you have had with people of a different race or ethnicity from your own. What did you learn from others? What broader perspectives did you gain? Were there things that you wish you had known or that you wish you had done/said differently? If there is/was a connection between you and another across racial/ethnic boundaries, what approaches or attitudes on both of your parts made the connection possible?

Write your responses in your journal or share them with your co-facilitator or a trusted conversation partner.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Ask Me](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt..." rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Sharing Reflections on Whiteness (25 minutes)

Materials for Activity

- Talking stick or other object

Description of Activity

Invite participants to share thoughts or observations they have had about Whiteness since the last workshop. Ask these or similar questions:

- Did you notice anything in day-to-day life that added to your understanding about White identity?
- What did you see or experience? How did it make you feel? Did you behave differently?
- What are the implications for you now?

Invite participants to share their observations and reflections one person at a time. Pass the talking stick or object to each speaker in turn, so that only one speaks at a time. Ask participants to practice simply listening to one another, and to refrain from questioning, clarifying, affirming, or challenging another's observations or comments.

Activity 2: Voices and Perspectives (35 minutes)

Materials for Activity

- Handout 1, [Theology and Antiracism — Latino and Latina Perspectives](#) (included in this document)
- Handout 2, [Parents Shouldn't Take Their Children's Race Personally](#) (included in this document)
- Handout 3, [We Are One](#) (included in this document)
- Handout 4, [Come Ye Disconsolate](#) (included in this document)
- Newsprint, markers, and tape
- Optional: Drinking from Our Own Wells DVD, player, and monitor

Preparation for Activity

- Make copies of all handouts.
- Decide how you will divide into small groups. Ideally, there will be three to six people in each small group. You may choose to let participants form their own groups or work out another system.
- Decide which readings to use in this session. Each small group will consider the reading in one of the four handouts. If your workshop has fewer than 12 people, select only some of the readings to use. If you have more than 24 people, give some handouts to more than one group.
- Arrange for small group breakout spaces.
- Write on newsprint, and post:
 - Who is the author of your article (or who was speaking in the video)?

- What main ideas are addressed in the article or video?
- What did you learn?
- What part of the article or video leaves you curious or confused?
- Optional: Cue the Drinking from Our Own Wells video to the segment called "Hispanic/Latino/a Identity."

Description of Activity

Invite participants to move into groups of three to six. Give each group copies of one handout, ensuring that each group has a different one. If you have chosen to include the Drinking from Our Own Wells video, assign it to one group in lieu of a handout. Explain that the readings represent perspectives and voices of some People of Color and other people marginalized by race and ethnicity, of different genders and at various life stages. Tell participants they will receive copies of all of the handouts at the conclusion of the workshop.

Ask each group to either read their handout silently or invite one or more people to read it aloud. If one group is viewing the DVD, invite them to view the nine-minute segment twice to catch more of what is said. Give each group newsprint and markers. Have small groups work through the posted questions together and record the responses on newsprint to share with the larger group.

After 35 minutes, ask small groups to select a spokesperson, post their responses, and rejoin the large group.

Activity 3: Large Group Discussion (40 minutes)

Materials for Activity

- Newsprint responses from Activity 2 small groups

Description of Activity

Invite each group to report about their article or video, using their recorded responses as a guide. Allow each group five minutes and monitor the time so that all have a chance to report.

Lead a discussion with these questions:

- What common threads are there among all the voices and perspectives in the handouts?
- What variations do you notice?
- What do these ideas and threads that emerged suggest for us: Individually? As a group? For our congregation?

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Taking It Home
- Handout 1, [Theology and Antiracism — Latino and Latina Perspectives](#) (included in this document)
- Handout 2, [Parents Shouldn't Take Their Children's Race Personally](#) (included in this document)
- Handout 3, [We Are One](#) (included in this document)
- Handout 4, [Come Ye Disconsolate](#) (included in this document)
- Handout 5, [Pirates, Boats, and Adventures in Cross-Cultural Engagement](#) (included in this document)

Preparation for Activity

- Write these questions on newsprint, and post:

- What ideas were most interesting or challenging to you?
- What powerful ideas, concerns, or puzzlements are you holding as a result of this session?

- Copy Taking It Home and handouts for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and Handouts 1, 2, 3, 4, and 5, and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer the following words of Kat Liu and extinguish the chalice:

Some people have argued that Unitarian Universalism is not for everyone, that we cannot be all things to all people. While this is true, the question remains: What, then, will we be, and for whom? If we want to be a religion of the race and class privileged, then we need not change, and we can watch society pass us by. If it is our desire to be prophetic leaders in building a multiethnic, multicultural beloved community, we must step outside our culture-bound viewpoints, recognize that other equally valid viewpoints exist, and intentionally work to see through the eyes of others. Those among us who live on various margins have already had to learn to do this.

May we lead, not lag. May we reclaim the voice of our prophetic faith.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

Whatever any of us concludes about race relations, we should start by including all of us.
— Frank Wu, author of *Yellow*

Read (or reread) and reflect on the voices and perspectives in the handouts. Then, write questions, puzzlements, observations, and new insights you have. Find a conversation partner with whom you can share your questions and insights.

Before the next workshop, take some time to reflect and write in your journal about the gifts and challenges your identity brings to your life.

Alternate Activity 1: We'll Build a Land (20 minutes)

Materials for Activity

- Singing the Living Tradition, the Unitarian Universalist hymnbook, enough for participants to share
- Handout 5, [Pirates, Boats, and Adventures in Cross-Cultural Engagement](#) (included in this document)

- Optional: Singing the Journey, the Unitarian Universalist hymnbook supplement, enough for participants to share
- Optional: Keyboard or other musical accompaniment

Preparation for Activity

- Copy Handout 5 for all participants.
- Optional: Arrange for an accompanist or song leader.

Description of Activity

Invite participants to sing the first verse and chorus of "We'll Build a Land," Hymn 121 in *Singing the Living Tradition*.

Distribute Handout 5 and explain that this article was posted on the UUA website as part of the event coverage at General Assembly in 2009. Invite participants to read the handout. Then, invite questions, comments, and observations.

If you have copies of *Singing the Journey*, invite participants to sing Hymn 1064, "Blue Boat Home," bearing in mind the perspective voiced by Sofia Bettencourt.

Ask: How might the suggestions offered by the Council on Cross-Cultural Engagement be implemented in our congregation?

Sing Hymn 121, using the "We'll Build a World" lyrics offered by the Council on Cross-Cultural Engagement.

Handout 1: Theology and Antiracism

— Latino and Latina Perspectives

Excerpted from an essay by Patricia Jimenez, originally published in [Soul Work: Anti-racist Theologies in Dialogue](#), Marjorie Bowens-Wheatley and Nancy Palmer Jones, editors (Boston, Skinner House, 2003). Used with permission.

Race. Class. Culture. [Unitarian Universalist minister] Marta Valentin called these the "Un(W)holey Trinity." Even one of these has the ability to separate one from another, to build walls—mostly metaphorical, but sometimes real. For Latinos and Latinas the issues are complex. Where discussions of oppression center on race alone, and where race tends to be cast in terms of a white and black dichotomy, the complexities of the Latino experience are lost. Our experiences are racial, cultural, and linguistic. We cannot be defined racially, since all races are a part of our people. Besides, if we wish to think in terms of current scientific thought, we humans are all one despite the fact that we see difference. In our experience, economic domination is directly linked to racial and ethnic domination. Our racial/ethnic differences have been used to displace us from land, to use as cheap labor, to exploit our countries for their prime resources, to insist that we give up culture and values.

With regard to race, class, and culture, the issue of names arises yet again. Among Latinos and Latinas, as perhaps among other oppressed groups, names may carry political, cultural, social, and racial meanings. For example, a name may be a political/geographical description that indicates national heritage, such as Puerto Rican or Cuban; it may make a political statement, as with the name *Chicano*; or it may be a racial description, such as *mulatto* or *mestizo*. In some countries, names may even indicate class.

Our names and descriptions of ourselves are colored by individual experiences of history and politics and

geography. Some of us, Chicanos and Puerto Ricans, are citizens of this country as a result of U.S. conquest and colonization. Many of us have lived in what is now the United States since the sixteenth century. Those of us who have roots here among the indigenous peoples of this hemisphere may count time even further back. Others have entered the United States in more recent waves of immigration.

Often these names are controversial, and in the end, as my colleague Peter Morales wrote, "Any category is an idol, no matter how powerful or useful that category may be. For behind any construct is a rich, multifaceted, complex, chaotic, messy reality... Using categories inevitably does a subtle kind of violence. I am a Latino. But while that term captures a critical part of who I am, it does not begin to capture the totality of who I am."

His comments bring to mind the U.S. census form, one of the more recent examples of an attempt to name and categorize according to race that left me frustrated and uneasy. Mixed, as I know myself to be, I struggled to find a category that fit. There were certainly more categories on the form than I remembered from earlier censuses! Yet, I struggled to find a category that described me. Finally, in a fit of pique, I checked several boxes and sent the form in—fully expecting someone to come after me. At the very least, I expected to get a letter stating that I hadn't filled the form out properly, and therefore didn't belong or perhaps did not exist. The form was yet another way that my reality—and probably that of many others—is not recognized.

Bilingual education generates another complex series of issues and questions. There is no agreement, even among Latinos and Latinas, about bilingual education as an educational tool. Keep in mind that there are Latinos and Latinas that speak only English; others who speak only Spanish, others who speak Portuguese or one of the various indigenous languages around the world, and still others who are not only bilingual but multilingual. Many Latinos and Latinas growing up in the United

States in the days before bilingual education may remember when we were forbidden to speak Spanish at school or were punished for doing so. Even with bilingual education, language is still an issue.

Bilingual education also raises questions that go beyond language, questions such as what it takes to succeed in this country and how success is measured. The answer to these questions is complicated, first by the fact that many people buy into the great myth that all one has to do to succeed is work hard, and second by the fact that success in this country is measured solely by individual success. It also raises the questions whether or to what extent mastery of language alone is sufficient to escape the cycle of poverty. Even more critically, it raises the questions of just how crucial language is to identity and what it takes to nurture family, community, and cultural ties. And finally, it raises the question of what it means to be a true citizen of this country. Implicit in many of the arguments around language—and how this applies as well to other minorities who speak other languages—is the assumption that true citizens speak English. What is left out of such arguments is what it takes for those living in poverty—or below the poverty level—to find the time and energy to learn English. It is also necessary to point out that not all immigrants are poor, and the need to be able to use English will affect immigrants differently.

The question of what makes a true citizen revolves around not only language but other forms of cultural expression, and there are class issues involved as well. Implicit in the assumption about the United States as a "melting pot" is the belief that true citizens become like everyone else...

What is astonishing about the belief in the "melting pot" is the assumption that there exists a single correct way of being. In general, this belief in assimilation assumes absorption into the mainstream at the expense of ethnic and cultural identity, but this does not reflect reality.

Alternative theories, such as multiculturalism and pluralism, do not sufficiently address the problem either.

Multiculturalism, as some individuals may use this term, often assumes a basic and unchanging culture in which minorities merely add color rather than create an altogether new entity. Describing the drawbacks of pluralism, William V. Flores and Rina Benmayor wrote,

While pluralism allows for private and even some public celebration of difference, it tends to be the celebration of difference in publicly sanctioned settings of special holidays, parades, and social events, where we are permitted to be Jewish, or Italian, or Polish, or to claim any other ethnic heritage. Pluralism implies that in our private lives we can possess and exhibit different cultural identities, but that in the public sphere, except in those sanctioned displays of ethnicity, we must put aside those identities and interact instead in a culturally neutral space as "Americans." By taking for granted that public space can be and is culturally neutral, pluralism endorses the dominant culture as normative. More serious is pluralism's silence on inequality and power relations in the country. While expression of difference is permitted, challenges to power relations are suppressed. (Latino Cultural Citizenship, Boston: Beacon Press, 1997)

... The process of telling one's story leads to greater understanding—not just for the listener but for the narrator as well. If the listener has developed the gifts of empathy, then it is in hearing the story that he or she may begin to understand. And sometimes it is with the telling of the story that the narrator hears, learns, and understands more deeply the significance and meaning of the story. Transformation requires understanding that comes from the very center of our being—that place that sees and knows no difference between people across social boundaries...

Handout 2: Parents Shouldn't Take Their Children's Race Personally

Joseph Santos-Lyons from *The Arc of the Universe is Long* (Boston: Skinner House, 2009). This was broadcast on KBOO 90.7 in Portland, Oregon, on July 19, 2006. Santos-Lyons was a founding member of DRUUMM (Diverse and Revolutionary Unitarian Universalist Multicultural Ministries) and a young adult leader. Used with permission.

This is Joseph Santos-Lyons, a People of Color activist in the Unitarian Universalist Church, and this is my Angry Asian Minute.

Coming of age I found myself thinking and living through a different racial lens than my childhood. I moved beyond an abstract, intellectual understanding of being a mixed race person, Chinese and White, and found myself identifying as, being seen as, and living as a multiracial person.

I am adopted, by White parents, who intentionally and unintentionally ignored any discussion about my racial identity. Upon reflection, they've shared that they had hoped that I would see myself as white, and were deeply perplexed by my wish to live as a mixed race person.

Why be proud of my racial and cultural heritage? Why give care and attention to the ancestors who have come before me? Why be concerned about my racial identity in such a deeply racialized society? These questions were important to me, and my attitudes and beliefs changed as a result.

My parents took this personally, in the sense that they had a personal expectation about how I would believe and live racially and culturally, and that my choice to live as I wanted to live offended them personally. They were unhappy with me, impatient with my explanations, frustrated with my developing sense of racial identity. It was a difficult time for all of us.

Parents shouldn't take their children's racial identity personally. We have a right to our racial and cultural identity, we have a right to interpret and define our existence. Racial identity is fluid and dynamic, race today defies the definitions of the 1960s.

My wish is for our parents, and our religious and social institutions, to support people who search for the truth and meaning of their racial identity in our racialized society. We seek this knowledge not only for our own dignity and self-respect, but for our health and safety.

Handout 3: We Are One

By Rev. Peter Morales, originally published in [*A People So Bold: Theology and Ministry for Unitarian Universalists*](#), edited by John Gibb Millspaugh (Boston: Skinner House, 2010). Used with permission.

The hilly countryside of Chiapas is dotted everywhere with *milpas*, patches of corn. These *milpas* look nothing like the vast ocean of hybridized, fertilized, industrialized, subsidized corn that stretches from Nebraska to New York State. In Chiapas, the corn plants are farther apart, and the corn is mixed with beans and squash in an ancient, sustainable combination that produces a diet with all the essential amino acids. The corn is tended by hand, in little plots worked by individual families.

Chiapas is Mexico's southernmost state, bordering Guatemala. In both regions, impressive Mayan ruins dot the landscape and draw tourists. The descendants of that great civilization live today in abject poverty. The children are malnourished. Many cannot afford milk. Mayans are on the margins of society, living today, as they have for the past five hundred years, under an oppressive regime that denies their basic human rights.

My wife Phyllis and I traveled to Chiapas as part of a delegation sponsored by the Unitarian Universalist Service Committee. We met with people running nonprofit organizations, and we also met with Zapatista rebels struggling, with limited success, against centuries of oppression. They taught us about the intimate connections between the industrial corn of Iowa and the native corn in the *milpas*. Since the advent of the North American Free Trade Agreement (NAFTA), U.S. corn has been changing the Mexican economy. The corn tortilla, the staple of the Mexican diet, especially among the poor, is now typically made with U.S. corn. As demand for ethanol for U.S. gas guzzlers inflates the price of U.S. corn, the price of tortillas has skyrocketed. A little-known part of those NAFTA agreements required

Mexico to change its laws that permitted *ejidos*, large areas of land owned communally for generations. The moneyed classes can now buy up land long owned by peasant families.

The richest man in the world is a Mexican, Carlos Slim. Slim is in fat city, worth more than Bill Gates or Warren Buffett, and getting richer at an amazing rate. He enjoys his wealth in a country where millions of children have insufficient food, a woeful education system, and no health care. It is an old story, little different from that of Europe or the United States. With rural families living on small plots of land being forced to leave, Chiapas is now a leading exporter of people. As thousands of economic refugees flee Chiapas, others from Central America cross Chiapas on their way north. They are heading for jobs at luxurious beach resorts filled with Americans and Europeans, or for the slums of Mexico City. Some of the most adventurous risk takers head for *la frontera*, the newly militarized border that tries to separate desperate Mexicanos from jobs in the United States. Hundreds die trying to cross the desert, and now there are Anglo vigilantes on the border attempting to "protect" America from the frightful prospect of more illegal immigrants. U.S. citizens are afraid, and their fear is stoked by reactionary ideologues and political opportunists in both major parties.

The illegal immigrants who are already here are afraid, too. There are about twelve million of them. They don't know when a raid by federal authorities will break up their families. Children don't know when their mother or father will be taken away. It happened not long ago in Greeley, Colorado. It is happening all over the country, and it is madness.

We live in a new America. My colleague Stan Perea calls it the America of the moo-shoo burrito and the Korean taco. California now has more people from minority populations than it has whites. Our country is now home to more Hispanics than African Americans. In

most cities, the children entering the public schools speak more than seventy languages among them.

America was once defined by the movement of people who came to the east coast and moved westward. The new American story is of people moving north from countries to the south and moving to the west coast from countries in the Far East—such as Vietnam, Korea, and elsewhere.

In the case of the recent rapid increase in immigration from Mexico and Central America, most U.S. citizens tend to think we are somehow passive victims. These aliens are pouring over our border and must be stopped.

The truth is very different. Our economic policies, which disproportionately benefit the wealthy, are helping to create wrenching economic dislocations in Mexico, Guatemala, and Nicaragua. Many of the people trying to sneak into the United States were pushed out of their homes by U.S. policies.

I am not suggesting that our country does not need to control its borders, and I do not pretend to have all the policy answers. I do know this: We cannot pretend that we had nothing to do with the creation of this problem. I also know this: We are all connected. We are in this together.

Let us take a moment to get some historical perspective on our situation. Let us look at some major demographic events of the past five hundred years: The arrival of Europeans started a horrific pandemic in the Americas. It was worse than the plague in Europe and many times worse than AIDS. Native Americans had no resistance to the new diseases such as smallpox. Entire populations were wiped out. It was easy for Europeans to move west across North America because the Indian population had largely died off. The Native American population was a tiny fraction of what it had been in 1491.

Another major demographic move, of course, was the importation of African slaves. Slavery became the basis

of an economy producing cotton and tobacco for an international market. The legacy of slavery, racism, and oppression still casts its shadow across America.

A hundred and seventy years ago, the slave-based economy with huge plantations growing commodities for export expanded westward across the South, but then it hit a border. What is now southeast Texas is prime land for growing cotton. The trouble was that it was part of Mexico. The border was porous, though, and undocumented Anglos poured across, bringing their slaves. They encountered another problem: Slavery was illegal in Mexico. The Anglo immigrants soon fomented a rebellion aimed at legalizing slavery. This is not radical left-wing revisionist history; this is the standard account of academic historians, and the version told on the University of Texas website. The fact that the white Texan revolt against Mexico was founded on the desire to extend black slavery has somehow never filtered down to what we teach in elementary schools. After winning their quick little war of independence, Texas joined the union as a slave state. Sadly, James Bowie, Davy Crockett, and Sam Houston were not the freedom-loving heroes we were once led to believe.

We need to see our present situation in its historical context. The border between the United States and Mexico was created to make space for slavery. We are building fences and guard towers along that border to keep Mexicans from reentering land that was taken from them. Of course, the Mexican elite, mostly of European descent, were not exactly blameless: The land that undocumented Americans stole from them was land they had previously stolen from Native Americans. It is easy to determine who has a legal right to be here, but who has a moral right to be here?

As a religious people who affirm human compassion, advocate for human rights, and seek justice, we must never make the mistake of confusing a legal right with a moral right. The forced removal of Native Americans from their land and onto reservations was legal. The

importation and sale of African slaves was legal. South African apartheid was legal. The confiscation of the property of Jews at the beginning of the Nazi regime was legal. The Spanish Inquisition was legal. Crucifying Jesus was legal. Burning Michael Servetus at the stake for his Unitarian theology was legal. The fact that something is legal does not cut much ethical ice. The powerful have always used the legal system to oppress the powerless.

It is true that as citizens we should respect the rule of law. More importantly, though, our duty is to create laws founded on our highest sense of justice, equity, and compassion. Loud voices urge us to choose fear, denial, reactionary nationalism, and racism. We must resist and choose the better way urged by every major religious tradition. We must choose the path of compassion and hope. We must choose a path that is founded on the recognition that we are connected, that we are all in this together.

These are the teachings of every great tradition. At the core of the teachings of Jesus is the conviction that we are all one. We are all God's children, and we are all equal. We are supposed to care for one another. Jesus taught his followers that an act of kindness to the most humble human being was the equivalent of performing the same for Jesus.

The prophet Muhammad taught that the tribal divisions among the Arabian people were wrong. The symbols of those tribal divisions were the legion of tribal gods, and Muhammad told the people that these gods were false, that there is only one God. We are united, and we owe our allegiance to the one creator.

Buddhism teaches that if we stop and really pay attention, we will realize that the things we think separate us are an illusion. Our connections are ultimately real, not our divisions.

We find the same message in every tradition: We are one. We are connected. We are brothers and sisters. If we truly accept that we are all part of a greater whole,

that what unites and transcends us is ultimately more important than our illusion of individuality, how might that guide us? If we accept that compassion (literally "to suffer with") is the manifestation of realizing that we are one, what are the implications? What would our community and our state and our nation do if they were guided by the finest aspirations of humanity's religions? What would you and I do if we were guided by these very same ideas, as expressed in our Unitarian Universalist Principles? What future might we build if we created policies guided by our notions of justice, equity, and compassion in human relations?

I do not have all the policy answers on immigration or the related issues of public education, health care, and the economy. I do know this: Breaking up poor working families who have lived among us for years does not feel like justice, equity, and compassion in action. Refusing minimal health services to young children does not feel like the way we should treat members of our human family. Having our police forces profile brown people does not feel like breaking down the walls of tribalism. Creating a huge wall, complete with barbed wire, across hundreds of miles of border does not feel neighborly.

There must be a better way, and you and I must help build it. Barbed wire is not the answer. More border guards and more deportations are not the answer. Paranoia and panic will solve nothing.

We must remember that we are all immigrant stock, every single one of us living on this continent. Even Native Americans at one time immigrated here from Asia.

We must also acknowledge that we helped to create the situation in which displaced people look to find a home here. America has already been transformed by the latest waves of immigration. Our children and grandchildren are going to live in a multicultural society—a society of moo-shoo burritos, egg roll tacos, and whole wheat tortillas. We need not be afraid of that

multicultural society. Fear leads to violence and repression.

Instead, let us embrace the possibilities before us. Let us be guided by love and hope. Let our actions emerge from the deep conviction that people from Mexico and Korea and Canada and Vietnam are ultimately part of our extended family. Surely, religious people who have learned to embrace the wisdom of Judaism, Christianity, humanism, Islam, and Eastern religions can lead the way. We are people who have always affirmed human diversity. We have always looked to the future and seen new possibilities. We must do so again. Let us be the people who break down the arbitrary barriers that divide us from them. We are one, and love and hope will guide us. Let us, together with all our brothers and sisters, build a new way.

Handout 4: Come Ye Disconsolate

By Taquiena Boston, originally published in [*A People So Bold: Theology and Ministry for Unitarian Universalists*](#), edited by John Gibb Millspaugh (Boston: Skinner House, 2010). Used with permission. Taquiena Boston is a member of All Souls Church, Unitarian, an intentionally multiracial/multicultural Unitarian Universalist congregation in Washington, DC, and has been a Unitarian Universalist since 1984. Taquiena also guided the development of Building the World We Dream About.

Maybe because I was born in the same year as *Brown v. Board of Education*, I have always known that brokenness is not only individual but social and collective. Religious community and theology so often hold a people struggling with brokenness, suffering, and injustice. My earliest influences in being held this way are my family church and the movement for African-American civil rights.

At Saint Paul African Methodist Episcopal Church in Washington, DC, where I grew up, the hymn "Come Ye Disconsolate" called worshipers to the altar for personal prayer:

Come ye disconsolate, where're ye languish
Come to the mercy seat, fervently kneel
Here bring your wounded heart, here tell your anguish
Earth hath no sorrow that heaven cannot heal

Established as the E Street Mission in southwest Washington in 1856, Saint Paul has a history inseparable from abolitionism and the struggle for racial equality. The congregation's founding minister, Anthony Bowen, formed the first YMCA for colored men in 1853. The church served as a stop on the Underground Railroad. Bowen joined Frederick Douglass and John F. Cook, Jr., to recruit the first black regiment from Washington, DC, the First U.S. Colored Troops, in 1863. After the Civil War, he petitioned the mayor to provide

free public education for African-American children on the grounds that blacks were taxpaying citizens.

I hesitated to write about Saint Paul in a Unitarian Universalist context for two reasons: first, because the congregation cannot defend itself against my memory; second, because in order to accurately re-create that memory I must resort to the religious language of the Saint Paul community and risk being dismissed by members of my chosen faith. Although I discovered Unitarian Universalism as a young adult more than twenty years ago and feel it has always been my authentic religious identity, I have often had to navigate border spaces as culturally other in my faith community and religiously other in the African-American community. However, I cannot speak about faith, brokenness, suffering, and injustice without crossing back and forth between these communities and their theologies.

Despite its history, I would not label Saint Paul in the 1960s and 1970s an activist church. It was the congregation where Uncle Johnny volunteered with the Boosters Club, Cousin Dorothy supervised the Sunday School, and Cousin Earl cooked the meals that bridged the time between the morning worship and the afternoon fundraisers. Saint Paul was the place where our community's families marked all the important rituals from birth to death. The church had no committees for social justice or community outreach. However, like many historically black congregations, Saint Paul played an important role in supporting the African-American community materially and spiritually.

My earliest image of how faith holds a people in brokenness and suffering is Saint Paul members walking down the sunlit aisles in the former synagogue to bring their wounded hearts, anguish, sorrow, and loss to the wide wooden altar, as the choir sang "Come Ye Disconsolate." Those prayerful moments in the church demonstrated the equality of all in the eyes of the Creator: school teachers and nurses, government workers and college professors, beauticians and truck

drivers, domestics and day laborers—all came to kneel humbly in private conversation with their God. When they rose to return to the pews, their eyes sometimes held tears, but always held hope, and their bodies were outlined by the glow from stained glass windows, still decorated with Stars of David.

Saint Paul, the extended family of a congregation made up of extended families, gave aid and comfort in times of trouble. The pastor, deacons, and missionary sisters connected individual families and the congregation. The first to find out about illness, death, or family catastrophe, they visited the sick and shut-in, sat with the bereaved, cooked and cleaned for people recovering from surgery, and became surrogate family for members with no other relatives to care for them. The church family assisted with funeral arrangements and collected clothes, food, money, or whatever was needed to help members in hard times. Extending service to those in need was evidence of what it meant to be Christian.

The congregation extended its care and comfort beyond the membership to welcome the stranger, recruiting neighborhood children for Sunday school and vacation Bible school. Adults groomed youth in the ways of doing church: worshiping, ushering, singing in the choir, fundraising, and leading Bible lessons. They consciously instilled pride and affirmed racial and religious identity in a city stratified by race, color, and class, not only between blacks and whites but also within the black community.

In the 1960s, social status in Washington was communicated not only by race and ethnicity but also through education, profession, material assets, and physical appearance. As early as age four, I saw that children with fair skin and silky hair were viewed as more attractive, intelligent, and well behaved by black and white society. I recognized that the black proprietor of my nursery school had great respect for the children whose parents worked for the federal government and owned their houses and that she treated me indifferently

because my mother worked at a laundry, my father worked for a trash company, and we rented the upstairs apartment in another family's home. I went to an all-black elementary school, where the white principal did not allow teachers to give A's to students because she was convinced of the inferiority of black people. Aunts, uncles, and neighbors, when moved by television images of attack dogs and fire hoses turned on students and marchers, told personal stories about unfair treatment at work, in stores, by police, or while traveling through white neighborhoods.

The church, while not immune from race, color, and class discrimination, provided fortification for struggling against racial and economic injustice. Ministers in the 1960s and 1970s would never use a word like *empowerment*, but it was the subtext of sermons and the Bible stories they most frequently referenced. They spoke of evil as a social condition that was evident in oppression and inequality. The sermons about oppression came clothed in stories of persecuted prophets and other Biblical protagonists with whom the congregation could identify, those ancient stories often paired with accounts of contemporary civil rights struggles.

The church asserted that neither material assets nor profession nor social standing determined intrinsic worth. God conferred worth and dignity. No matter the struggles and injustice in the world, the faithful would find support in times of trouble. The righteous will not be forsaken, we were told. The meek shall inherit the earth. We shall overcome. Earth hath no sorrow that heaven cannot heal. These messages gave me a strong sense of my own possibilities despite the larger society's messages.

As much as the Saint Paul community formed my understanding of how theology holds brokenness and suffering, the most influential minister of my childhood and early youth was a Baptist minister from Georgia. Martin Luther King, Jr., spoke to the brokenness and

suffering caused by injustice in society. His words, echoing the messages I heard from the pulpit, named injustice and oppression as evils that had to be transformed—but King went further. He called the oppressor as well as the oppressed to a vision of beloved community, a society of love and justice that all people were responsible for creating.

When King expanded his ministry and advocacy to include work for peace, antipoverty, and economic justice, I realized that social justice is ever evolving and that the work of making justice is never done. King's ministry underscored religious teachings that the core of faith was not what people believed but how they lived their values. Religious people face a difficult challenge: not choosing between compassion and justice, but learning how the two can operate together. Neither compassion alone nor justice in the form of retribution can heal the brokenness caused by injustice and oppression. King taught that justice unified with compassion is the supreme demonstration of love.

As I witnessed King's work at the intersection of his religious identity and social justice, I unconsciously absorbed the wisdom that living as a person of faith means practicing social justice. And I learned that one role of the church is to support its members in acting justly beyond its walls. However, a time came when the support that Saint Paul offered was inadequate to hold the identity struggles I experienced as a working-class, first-generation college student. Although the congregation continued to affirm me with positive messages, the theology did not address the complexity that I witnessed in worlds beyond the church community. However, the college environment lacked the values that I cherished at Saint Paul, as well as its emphasis on integrity and character.

My search for something to anchor me led me to other theologies. At the Howard University School of Religion library, I immersed myself in the philosophies of Howard Thurman, Zen Buddhists, existentialists, and Christian

mystics, as well as traditions of the Far East, to help me cope with my personal anguish. Though the philosophies provided useful insights, they did not provide comfort. I found myself listening a lot to "Come Ye Disconsolate," as recorded by Donny Hathaway and Roberta Flack. Many years later I commented to a Unitarian Universalist friend that it would have been helpful to know about Unitarian Universalism during that difficult time because it is a faith where questions are respected as part of the spiritual journey.

When I discovered Unitarian Universalism a decade later, as a young adult at All Souls Church, Unitarian, in Washington, DC, I found a faith with justice at its core. I did not leave Saint Paul because I rejected anything; I joined All Souls because Unitarian Universalism was theologically expansive, included more social identities, emphasized human agency, and brought together faith and justice. For many years, All Souls was the religious home that fortified me through all the disappointing presidential elections, irrational wars, and halting progress of social justice movements. Unitarian Universalism challenged me to continue to expand my consciousness of the ways that injustice manifests in human relationships—not only with regard to race, gender, and class but also sexual orientation, disability, age, nationality, and religion.

My childhood religion still holds me, but in a different way. I understand the messages of empowerment as visible evidence of a people's capacity to endure and to create beauty in music, expressive worship, and in the many acts of service to families and their communities. There are times when I need to culturally immerse myself in the historically black church and hear the fortifying messages of my childhood, especially at times when events affecting the larger African-American community produce occasions of mourning or celebration.

The 2008 U.S. election pushed my buttons on race, class, and gender issues, and I found myself having, not

a "come-to-Jesus" moment, but a "come-to-the-chalice" moment. Intellectually, I knew that the United States was having identity encounters, and the presidential primaries and election confronted people with identity issues about which many were either unconscious or in denial. Remnants of historical racism, classism, sexism, and heterosexism asserted themselves strongly. Emotionally, I was scared—not afraid, but *scared*—of what I might learn about the only country I could truly call home, despite my desire to be a citizen of the planet. All of my family was here in the United States, and my known ancestors had been in Virginia for more than two hundred years. Education and profession had taken me to new class territory, but geographically I had not traveled far from my ancestors' home.

Increasingly, I needed a local religious community that would support me in being faithful to the vision and values of the beloved community—the community of love and justice—no matter the outcome of the general election. Even after the election, I knew that the United States did not enter the promised land on November 4, but stood on the boundary of the next struggle for social justice. The realization became a decision to renew my connection with a Unitarian Universalist congregation. My mature faith requires a community that will challenge my social consciousness, ground my commitment to justice in compassion, and nurture me spiritually by supporting me in living the values of love and justice.

Unitarian Universalism is my religious home. It is not a perfect faith community for a woman of color from a working-class family. Our congregations' struggle to be fully racially and culturally inclusive is a continuing source of disappointment, and it is painful to admit that not all social identities find full welcome in our faith. Despite the tensions and contradictions between Unitarian Universalists' principles and practices, in matters of faith and social justice I find in it a more expansive altar where I can bring my wounded heart and tell my anguish.

Handout 5: Pirates, Boats, and Adventures In Cross-Cultural Engagement

[General Assembly 2009 web coverage](#)

Presented by the Council for Cross-Cultural Engagement: Rev. Danielle DiBona, President of Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM); Rev. David Takahashi Morris; Linda Friedman, General Assembly (GA) Planning Committee; Sofia Betancourt, Unitarian Universalist Association (UUA) Identity-Based Ministries; Ellen Zemlin, Youth Representative, former Steering Committee member; Keith Arnold, President, Unitarian Universalist (UU) Musicians Network.

The Council for Cross-Cultural Engagement (CCE) first convened about cultural misappropriation that occurred at General Assembly 2007 in Seattle, Washington.

Since then, they have been talking about misunderstandings that happen when cultures intersect, when an individual may feel marginalized when music, a poem, a reading, prayer, or spiritual practice is used without context credit or any sense of relationship to the communities involved.

Rev. Danielle DiBona began the session by describing her initial experience in Seattle. She had attended the Service of the Living Tradition, and the program included the hymn "We'll Build a Land." When DiBona, a Wampanoag Indian, saw hundreds of mostly white faces in the hall singing this, she thought about how white European culture indeed had built—on Native American land. Knowing all this was done at the expense of Native culture caused her great pain.

DiBona shared these feelings with Keith Arnold, who had helped plan the service. Arnold, president of the UU Musicians Network (UUMN) initially replied that he would never sing the song again. But DiBona assured him that he could, now that she had been heard. Arnold

told the attendees he will always remember her story when he sings it. This experience has changed how he thinks of this song, he said, using "other ears." He advised answering with "Tell me more," rather than trying to explain what you hoped a song would mean.

Members of CCE then shared examples of multiple interpretations. For example, most responded to "Blue Boat Home" as a comforting song with calming imagery. However, for Sofia Betancourt, it reminded her of the many slaves who chose to jump overboard slave ships and drown, rather than remain in bondage.

Another example is the hymnal song "Light of Ages and Nations," a longtime national anthem of Germany. The Haydn melody was used by the Nazis during WWII with different lyrics that took on a pro-Nazi connotation. Linda Friedman said she found it hard to listen to, as it invoked painful feelings about the Holocaust. Ellen Zemlin experienced it differently, however. Zemlin then shared knowledge of Holocaust history, that only a portion of the lyrics are still a part of the anthem. David Takahashi Morris shared that he was asked to never play the song again, because it offended a congregation member. "That tune," he said, "is a casualty of WWII; it's lost and can't come back."

Dialogue Service

To address the initial incident that sparked the group's inception, CCE presented a worship service at General Assembly on Thursday morning. They presented the hymn, "We'll Build a Land," and offered dialogue expression that illustrated how people with different backgrounds experience hymns in different ways:

Come build a world where families and
neighbors
United by love may then create peace
Where justice shall roll down like waters
And peace like an ever-flowing stream

Leader Resource 1: Ask Me

William Stafford, "Ask Me," from *The Way It Is: New and Selected Poems*. Copyright (C) 1977, 1998 by the Estate of William Safford. Reprinted with the permission of [Graywolf Press](#), Minneapolis, Minnesota.

Some time when the river is ice ask me
mistakes I have made. Ask me whether
what I have done is my life. Others
have come in their slow way into
my thought, and some have tried to help
or to hurt — ask me what difference
their strongest love or hate has made.
I will listen to what you say.
You and I can turn and look
at the silent river and wait. We know
the current is there, hidden; and there
are comings and goings from miles away
that hold the stillness exactly before us.
What the river says, that is what I say.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 12: Growing and Healing Within Ethnic/Racial Groups

Introduction

The purpose of monocultural community is two-fold: (1) to find identity and self-esteem as a group; and (2) to do homework together before encountering other cultural communities. — Eric H. F. Law, educator and author, in The Wolf Shall Dwell with the Lamb

This workshop introduces racial identity group dialogues or caucusing. Up to this point in the program, participants have had many opportunities to share their stories across racial/ethnic groups. In this workshop, participants have a chance to talk in a structured format with persons from their own ethnic/racial group, an opportunity that is rare, even for those who regularly participate in multicultural dialogues. This kind of within-group talk more often than not generates a different type of conversation, both in tone and content, than does multicultural dialogue. In racial affinity groups, White-identified people are able to ask questions and raise issues without the fear of offending People of Color and other ethnically or racially marginalized people. People socialized in ethnically or racially oppressed groups find that they can talk about issues without the burden of rationalizing and proving the validity of their experience to White people.

In this workshop, the racial identity group in which an individual participates is based on how they self-identify. Neither you nor other workshop participants assign anyone a racial/ethnic category. Invite and encourage each person to speak from their individual experience and to note both common and unique experiences living in a race-based society.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Create a safe space to explore cultural attitudes and experience with others from the same racial/ethnic group.

Learning Objectives

Participants will:

- Develop ways to deepen and support racial growth and development
- Support one another in deepening understanding of identity issues and antiracism work
- Begin to develop a spiritual practice for doing antiracist/multicultural work.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Race-based Reflection Groups	100
Closing	10

Spiritual Preparation

Read and reflect on this passage from Derald Wing Sue, author of *What Must People of Color Do to Overcome Racism* and *Overcoming Our Racism: The Journey to Liberation*:

In light of the historical and continuing experiences of oppression, even I marvel at our ability to continue our lives in such a normative fashion. . . . It is ironic that overcoming adversity has led us to develop an ability to understand

the minds of our oppressors with astounding clarity.

If you are a Person of Color or someone from a racially or ethnically marginalized group, what in Sue's statement reflects your own experience? In what ways does it not?

If you are a person who identifies as White or of European ancestry, consider what Sue has to say. Does it change or deepen your understanding of Whiteness or White privilege?

Take time to journal about your responses or share them with your co-facilitator or another trusted conversation partner.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Chrysalis](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt... ." rather than saying, "One of you felt... ." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Activity 1: Race-Based Reflection Groups (100 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Handout 1, [Reflection Group for People who are White or of European Ancestry](#) (included in this document)
- Handout 2, [Reflection Group for People of Color and from Racially or Ethnically Marginalized Groups](#) (included in this document)
- Handout 3, [Reflection Group for Biracial/Multiracial People](#) (included in this document)
- Workshop 2, Leader Resource 2, [Serial Testimony Protocol](#) (included in this document)
- Leader Resource 2, [About Race-Based Reflection Groups](#) (included in this document)

Preparation for Activity

- Read Leader Resource 2. Prepare to explain the purpose of race-based reflection groups and answer questions about the process.

- Copy the handouts for all participants.
- Review Workshop 2, Leader Resource 2, make six copies, and prepare to answer questions.
- Decide which spaces the groups will use. Groups should meet in separate rooms so they cannot hear each other's discussions.

Description of Activity

Explain race-based reflection groups, or caucuses, using information in Leader Resource 2. Invite each participant to choose one of three groups: people who are White or of European ancestry, People of Color and from racially or ethnically marginalized groups, and biracial/multiracial people or people who find they are not able to identify with the White or People of Color groups. Indicate where each group will meet.

Give copies of the corresponding reflection group handout to each group. Invite members of each group to read through the instructions, and then to select a facilitator. Give each group a copy or two of Workshop 2, Handout 2; a sheet of newsprint; and markers. Invite small groups to follow the process on the handout. Remind them to speak from their individual experience, making note of common as well as unique experiences living in a race-based society.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook OR Leader Resource 3, [God Beyond Borders](#) (included in this document)

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?

- What powerful ideas, concerns, or puzzlements are you holding as a result of this session?

- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Leader Resource 3 or Hymn 194 from *Singing the Living Tradition* as a closing. Extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

The purpose of monocultural community is two-fold: (1) to find identity and self-esteem as a group; and (2) to do homework together before encountering other cultural communities. — Eric H. F. Law, educator and author, in The Wolf Shall Dwell with the Lamb

At our next workshop, we will hold a worship service for reconciliation and healing. The worship service will offer you an opportunity to share insights you have gained and questions or challenges you identify or recognize. Take some time before the workshop to compose and practice reading aloud a short reflection (a page or less, double-spaced) about your experiences in the program so far. Questions/ideas to consider include:

- What have I learned?
- What do I need to learn more about?
- What I need you to know about me is _____ .
- I feel challenged/supported by _____ .

Bring your reflection with you to the next workshop.

Handout 1: Reflection Group for People Who are White or of European Ancestry

Select a facilitator from the group to read questions and monitor time. Use the Serial Testimony Protocol (Workshop 2, Leader Resource 2) to talk about as many of these questions as possible. Note that there are more questions below than your group will have time to fully explore. The facilitator should choose questions that will engage and challenge the group. Be sure to save ten minutes at the end for recording group reflections and closing.

About the program:

- How is the program going for you so far?
- What has been your previous experience of talking about race with people from the same racial group? When did you feel supported? What felt awkward or risky?
- Describe the places where the content of this program engages you, and when you feel disconnected. What role, if any, do you think/feel your privilege plays in that regard?

About being White:

- To what degree are you self-aware of personal characteristics and identity as a White person?
- What do you understand the dynamics of race to be in the congregation? Community? Nation? World?
- How is it possible to be antiracist without appearing to be anti-White?
- Who taught you to be "White"? How are those lessons still playing out in your life today?
- How do you teach your children/youth to "be White" (i.e., to appreciate and benefit from systems of racial domination)?

Spiritual questions:

- How can Unitarian Universalism support antiracist work? In what ways does it sometimes fall short?
- How can White people have a conversation about racial dominance without being pulled into cycles of blame, guilt, anger, and denial?
- What spiritual practices can you create that help to dismantle the systems of racial dominance in which you were raised?

Closing the Exercise (10 minutes)

Prior to your closing, invite the group to prepare a list of statements they want People of Color and people from racially/ethnically marginalized groups to know about their experience and lessons learned so far. The list should begin with these words: What I want People of Color and those from racially and ethnically marginalized groups to know about my experience here is... .

Handout 2: Reflection Group for People Of Color and From Racially or Ethnically Marginalized Group

The experience of racially or ethnically marginalized groups in the United States context is nothing short of tragic: the loss of identity, dignity, property and cultural communities, assignment to second-class citizenship... not to mention the violent crimes against the (brown) body over time. Yet still, People of Color and from racially and ethnically marginalized groups have found enormous strength through adversity. The reflection group for People of Color and from racially or ethnically marginalized groups will work to affirm and heal the spirit of those with marginalized racial and ethnic identities by first naming the landscape of their experience. They will also consider how to create healthy relationships alongside White people who are committed to dismantling structures of systematic domination.

Select a facilitator who will ask questions and keep track of time. Use the Serial Testimony Protocol (Workshop 2, Leader Resource 2) to discuss the questions that follow. Note that there are more questions below than your group will have time to fully explore. The facilitator should choose questions that will engage and challenge the group. Be sure to save ten minutes at the end for recording group reflections and closing.

About the program:

- How is the program going for you so far?
- What has been your previous experience of talking about race with people from the same racial/ethnic group? When did you feel supported? What felt awkward or risky?
- Describe the places where the program engages you, and when you feel disconnected. What role, if any, do you think White privilege or

race-based identity or oppression plays in this regard?

Identity questions:

- Who taught you how to be _____ (African, Asian, Native/American Indian, Latina/o, etc.)? How are those lessons still playing out in your life today?
- What have you discovered about your own history with racism that is puzzling you?
- How have you contributed to maintaining systems of White supremacy? How, if at all, do you still contribute to that system?
- Racism invokes shame and confusion for many racially and ethnically marginalized groups. What issues have been raised for you?
- How might it be possible to be antiracist without appearing to be anti-White?

Spiritual questions:

- What role might People of Color and from racially or ethnically marginalized groups play in debunking the dysfunctions of racial dominance?
- In your opinion, how does the theology of Unitarian Universalism speak to People of Color and from racially and ethnically marginalized groups?
- What practices and policies can the congregation create that would keep you at the table in good faith and with a sense of integrity?
- Where do you believe the realities of Unitarian Universalism falls short of its ideals?
- What role can the community of People of Color and from racially and ethnically marginalized groups play to support and encourage your spiritual journey?

Closing the Exercise (10 minutes)

Prior to closing, invite the group to prepare a list of statements they want White people and "mixed race/biracial people" to know about their experience and lessons learned so far. The list should begin with these words: What I want White people and mixed race/biracial people to know about my experience here is... .

Handout 3: Reflection Group for Biracial/Multiracial People

Participants in the Biracial/Multiracial Reflection Group will work to explore, affirm, and heal their spirit by first naming the landscape of their experience. They will also consider how to create healthy relationships alongside White people and People of Color and from racially or ethnically marginalized groups who are committed to dismantling structures of systematic domination.

Select a facilitator who will ask questions and keep track of time. Use the Serial Testimony Protocol (Workshop 2, Leader Resource 2) to discuss the questions that follow. Note that there are more questions below than your group will have time to fully explore. The facilitator should choose questions that will engage and challenge the group. Be sure to save ten minutes at the end for recording group reflections and closing.

About the program:

- How is the program going for you so far?
- What has been your previous experience of talking about race with people who consider themselves to be mixed race or biracial? When did you feel supported? What felt awkward or risky?
- Describe the places where the content of the program engages you, and when you feel disconnected. What role, if any, does White privilege or race-based identity or oppression play in your feelings of connection or disconnection?

Identity questions:

- Who taught you how to be _____ (Latina/o/Hispanic, biracial/multiracial, etc.)? How are those lessons still playing out in your life today?

- What have you discovered about your own history with racism that is puzzling you?
- How have you contributed to maintaining systems of White supremacy? How, if at all, do you still contribute to that system?
- Racism invokes shame and confusion for many racially or ethnically marginalized groups. What issues have been raised for you?
- How might it be possible to be antiracist without appearing to be anti-White?

Spiritual questions:

- What role might biracial/multiracial groups play in debunking the dysfunctions of racial dominance?
- In your opinion, how does the theology of Unitarian Universalism speak to biracial/multiracial people?
- What practices and policies can the congregation create that would keep you at the table in good faith and with a sense of integrity?
- Where do you believe the realities of Unitarian Universalism falls short of its ideals?
- What role can the community of biracial/multiracial people play to support and encourage your spiritual journey?

Closing the Exercise (10 minutes)

Prior to your closing, ask participants to prepare a list of statements they want White people and People of Color and from racially or ethnically marginalized groups to know about their experience and lessons learned so far. The list should begin with these words: What I want White people and People of Color and from racially or ethnically marginalized groups to know about my experience here is... .

Leader Resource 1: Chrysalis

By Alla Bozarth, Julia Barkley, and Terri Hawthorne,
from *Stars in your Bones: Emerging Signposts on Our
Spiritual Journeys* (St. Cloud, Minnesota: North Star
Press, 1990). Used with permission.

I am pregnant with myself.

Do you realize what this means?

It means that every part of me must die,
all my cells and organs open and dissolve,
for I need their juicy substances
to nurture my new blood:
let teeth become eyes,
gullet become brain,
grey become bright red,
and hair turn into wings.

This is the truth of me —

I was, am, and shall be

my Self, forever new,

forever changing by changing,

creature blessed by consciousness,

Alive.

And this is not

a voiceless act, but a process

resounding inside death

with lusty shouts and whoops,

irregular and visible below

the carcass veil.

And death grows thinner,

giving way to God-know-What —

diminishing like gauze

Of spun sugar melting in the sun.

Soon, I will be full-ripe

with my Self,

able to nurse on sweet nectar,

free and light as living rain.

Soon, I will fly.

Leader Resource 2: About Race-Based Reflection Groups

Race-based identity groups, or caucuses, provide a chance for people to talk in a structured format with others from their own ethnic/racial group, an opportunity that is rare, even for those who regularly participate in multicultural dialogues. This kind of within-group talk more often than not surfaces a different type of conversation, both in tone and content, than does multicultural dialogue. In racial affinity groups, people who identify as White or of European ancestry are able to ask questions and raise issues without the fear of offending People of Color and people from racially or ethnically marginalized groups. People socialized in racially or ethnically oppressed groups find that they can talk about issues without the burden of rationalizing and proving the validity of their experience to White people.

There may be discomfort among some who believe this sort of exercise is divisive or unnecessarily painful.

Some may resist moving into such groups. This may be true (for different reasons) for both White people and people from marginalized racial and ethnic identities.

White people, for example, might say, "I want to hear/learn from People of Color." People of Color and from racially or ethnically marginalized groups may have a need to affirm their universal humanity and say, "I prefer not to wear a racial hat." Biracial and multiracial people may find it difficult to "make a choice about which group to join." Other issues and concerns may be voiced.

Acknowledge concerns and explain that the intent of the exercise is to deepen and broaden the perspectives of participants to produce new ways of thinking, because creating a different type of group can create a different kind of conversational outcome. In addition, emphasize that the purpose of racial identity group dialogues is to support multicultural community by helping groups "do homework together before encountering other cultural

communities." (Eric Law) This exercise is intended to further encourage the development of spiritual practices that support the doing of antiracist/multicultural work.

Note that all the other workshops have offered conversations across racial lines and that there will be more opportunity for multicultural and multiracial dialogue in future workshops.

When participants divide into racial identity groups, emphasize that the decision about which group to join is up to the individual. Congregations in which there are no racially/ethnically marginalized groups should still participate in this activity. There will be opportunities in later sessions to explore issues related to this particular project. Although there may be a variety of different racial/ethnic identities among those who identify as People of Color and from racially or ethnically marginalized groups, suggest that they form one "racially or ethnically marginalized identity" group. In some cases, participants may choose to form a fourth group for people of a particular ethnic or racial identity.

Leader Resource 3: God Beyond Borders

By Kathy Galloway, in *Maker's Blessing* (Wild Goose Publications, 2000). Permission pending.

The spirit of this poem speaks to the spirit of this workshop, albeit in theist language. Use of this poem may spark dialogue, which in turn may surface interesting conversation about issues of racial/ethnic identity and theological journeys.

God beyond borders
we bless you for strange places
and different dreams
for the demands and diversity
of a wider world
for the distance
that lets us look back and re-evaluate
for new ground
where the broken stems can take root,
grow and blossom.
We bless you
for the friendship of strangers
the richness of other cultures
and the painful gift of freedom
Blessed are you,
God beyond borders.
But if we have overlooked
the exiles in our midst
heightened their exclusion
by our indifference
given our permission
for a climate of fear

and tolerated a culture of violence
Have mercy on us,
God who takes side with justice,
confront our prejudice
stretch our narrowness
sift out our laws and our lives
with the penetrating insight
of your spirit
until generosity is our only measure.

Find Out More

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Workshop 13: Building Bridges of Trust and Accountability — A Service of Reconciliation and Healing

Introduction

Blessed are you who know that the work of the church is transformation of society, who have a vision of Beloved Community transcending the present. — Rev. John Buehrens

This workshop marks a transition in the program. Previous workshops explored the concepts and manifestations of identity and privilege; this workshop invites participants to integrate what they have learned and prepare to move forward. A worship service for racial healing and reconciliation offers the primary vehicle for acknowledging and affirming the important spiritual work participants have done to date. Incorporating participants' previous dialogues and experiences, the worship service will address the spiritual costs of racism and encourage participants to remain steadfast in understanding, healing, and transforming racism's hurting power.

Invite the minister and the music director or other musician to help you develop and lead the worship. Other than professional leaders who are assisting with the service, only members of the Building the World We Dream About workshop group should take part.

Following the worship service, participants turn their attention to the journey ahead, both for themselves and for the congregation. Participants have gained a grasp of some issues and challenges inherent in building such a world, but have yet to explore skills and ongoing practices they will need to sustain it—a broad set of skills and practices called "cultural competency." This is a pivotal workshop, not only for participants, but for the

congregation's efforts to build an antiracist/multicultural community. Participants must decide whether to:

- Continue with the remaining 11 workshops in the program and build cultural competency skills and practices
- Take a break from regular workshops for a period of time and then do the remaining 11 workshops
- Complete their work in this program at the conclusion of this workshop.

Additionally, the group will decide whether and how to support the formation of new Building the World We Dream About groups in your congregation.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants. Consider food allergies and sensitivities when planning post-worship refreshments.

Goals

This workshop will:

- Engage participants to pause and reflect on the spiritual journey they have taken through the first 12 workshops
- Ask participants to assess and articulate their ability and willingness to move forward with remaining workshops, either immediately or after a specified break
- Invite participants to assess and identify the commitments they are willing to make in order to deepen and expand their shared journey toward becoming an antiracist/multicultural congregation.

Learning Objectives

Participants will:

- Express through worship how racism oppresses and wounds all people

- Express through worship their own experiences in the workshop and its impact on their own spiritual journey
- Articulate next phases, challenges, and needs at this point in their own spiritual journey toward integrating and holding a deep understanding of what it means to fully participate in an antiracist/multicultural community
- Consider next phases for the congregation and express their own ability to commit to supporting and advocating for further antiracist/multicultural learning and action as a congregational practice.

Consider carefully your own ability and willingness to commit to further work in the Building the World We Dream About program:

- Are you able to continue in a leadership role with the group on the current meeting schedule?
- Are you able to continue in a leadership role with the group with an alteration in the schedule or after a break for a specified period of time?
- Are you willing and able to support and/or mentor a current participant to lead a new Building the World We Dream About group?

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	15
Activity 1: Worship for Racial Reconciliation and Healing	45
Activity 2: Refreshments and Break	15
Activity 3: Considering the Congregation	15
Activity 4: Where Do We Go from Here?	20
Closing	10

Spiritual Preparation

Prepare your own reflections for the worship service, following the instructions in Workshop 12, Taking It Home:

- What have I learned?
- What do I need to learn more about?
- What I need you to know about me is _____.
- I feel challenged/supported by _____.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (15 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Participants' journals
- Paper and pens/pencils
- Participant reflections from Workshop 12, Taking It Home
- List of this workshop's Goals
- Covenant established in Workshop 1
- Optional: Meditative music and player

Preparation for Activity

- Write the Workshop 12, Taking It Home reflection prompts on newsprint, and post:
- What have I learned?
- What do I need to learn more about?
- What I need you to know about me is _____.

- I feel challenged/supported by _____.

Description of Activity

Welcome participants and remind them of the spirit of their covenant. Share the goals of this workshop.

Say that together you will create a worship service for racial reconciliation and healing. Explain that you will not light the chalice immediately, but will do it as part of the worship service. Invite them to enter a time of silent reflection, considering the questions from Workshop 12, Taking It Home that you have posted. Invite them to consider which part of their reflections they would like to share as part of the worship service.

Activity 1: Worship for Racial Reconciliation and Healing (45 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [Suggested Order of Service](#) (included in this document)
- Small rocks, pine cones, shells, or other natural objects
- Attractive bowl to hold objects
- Appropriate cloth and decorations for the worship table
- Keyboard or other instrument to accompany hymns
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook (or lyrics for other music you have chosen), for all participants

Preparation for Activity

- Use Leader Resource 1 as a template to create an order of service. Consult with your minister and/or another congregational worship leader to plan the service. Consult with your music director or another musician to select the music. Recruit a musical accompanist and/or song leader to assist with the worship service.
- Arrange the worship table attractively. Place the chalice and the bowl, filled with natural objects, and any other decorations you have gathered.
- Arrange chairs around the worship table.

Description of Activity

Lead the worship service you have planned. Invite participants to enter into their sharing as a spiritual experience. Remind them that a central tenant of antioppression work is to refrain from challenging the validity of any other person's experience: There should be no discussion or response to any of the voices as participants speak.

Activity 2: Refreshments and Break (15 minutes)

Materials for Activity

- Food and drink to share

Preparation for Activity

- Find out in advance about food allergies and sensitivities. Purchase or arrange for contributions of refreshments, making sure to provide options suitable for all participants.
- Set out the refreshments.

Description of Activity

Acknowledge the importance of taking a few minutes before the next activity to share food and appreciate one another's presence.

Activity 3: Considering the Congregation (15 minutes)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Write "What are the challenges for our congregation?" on one sheet of newsprint and "What are the strengths of our congregation?" on another sheet. Post both.

Description of Activity

Say:

We have spent much of our energy understanding our own identity and life story in the last few weeks. We have explored the systems of oppression and privilege that have affected us. Today, we turn our attention to our congregation, asking, "What are the challenges and strengths of our congregation as it seeks to become a more antiracist/multicultural faith community?"

Invite participants to brainstorm responses to the two questions you have posted. Note: Some responses may belong on both lists.

Activity 4: Where Do We Go From Here? (20 minutes)

Description of Activity

Introduce the activity with these or similar words:

You have a grasp of some of the issues and challenges inherent in building an antiracist/multicultural community, but these workshops have not yet explored some of the skills and ongoing practices necessary to build and sustain it—a broad set of skills and practices called "cultural competency." We need to each make an honest assessment of our own

situation and ability to commit to future workshops. Together, we will decide whether to: Continue with the remaining 11 workshops and build cultural competency skills and practices; Take a break from regular workshops for a period of time, and then do the remaining 11 workshops; or Complete our work in this program at the conclusion of this workshop. Additionally, we will decide whether and how to support and assist with the formation of new Building the World We Dream About groups in our congregation.

Lead a discussion to consensus about how you will proceed.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- Handout 1, [What Will We Be and For Whom?](#) (included in this document)
- Leader Resource 2, [The Fountain](#) (included in this document)

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home and Handout 1 for all participants.
- Practice reading Leader Resource 2 aloud.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and Handout 1 and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Leader Resource 2 as a closing. Extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments immediately after the workshop to ask each other:

- What went well?
- What did not? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

Blessed are you who know that the work of the church is transformation of society, who have a vision of Beloved Community transcending the present. — Rev. John Buehrens

Find a special location for your small object from the worship service. Write yourself a note to help you recall both the challenge and the promise you named and put the note with the small object. Use these as touchstones as you continue your journey toward understanding your part in helping your faith community and the wider world

become antiracist, antioppressive, and truly multicultural.

Read Handout 1, What Will We Be and For Whom? Jot thoughts, comments, observations, and responses in your journal.

Handout 1: What Will We Be and For Whom?

By Kat Liu, originally published in [*A People So Bold: Theology and Ministry for Unitarian Universalists*](#), edited by John Gibb Millspaugh (Boston: Skinner House, 2010).

I first learned about Unitarian Universalism in college from friends planning to get married. They were unenthused about being married by a judge, but equally unenthused about having God invoked in their nuptials. They found in Unitarian Universalism the perfect compromise. My friends described Unitarian Universalism as a religion "where you can believe anything you want." While I was happy that such a faith existed to serve their wedding needs, I did not understand why anyone would want to actually join such a "faith." This kind of fluffy, feel-good religion held no appeal for me as a young Chinese-American woman struggling to navigate between the U.S. American ideal of individual liberty and the Asian ideal of communal responsibility.

Nevertheless, years later, when I moved from my native California to New York, I realized that without friends or community, the social engagement I had thought a natural part of my identity was slipping away in my isolation. I decided to investigate the local Unitarian Universalist congregation. Everyone in the little all-white fellowship was pleasant enough, and I became a sporadic, uncommitted, ambivalent attendee. When new acquaintances asked what my religion was, I uncomfortably responded that I attended a UU fellowship, but I never identified as a UU.

A change of careers took me to Washington, DC, and one Sunday I dropped by the local UU congregation. At the introductory session following the service, a newcomer remarked that her favorite aspect of Unitarian Universalism was that you could believe whatever you wanted. I started making plans to be elsewhere the

following Sunday. But then the minister gently questioned the statement. "Is that really true?" she asked. "Or is it that you are free to believe what your conscience calls you to believe?" My ears perked up. Over the next two weeks I learned from ministers and congregants about a faith that valued liberty for the sake of justice—individual autonomy balanced with communal accountability. I had known about Unitarian Universalism for two decades without much interest, yet in less than two weeks I enthusiastically signed the membership book.

I had found a home. As an Asian American—particularly one who grew up in a white neighborhood—there were few places where I felt comfortable at the time. In all-white settings I remained acutely aware of my differences, even if others seemed to accept me as one of them. In all-Chinese settings I was often disapprovingly reminded of ways in which I was not fully Chinese. I have come to learn that I am not alone in this regard. For me and many people of color, and even for some Euro-Americans, the settings where we feel most at home are multiracial or multicultural. Amidst a diversity of people, both our similarities and our differences are acknowledged and accepted. Few churches ever attain meaningful ethnic and cultural diversity; fewer still remain that way by deliberately embodying that identity.

Having found a spiritual home after so many years, I became an evangelical UU, eagerly sharing with anyone who would listen my discovery of a justice-seeking religion that not only tolerates diversity but celebrates it. I had no reservations about sharing this good news with people in the local area. However, when talking with people who lived elsewhere, especially people of color, I felt a pang of ambivalence if they voiced interest in investigating Unitarian Universalism. I had told them that my religion celebrates diversity—but what would my friends find when they stepped through the doors of their local house of worship? It was likely that they would see a group less diverse than their own neighborhoods, less

diverse than the neighborhood of the church itself. In proclaiming my enthusiasm for Unitarian Universalism as I experienced it in my own congregation, I couldn't help but wonder if I was selling a false bill of goods.

I have also wondered whether Unitarian Universalism is a prophetic religion for our times when it comes to racism and multiculturalism. A prophetic church must lead a community in upholding social justice, which means recognizing the concerns of those at the margins of society and helping to bring those concerns into equal consideration with concerns of those in power. A prophetic religion speaks to its time and community and leads people to a better vision of the future.

By these criteria, one can argue that Unitarianism and Universalism have always been prophetic. Other essays in this volume note our illustrious (and sometimes not so illustrious) past on abolitionism, women's suffrage, and the civil rights movement. Unitarian Universalism recognizes and promotes equality for gay, lesbian, bisexual, and transgender people, sometimes finding itself one of very few religious voices speaking for transgender people. When I think of our work in this area, I am proud to be a UU.

However, much as we cite the work of our religious ancestors on abolition and civil rights, I am less sure of our current commitment to antiracism and multiculturalism. The United States has become increasingly diverse, yet our faith communities remain predominantly white. If we are the prophetic church we claim to be, how can we remain content with congregations less diverse than our neighborhoods? During the last presidential campaign, while UUs praised Obama for the diversity of his supporters and denigrated McCain because he attracted supporters who are mostly whiter of skin and hair, it did not go unnoticed that our UU congregations look far more like McCain's crowd than Obama's.

In the Jewish and Christian roots of our faith, the role of the prophet is to speak truth to power, often through

holding governments accountable to a higher standard. Yet today, given the savvy ways the Obama administration has reached out to a wide array of cultural constituencies, it seems that our government is far ahead of our churches. We are not leading; we are not even keeping up. With regard to racial and cultural diversity, we are lagging behind, in danger of becoming irrelevant.

Unitarian Universalism appears to have a generally tepid appeal among people of color. Perhaps one reason for this is our being stuck in an Enlightenment or modernist mind-set. Unitarianism was born of the same Enlightenment ideals of reason and tolerance encoded in our nation's foundational documents—noble ideals born from the cultured musings of wealthy white men who saw the strengths of these philosophies without noticing the classist, racist, and sexist views latent within them. The early Unitarian vision of self-cultivation through study and reflection presupposes a person with ample leisure and resources. The watchword *liberty* asserts individualism more prominently than community, and it assumes opportunities that are not always present. While Unitarians promoted tolerance of diverse views, they also believed that judicious application of reason would eventually reveal one objective truth—a viewpoint prophetic and liberating for that modern era, but often dangerous and repressive in postmodern times.

Postmodernism need not only refer to convoluted interpretations of abstract theories by obscure authors. In this context, it means the view that socially, spiritually, ethically, and ethnically there is no one objectively true reality, but rather multiple subjectively true realities for different people from different perspectives. Thus, in the postmodernist view, diversity is inherently valued, not just added on to a presumed norm. Postmodernism also recognizes that the ideals that are liberating for you may be oppressive to me. For example, "You can believe whatever you want" may be liberating to those who are fleeing the rigid dogmas of some religions, but the same

statement is irrelevant and off-putting for others. People who live at the margins of society and are subject to the whims of those in power know that beliefs have serious consequences. Advertising campaigns along the lines of "When in prayer, doubt" may be very appealing to a class of people whose circumstances afford them the time to ponder, but the same phrase is irrelevant and nonsensical to those for whom prayer is the only hope remaining.

Most of our outreach advertises values that appeal predominantly to white, middle-class sensibilities, yet we wonder why it is predominantly white, middle-class visitors who come through our doors, and why the few people of color who make their way to us often leave.

Some people have argued that Unitarian Universalism is not for everyone, that we cannot be all things to all people. While this is true, the question remains—What, then, will we be, and for whom? If we want to be a religion of the race and class privileged, then we need not change, and we can watch society pass us by. If it is our desire to be prophetic leaders in building a multiethnic, multicultural beloved community, we must step outside our culture-bound viewpoints, recognize that other equally valid viewpoints exist, and intentionally work to see through the eyes of others. Those among us who live on various margins have already had to learn to do this.

May we lead, not lag. May we reclaim the voice of our prophetic faith.

Leader Resource 1: Suggested Order of Service

Consult with your minister, music director, and/or another experienced worship leader in your congregation as you plan this service. Ask your music director to help you select suitable hymns and recruit an accompanist. Use the suggested readings and hymns or substitute your own choices.

OPENING WORDS AND CHALICE LIGHTING

Reading 439 from *Singing the Living Tradition*, "We gather in reverence," by Sophia Lyon Fahs, read responsively.

OPENING HYMN

A hymn that asks for help and/or strength blessings on this journey toward reconciliation and healing.

Possibilities include:

- "Come Thou Fount of Every Blessing" (Hymn 126)
- "God of Grace and God of Glory" (Hymn 115)
- "Gather the Spirit" (Hymn 347)

EXPRESSIONS OF OUR EXPERIENCE

Invite participants to share, one at a time, a short reflection on their own experience in the workshops.

MOMENT OF SILENT REFLECTION

HYMN

A hymn that acknowledges how challenging this work is and has been and expresses a promise to continue.

This should be a quieter, more meditative hymn.

Possibilities include:

- "Spirit of Life" (Hymn 123)
- "There Is More Love Somewhere" (Hymn 95)

NAMING OUR CHALLENGES AND PROMISES

GOING FORWARD

Take the bowl of small natural objects from the worship table and pass it. As it comes to each person, invite them to voice a personal challenge and a promise going forward and to take an object from the bowl as a symbol of both the challenge and the promise.

CLOSING HYMN

Choose an upbeat hymn that expresses hope.

Possibilities include:

- "We'll Build a Land" (Hymn 121; use the alternate words in Workshop 11, Handout 5)
- "Love Will Guide Us" (Hymn 131)
- "One More Step" (Hymn 168; consider replacing the word "step" with "move," especially if any participants have mobility limitations.)

CLOSING WORDS

Reading 567, "A Litany of Restoration," read responsively. Add lines to enrich the litany for your own group, such as "If you grew up speaking Spanish and I grew up speaking English, It will not matter."

Tell participants you will not extinguish the chalice, but will leave it burning for the important conversations to follow.

Invite participants to share refreshments together.

Leader Resource 2: The Fountain

By Denise Levertov, from *Poems 1960-1967*, copyright
(C) 1961 by Denise Levertov. Reprinted by permission
of New Directions Publishing Corp.

Don't say, don't say there is no water to solace the
dryness at our hearts.

I have seen

the foundation springing out of the rock wall

and you drinking there. And I too

before your eyes

found footholds and climbed

to drink cool water.

The woman of that place, shading her eyes,

frowned as she watched — but not because

she grudged the water,

Only because she was waiting

To see we drank our fill and were

refreshed.

Don't say, don't say there is no water.

That fountain is there among its scalloped

green and gray stones,

It is still there and always there

with its quiet song and strange power

to spring in us,

up and out through the rock.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 14: Building Cultural Competencies

Introduction

Our schools and the social environment in this country have not prepared us to be competent dealing with race and multiculturalism. This is unfinished business in America, in the UUA, and in our congregations. — Paula Cole Jones

This workshop introduces the concept and provides a definition of multicultural competence. Participants will explore the theological, spiritual, and religious grounding that calls them as individuals and the congregation as a whole to build multicultural competence and consider the kinds of knowledge and skills individuals and congregations must learn and practice in order to build healthy, accountable relationships with communities of Color and other racially/ethnically marginalized groups.

If your group is reconvening after a significant break, resend participants Workshop 13, Handout 1, What Will We Be and For Whom? and invite them to read it in advance.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Introduce the concept and provide a definition of multicultural competence
- Present the kinds of knowledge and skills individuals and congregations must learn and practice in order to build healthy, accountable relationships with communities of Color and other racially/ethnically marginalized groups.

Learning Objectives

Participants will:

- Explore the theological, spiritual, and religious grounding that calls them as individuals and as a congregation to build multicultural competence
- Learn about the kinds of knowledge and skills individuals and congregations must learn and practice in order to be culturally competent.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	15
Activity 1: Re-entry and Check-in	25
Activity 2: What Will We Be and For Whom?	25
Activity 3: Multicultural Competence	20
Activity 4: Identity Map	25
Closing	10
Alternate Activity 1: Multicultural Competence in Action	60

Spiritual Preparation

If your group has taken a significant break since Workshop 13, call and/or email each participant to remind them the group is reconvening. Appreciate their gifts and their commitment to this program and to the congregation.

Consider the definition and characteristics of a person with strong cultural competencies. Consider your own life experiences, recalling times when you gained important knowledge about people who are different from you in race, ethnicity, generation, nationality, sexual orientation, gender identity, religion, or some other aspect of culture. How has learning to navigate across cultural differences enriched your life? In your current situation, how do you apply what you have learned?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (15 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading "Wild Geese," by Mary Oliver (Reading 490 in *Singing the Living Tradition*) aloud.
- If you have taken a significant break since Workshop 13, be prepared to remind participants of the content of that workshop.

- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read "Wild Geese" by Mary Oliver aloud. Do not read this responsively.

If you have taken a significant break since Workshop 13, remind participants of what transpired in that workshop.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt...," rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant and invite them to reaffirm their agreement to abide by the covenant.

Share the goals of this workshop.

Activity 1: Re-Entry and Check-In (25 minutes)

Materials for Activity

- Newsprint, markers, and tape
- A copy of the story "[Russell](#)" (included in this document)
- Timepiece (seconds)

Preparation for Activity

- Prepare to read the story "Russell" to the group.
- Write on newsprint, and post:

- What events, actions, or situations have you come across that you understand more fully because of your increased understanding of race, identity, and privilege?
- What new insights have you gained since the last workshop?
- What do you understand to be the dynamics of race in your congregation? Your community? Your nation? The world?

Description of Activity

Read the story "Russell" aloud. Then invite participants to consider their own "human heart" and how it is changing and growing. Invite each person, in turn, to check-in for a minute or less. Say:

I invite you to share one insight or understanding that you have gained about race, identity, and privilege. To make sure everyone has a turn to speak, I'm going to ask you to limit your speaking to one minute. I will pass the watch to help you keep track of your speaking time.

Activity 2: What Will We Be and For Whom? (25 minutes)

Materials for Activity

- Workshop 13, Handout 1, [What Will We Be and For Whom?](#) (included in this document)

Preparation for Activity

- Make a few copies of the handout for those who do not bring it.

Description of Activity

Lead a discussion of Kat Liu's essay, using these questions:

- What aspects of Unitarian Universalist culture does Liu find at odds with her own cultural identity? Why?

- What, from Liu's perspective, are the most important characteristics of a faith community? What threads of Unitarian Universalist theology and tradition are most important to her? Which are less important?

Bring the conversation to a close after about 15 minutes, and ask:

- What threads of Unitarian Universalist theology and tradition are most important in framing our own work to build antiracist/multicultural congregations?
- Which threads are less important?
- Are there aspects of our tradition and theology that work *against* building the world we dream about?
- How is building an antiracist/multicultural congregation a *religious* imperative? How is it an *institutional* imperative?

Activity 3: Multicultural Competence (20 minutes)

Materials for Activity

- Handout 1, [Multicultural Competence](#) (included in this document)

Preparation for Activity

- Copy Handout 1 for all participants.

Description of Activity

Distribute the handout and invite participants to read it along with you. Read the definition aloud, but do not spend a great deal of time discussing it. Move quickly to the characteristics of a person who displays multicultural competence. Read the characteristics, one at a time, inviting clarification questions after each. For each characteristic, provide an example from your experience or invite participants to volunteer an example from theirs. Close the discussion by inviting participants to consider this question: Given your experiences in

working with people from different cultural groups (or affiliations and world views), how do these competencies challenge you?

Activity 4: Identity Map (25 minutes)

Materials for Activity

- Handout 2, [Cummings' Identity Map](#) (included in this document)
- Pens/pencils

Preparation for Activity

- Copy Handout 2 for participants.

Description of Activity

Introduce this activity with these or similar words:

Part of being a culturally competent person is understanding one's own cultural identity and learning how to appreciate the cultural identity of others. With practice, we can learn not to assume that our experience is "normal" or that our point of view is the one against which others' experiences should be measured.

We are going to use a tool developed by Unitarian Universalist minister Rev. Dr. Monica Cummings to help ministers identify their own cultural biases and the ways their cultural perspective might differ from that of a person to whom they are providing pastoral care. We'll use the tool to help us lift up and appreciate the cultural differences among the members of this group.

Distribute Handout 2, Cummings' Identity Map and give participants five minutes to complete it.

Then, invite them to move into groups of three and share their maps with one another. Allow ten minutes.

Re-gather the large group. Lead a discussion with these questions:

- What surprised you about your own map?

- Which category was the most difficult for you to complete?
- What differences did you find in your small group that might suggest differing perspectives?
- What new insights about multicultural competence have emerged for you?

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook

Preparation for Activity

- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the questions you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Reading 698 from *Singing the Living Tradition* as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

Our schools and the social environment in this country have not prepared us to be competent dealing with race and multiculturalism. This is unfinished business in America, in the UUA, and in our congregations. — Paula Cole Jones

Notice in your own life where you participate—or could participate—in activities that promote multicultural competence. This week, explore and make a list of opportunities that present themselves and practical things you can do to:

- Develop personal cultural awareness of groups/people who are not like you
- Acquire specific knowledge about individuals and groups from other cultures and affiliations
- Maintain a receptive attitude and openness to all forms of diversity
- Build your cross-cultural and multicultural communication skills
- Cultivate a passion for multicultural settings and intercultural engagement.

Alternate Activity 1: Multicultural Competence in Action (60 minutes)

Materials for Activity

- Movie clips, no longer than four minutes each
- Computer or DVD player (or video player) and monitor or projector
- Handout 3, [Multicultural Competence Worksheet](#) (included in this document)

Preparation for Activity

- Make two copies of Handout 3 for all participants.
- Select scenes from films that demonstrate the presence or glaring absence of multicultural competencies. Choose at least one film scene that shows multicultural competence and at least one where it is disastrously absent. Cue the clips so you can find them easily to play for the group. Possibilities include:
 - In *Twelve Angry Men*, a black-and-white film classic, one juror (Peter Fonda) convinces eleven other jurors to change their minds about the guilt of an accused man. [Suggested clip: The first round of voting for guilt or innocence and the conversation that follows.]
 - In *Crash*, an ensemble cast "crash" into one another around issues of culture and prejudice. [Suggested clip: The Latino locksmith and the Iranian storekeeper at odds over who should accept responsibility for paying for services.]
 - In *Corrina, Corrina*, a widowed dad (Ray Liotta) hires a housekeeper and nanny (Whoopi Goldberg) in 1950s California. As the Goldberg character bonds with the Liotta

character's young daughter, the couple fall in love.

- *Grand Canyon* (1991) opens with scenes in which an affluent, white man (Kevin Kline) watches an L.A. Lakers basketball game, then drives his expensive car through a deserted urban neighborhood where a group of black youths threaten him, and a tow truck driver (Danny Glover) stops and sends the youth away.

- Test the video player and projector.

Description of Activity

Explain that participants will watch two film clips, each of which demonstrates presence and absence of multicultural competence. Distribute Handout 3, two copies per person.

Explain that participants will see each film clip three times:

1. First viewing: Participants should get a sense of the content, tone, and body language of the actors. Invite them to take notes using the worksheet.
2. Second viewing: Pause the film at regular intervals (approximately every 30 seconds) and have participants take notes on what they see and hear. At the end of the clip, allow a minute for participants to finish their observations.
3. Third viewing: Show the entire clip straight through without pauses. Allow a minute or two for participants to make new notations or change their notes if necessary.

Ask participants to use their duplicate worksheet as you repeat the exercise with the second film clip.

Invite participants to move into groups of three or four to share what they noticed about each clip. Ask groups to determine how they would judge the presence or absence of multicultural competence. In each film clip, to what degree are the characters culturally competent?

Story: Russell

By Rev. Jose Ballester, UUA Board Liaison, Journey Toward Wholeness Transformation Committee.

Russell was an amateur geologist, paleontologist, and professional teacher. He took his young charges on an overnight field trip. Sitting around the campfire he brought out a bag, took out five rocks, and held up a round, grapefruit-size rock. "This rock," he began explaining, "looks ordinary on the outside. But inside there is hidden beauty."

At that he opened the two halves of the rock to reveal all the purple crystals inside. He then picked-up another rock of equal size and opened it to reveal a fossil inside. "This is the fossil of a trilobite," Russell explained. "It was a sea creature that lived millions of years ago. All that remains is this impression of him. Minerals seeped into the mud that held his body and this is all that remains."

Next he picked up something that looked like a small, wooden object and said, "This branch is another fossil that looks like wood, but it really is a rock. And as we know, wood burns, but not rocks."

At that Russell threw the rock that looked like a branch into the fire; it did nothing. Next he took out a flat, palm-sized rock and said, "Now watch closely." He threw the flat rock into the fire and it soon began burning. "That rock is called oil shale and has been used for fuel for hundreds of years."

He then began our lesson in earnest. "People can be as complex as these rocks. Too often all you see is a dull, rough exterior and never suspect there is beauty inside in the form of a crystal or a fossil. Sometimes people look like something else and behave in unexpected ways. And here is the true lesson from the rocks."

At this he picked up a round, black stone from a water-filled container.

"I found this stone earlier today in the stream. As you can see, the water has rounded the rock and the minerals have turned it black." He then hit the stone with a hammer and it broke in two. "As you can see, the outside is still wet and the water has made it round and dark; but the inside is still dry and grey. A human heart—like a stone—can be shaped by outside forces, but its inside remains unchanged. Over time this stone will be further reduced, perhaps becoming a grain of sand that will find its way into an oyster and become a pearl. You never know what a human heart will become over time, so never lose hope in its potential."

Handout 1: Multicultural Competence

The definition is by Pope-Davis, Reynolds, Dings, and Ottavi (1994). Modifications for the UUA made by Paula Cole Jones to include multicultural competence in institutional change. Further modified by the UUA Journey to Wholeness Transformation Committee on March 14, 2008 and published in Appendix A of the report, [Snapshots on the Journey: Assessing Cultural Competence in Ministerial Formation](#).

The list of characteristics of a person with multicultural competence is the author's.

DEFINITION

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

- an awareness of one's own biases and cultural assumptions;
- content knowledge about cultures different from one's own;
- an accurate self-assessment of one's multicultural skills and comfort level;
- an appropriate application of cultural knowledge and an awareness of the cultural assumptions underlying institutional and group processes;

- an ability to make culture norms visible; and
- an ability to create structure that is inclusive of multiple cultural perceptions and experiences.

A person who displays multicultural competency:

- can listen and behave without imposing their own values and assumptions on others;
- carries an attitude of respect when approaching people of different cultures, which entails engagement in a process of self-reflection and self-critique;
- has the ability to move beyond their own biases;
- can maintain a communication style that is not based on being argumentative and competitive, reaching shared outcomes without manipulating or wearing down others with compelling evidence;
- is curious about the other person and seeks solutions that work across shared interests;
- is comfortable in asking questions when uncertain or unclear about the assumptions of an individual or group; and
- intentionally seeks to see, hear and understand the cultural "other."

Handout 2: Cummings' Identity Map

From a 2008 dissertation, "An Educational Model of Pastoral Care to Support Racial and Ethnic Diversity in Unitarian Universalist Congregations," by Rev. Dr. Monica Cummings. It was adapted from P. A. Hays, "Addressing the Complexities of Culture and Gender in Counseling," in *Journal of Counseling and Development* 74 (March/April 1996), 332-38: Copyright American Counseling Association. Used with permission.

Year Born/Age—significant cultural events:

Geographic areas lived: childhood/adult:

National Identity:

Ethnicity/Race, first language, language spoken at home:

Religious/spiritual orientation; childhood/adult:

Socioeconomic status; childhood/adult:

Disabilities:

Sexual orientation:

Gender:

Handout 3: Multicultural Competence Worksheet

Competency

Comments

Can listen and behave without imposing your own values and assumptions on others.

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

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

Is curious about the other person and seeking solutions that work across shared interests.

Is comfortable asking questions when uncertain or unclear about the assumptions of an individual or group.

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

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 15: Hot Topics and Contemporary Issues Within The Unitarian Universalist Community

Introduction

... for all the significant identities that constitute each of us, there is a personal essence that defines who we are, a singular soul that is hidden deep within, beyond the layers of identity that protect it. When we make initial contact with each other, we only see the outside of that soul at first. But only through sustained communication and authentic relationships can we begin to penetrate the layers of social identity to view and enjoy the singular soul within. — Julio Noboa, contemporary educator and author, member of Latino/a Unitarian Universalist Networking Association (LUUNA)

This workshop presents three issues in Unitarian Universalism that have provided teachable moments and learning opportunities for transforming our community. Because these issues have been accompanied by pain and loss, participants with first-hand knowledge of or direct experience with them may harbor feelings of anxiety, hurt, or anger. Encourage participants to use the tools and knowledge they are gaining in these workshops to identify lessons they can draw from their experiences to help move the congregation and Unitarian Universalism toward Beloved Community. Pay special attention to the issues that arise, especially those that have an impact on your congregation and community. This information may suggest future actions the congregation might take.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Present information about three concerns involving issues of race, ethnicity, and culture that reverberate in Unitarian Universalism today
- Invite participants to increase their multicultural competence by applying what they have learned to analyze the issues.

Learning Objectives

Participants will:

- Gain knowledge of three issues involving race, ethnicity, and culture that reverberate in Unitarian Universalism today
- Apply knowledge about multicultural competency, identity, and privilege to an analysis of the issues.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Drinking from Our Own Wells	30
Activity 2: Cultural Misappropriation in Worship and Congregational Life	30
Activity 3: The Fort Worth Incident	30
Activity 4: Large Group Discussion	10
Closing	10
Alternate Activity 1: The Empowerment Controversy	30

Spiritual Preparation

Take some time to consider what you are learning in the process of facilitating this program. What pieces are falling into place for you? What are you still curious about? What challenges you still? Journal or share your

thoughts with your co-facilitator(s) or a trusted conversation partner.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED/battery-operated candle
- Leader Resource 1, [We May Have It](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1 aloud.
- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1 aloud.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group are thinking and feeling about the program. Be conscientious about maintaining confidentiality. One technique is to say, "Some people felt..." rather than saying, "One of you felt..." If time allows, invite participants to share one-minute observations or new insights they may have gained since the last workshop.

Remind participants of the spirit of their covenant.

Share the goals of this workshop.

Introduce the workshop with these or similar words:

In this workshop, we will examine three issues involving race and culture that reverberate in Unitarian Universalism today. We will not only look at the issues in each case, but also use the tools we are developing to explore when and how multicultural competence (or lack of it) played a role in the situation.

Activity 1: Drinking From Our Own Wells (30 minutes)

Materials for Activity

- Video clip from [Drinking from Our Own Wells](#), computer and projector or monitor
- Workshop 14, Handout 3, [Multicultural Competence Worksheet](#) (included in this document)

Preparation for Activity

- Copy Workshop 14, Handout 3 for all participants.
- Set up the computer and projector.

- Preview the video clip and fill in a copy of the Multicultural Competence Worksheet with your own observations.

Description of Activity

Introduce the video clip with these or similar words:

In November 2005, the Unitarian Universalist Association Hispanic Ministry Caucus met at Meadville Lombard Theological School (Chicago, Illinois) for a conference called *Drinking from Our Own Wells*. Some of the conversations were recorded. We are going to watch an overview of the conversations, as well as the closing comments.

Invite participants to watch the clip from *Drinking from Our Own Wells*. Then, distribute Workshop 14, Handout 3 and have participants use it as a lens to observe how the conversations in the video clip reflect multicultural competence, or lack of it.

Invite the large group to share their comments, insights, and observations after watching the video clip. As part of this conversation, demonstrate how to use the worksheet and identity map to analyze multicultural competence (or lack thereof) in Unitarian Universalism.

Activity 2: Cultural Misappropriation in Worship and Congregational Life (30 minutes)

Materials for Activity

- Handout 1, [Perspective on Music and Cultural Appropriation](#) (included in this document)
- Workshop 14, Handout 3, [Multicultural Competence Worksheet](#) (included in this document) (from Activity 1)

Preparation for Activity

- Copy Handout 1 for all participants.

Description of Activity

Distribute handouts. Invite participants to read Handout 1 and to use Workshop 14, Handout 3 as a lens to help examine the issues and to observe how multicultural competence (and lack of it) is reflected in congregational conversations about cultural misappropriation. After 15 minutes, invite participants to move into groups of three or four to discuss their observations and insights.

Activity 3: The Fort Worth Incident (30 minutes)

Materials for Activity

- Handout 2, [The Fort Worth Incident](#) (included in this document)
- Workshop 14, Handout 3, [Multicultural Competence Worksheet](#) (included in this document) (from Activity 1)

Preparation for Activity

- Copy Handout 2 for all participants.

Description of Activity

Distribute the handouts. Invite participants to read Handout 2 and to use Workshop 14, Handout 3 as a lens to help examine the issues and to observe how multicultural competence (and lack of it) is reflected in the way situations developed in Fort Worth. After 15 minutes, invite participants to move into groups of three or four to discuss their observations and insights.

Activity 4: Large Group Discussion (10 minutes)

Description of Activity

Gather the large group for a general discussion, using these questions as a guide:

- What are we learning as a result of examining these controversies?
- What patterns are emerging?

- Are any of these issues surfacing or reflected in the life of your congregation today?
- What are we curious about as a group? As individuals? As a congregation?

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- Leader Resource 2, [The Singing of Angels](#) (included in this document)

Preparation for Activity

- Write on newsprint, and post:
 - What are you learning
 - What are you curious about?
- Copy Taking It Home for all participants.

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home and invite participants to do the suggested activities before the next meeting. Read the instructions aloud and invite participants to ask questions.

Offer Leader Resource 2 as a closing and extinguish the chalice.

Gather participants' written feedback.

Including All Participants

Prepare a large-print version of Taking It Home.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?

- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make changes in the way we work together?

Taking It Home

... for all the significant identities that constitute each of us, there is a personal essence that defines who we are, a singular soul that is hidden deep within beyond the layers of identity that protect it. When we make initial contact with each other, we only see the outside of that soul at first. But only through sustained communication and authentic relationships can we begin to penetrate the layers of social identity to view and enjoy the singular soul within. — Julio Noboa, contemporary educator and author, member of Latino/a Unitarian Universalist Networking Association (LUUNA)

What are you curious about? What practical things can you do to develop your personal cultural awareness of groups/people unlike you? Make a plan and journal about your intention, or find a trusted conversation partner to help you be accountable, over time, for your own good intentions.

Alternate Activity 1: The Empowerment Controversy (30 minutes)

Materials for Activity

- Handout 3, [The Empowerment Controversy](#) (included in this document)
- Workshop 14, Handout 3, Multicultural Competence Worksheet

Preparation for Activity

- Copy Handout 3 and Workshop 14, Handout 3 for all participants.

Description of Activity

Distribute the handouts. Invite participants to read Handout 3 and to use Workshop 14, Handout 3 as a lens to examine what happened and to observe how multicultural competence (and lack of it) was an issue as the situation developed. After 15 minutes, invite participants to move into groups of three or four to discuss their observations and insights.

Handout 1: Perspective on Music and Cultural Appropriation

By Rev. Jason Shelton. Originally published on the [UUA website](#). Used with permission.

I. Background

The question of cultural appropriation (sometimes called misappropriation) is a hot topic among ministers and other worship leaders in our time. I first remember hearing about it couched in a story of worship leaders who had adapted certain First Nations rituals for use in Unitarian Universalist worship without the permission of the tribe or nation with whom the ritual had been associated. The story raises complicated questions about ownership and rights, about race and race relations, and about who can legitimately participate in rites and rituals which have their origin in a cultural "other."

As our congregations have begun moving into new musical directions in recent years, the question of cultural appropriation seems to be taking on a new shape. Namely, should people be making use of musical traditions that have a cultural heritage other than that of the musicians (or congregations) involved? It is a question that needs to be addressed carefully, especially as we welcome the wealth of diverse music found in our new hymn supplement, *Singing the Journey*, into our congregational worship experiences.

I would like to begin by questioning the idea that the rituals or musical traditions of any culture can ever really be "owned" by any person or group, no matter what their cultural background might be. Cultural anthropologists have pointed out for many years that all cultures are profoundly affected and necessarily changed by interaction with the "other." Cultural exchange happens under both positive and negative circumstances, in peaceful trade relations as well as in situations of oppression and theft.

This is not to say that rituals and musical traditions cannot be traced back to particular peoples or cultures. Rather, I am saying that the possibility that any one ritual or custom can be claimed by a people or culture as solely their own invention, without any influence from the cultural other, is remote at best. True, there are moments when peoples express their particular genius in a truly unique and unaffected manner, but these moments are rare indeed. More often, cultural traditions evolve over long periods of time through experiences of contact and exchange with others.

I want to make this point very clear not because I somehow wish to devalue the qualities that make our cultural traditions special, but because I believe that our tendency to guard those traditions with references to cultural appropriation or even accusations of racism (or at the very least insensitivity) cut off the possibility of dialogue and real learning that can come from the sharing and exchange of ideas and traditions that is possible in our world today as never before.

II. Who Owns It?

Who owns a particular musical or cultural tradition? Who has the right to invite others to participate? Once invited, must a person seek permission again and again in order to bring that tradition into her or his own life?

I once participated in a retreat that was focused on earth-centered spirituality and led by a Catholic nun. She had ministered among a group of First Nations people in North Dakota for many years, and as she had gained the trust of the tribe she was, with time, invited to participate in some of their most sacred rituals. After nearly twenty years she was reassigned to another ministry, and when she left, the leaders of the tribe gave her permission to build, use, and invite others to participate in their traditional sweat lodge ritual. What's more, she was given permission to adapt their ritual so that it fit within a more traditional Catholic framework. I had the privilege of participating in a sweat under her

leadership, and it was a deeply transformative, life-changing spiritual experience.

However, when I have spoken of this experience with other persons of First Nations descent, I have been told that what the nun had done was totally inappropriate, that she had no right to build and use a sweat lodge, much less to adapt the ritual in any way. Further, the tribe that had given her permission to do so, they said, had betrayed their heritage by their actions.

I have also participated in various workshops on singing in the African American traditions. And I have seen non-African American participants in these workshops go forth from them and try to put into practice what they have learned—what they, by all accounts, have been given permission to use by the workshop leaders—and been reviled by some African Americans in their congregations who claim that the person had no right to lead or sing those songs.

Again, I recognize that these are extraordinarily complex issues. They bring up questions related to personal cultural heritage, and our differing levels of comfort in sharing these traditions with others. But we, as people of faith who claim to celebrate our diversity in all its forms, cannot afford to make assumptions about the legitimacy of a person's participation in what seems on the surface to be a ritual or tradition that comes from a cultural tradition that is not his or her own. We cannot know whether a person making use of a particular musical tradition or religious rite has come to that usage through respectful, disciplined study or through haphazard, careless conscription, simply by looking at the color of their skin.

So how can we approach this issue in a way that is both respectful and invites full participation from the whole community of faith? I would first look at the history of a truly great American musical art form—jazz.

III. What is Appropriate?

The popularly accepted theory that Jazz stemmed from a simple combination of African

rhythms and European harmony is in need of a little revision. Both African and European rhythms were employed. African music supplied the strong underlying beat (absent in most European music), the use of polyrhythms, and the idea of playing the melody separate from or above the beat. European music provided formal dance rhythms. Combined, these rhythms give Jazz its characteristic swing. Likewise, the harmonies and musical ideas of both continents are present, the blue notes derived from the pentatonic scale, "call and response" and unconventional instrumental timbres of African music together with "conventional" harmonies and, most important, the formal structure of European music. The multiplicity of ethnic, cultural, and musical conditions needed to spawn Jazz was thus unique to the United States, and specifically to New Orleans. The necessary philosophical impetus for Jazz, i.e., democracy and freedom of individual expression supported by group interaction, are also American institutions. — from "The Origins of Jazz" by Len Weinstock, [Red Hot Jazz Archive](#).

What's more, the history of jazz is rife with stories of ways in which racial barriers were broken down long before the Civil Rights movements made national headlines. Integrated bands toured the country and confronted segregationist policies both directly and indirectly, often making dining or lodging decisions based on the maxim, "if we're not all welcome, then none of us is staying here." Yes, racism is a part of jazz history, and that cannot be overlooked. But there has also been an underlying sense among many jazz musicians—especially bandleaders—that the important thing was not the color of the musician's skin, but whether or not he or she could *play*. In jazz, if you can play, you'll get the gig (until someone comes along who does it better than you—so you'd better practice!).

As jazz has spread throughout the world, it is impossible to know the ethnic or cultural heritage of the players one might hear on the local jazz radio station just by listening to them. The music itself has transcended its particular cultural origins to become something in which dedicated musicians the world over can participate, regardless of cultural heritage. To be sure, there are some who consider themselves "purists" who might say that persons of non-African American descent should not play jazz, and so we find ourselves revisiting the question of permission giving and who has the right to speak authoritatively on behalf of all persons of a particular ethnic heritage. But the cultural norm that seems to be taking hold at this time is to say that the people who should be playing jazz are those who are dedicated enough to invest the time and effort to learn to play it well.

What if we were to apply this norm to our situation regarding what is appropriate when using the traditions of the cultural "other" in worship?

IV. Conclusion

I have, on several occasions, gotten myself into trouble by using what seems to be a very small word—*we*. *We* is a problematic term because it can be used to describe a group that is related in many ways, and yet is quite different in many others. *We* are Unitarian Universalists, but we may have very little else in common. Groups of people who share a similar tone in their skin are not necessarily of the same ethnic or cultural background. And even if you and I did share this background in common, my experience of being a Jewish/Italian/Thai who is 1/8 Cherokee has most likely been vastly different from yours.

OK, so that is not my heritage. But you wouldn't know by looking at me that my musical background includes being a jazz trumpet player, or that I learned most of what I know of the Gospel music tradition by singing and worshipping in predominantly African American Catholic congregations for several years. You wouldn't know that

I play bluegrass mandolin, either, or that I sing in a Renaissance vocal ensemble. You wouldn't know that I have been commissioned to write music for GLBT (Gay, Lesbian, Bisexual, Transgender) choruses. You wouldn't know that I am a nut for old Stevie Wonder tunes and shape-note hymns, or that my current favorite song is the silly ditty I made up for my three-week-old daughter when she was in the hospital. And it would certainly be a mistake to assume that anyone else who looks like me shares my particular combination of musical background and tastes.

So, when I use the term *we*, I have to acknowledge that I am making a certain set of assumptions about the group I am addressing that may or may not be correct. *We* don't sing very well. *We* can't clap on 2 and 4. *We* have to read ahead to make sure we agree with the words to the hymn. Sound familiar? How about this one: *we* shouldn't be singing African American spirituals, or Venezuelan folk tunes, or Native American chants, because *we* don't have the right to sing *their* music. What assumptions are being made about who it is that is a part of the picture when we say *we*?

My experience has been that some people will start talking about "cultural appropriation" when what they really mean to say is that the musical offering or ritual just experienced was done poorly. Many Unitarian Universalists, it seems to me, are not comfortable making a judgment about the quality of a presentation, but are somehow OK with raising cultural or racial issues instead. I have been a part of numerous worship situations where the song leader has bounced and shimmied through a poorly sung African American spiritual. Do I think that what they did was cultural appropriation? No—I have seen song leaders from many cultural traditions, including African Americans, do the same thing (please do not assume that every African American can sing or lead spirituals well—stereotypes are very dangerous). I think what happened was that a person who was not really familiar with a particular musical style tried to lead a congregation in something

that was beyond his or her particular musical skill. Such a situation is not only disrespectful to the musical tradition that has just been trampled upon, but also to the whole congregation, regardless of personal ethnic background, all of whom deserve better.

If I were going to conduct my choir in a performance of a Bach cantata, you can bet that I would spend an enormous amount of time researching the work, checking on stylistic and performance practice issues, so that I could present the piece in a way that is respectful and as "authentic" as I could make it. If I didn't, there would certainly be people in the audience who knew better, and who would be very disappointed that I had not made adequate preparation for the performance. They would not, however, accuse me of cultural appropriation, even though I am not of Germanic descent. A reviewer might say that I should do more homework the next time I chose to present such a work. Or perhaps I should listen to a recording made by a reputable ensemble.

This, I believe, is sage advice for the musicians in our congregations who have been moving in new musical directions (as evidenced by the incredible musical diversity in *Singing the Journey*). Rare indeed would be the church musician who is equally well versed in Bach's and Luther's hymnody as they are in 60s R&B and the music of the Salvadoran liberation movement. But you will find such music within these pages, and much more, all composed and arranged by people who are leaders in their particular genres and who have given their permission to have their work included in this collection.

But for the collection to be used most effectively, our musicians must take seriously the music of the "other." Many of the styles of music found in this collection will be largely unfamiliar to the conservatory-trained musician. To help, we have provided stylistic and interpretive markings which should be carefully observed. And we have collected a list of recommended

listening examples for further study and deepening familiarity.

All of this to say that while the question of cultural appropriation may never completely be resolved, our musicians can go a long way toward alleviating many of the most obvious concerns by committing themselves to respectful, dedicated preparation of all music that is to be used in worship. Moving in these new directions with quality and integrity will speak volumes about our collective musical experience and encourage more new music from our authors and composers. This, in the end, is my greatest hope for *Singing the Journey*—that it will move and inspire us to create even more new music that reflects our diverse musical and experiential backgrounds while resonating across our communities as songs that speak to the heart of our faith.

Handout 2: The Fort Worth Incident

"Report examines racism, youth at 2005 General Assembly," by Tom Stites and Christopher L. Walton. Reprinted with permission from [UU World](#) online, February 6, 2006. Copyright 2006 Unitarian Universalist Association.

After conducting more than 80 interviews to probe events distressing to Unitarian Universalist youth of color and others during the 2005 General Assembly, a special review commission has made public an interim report and preliminary recommendations...

The centerpiece of the 17-page report, presented to the January meeting of the board of trustees of the Unitarian Universalist Association of Congregations, is an exhaustive timeline of events at the denomination's annual meeting in Fort Worth, Texas. The interim report also offers "The Elevator Story," an account of an emotionally charged incident on the last night of GA viewed from two very different perspectives... and nine preliminary recommendations.

Separately, General Assembly planners said they are working on ways to make the 2006 gathering more hospitable for the youth.

The timeline reports "miscommunications and misunderstandings" at a Leadership Development Conference in Dallas for youth of color the week preceding the General Assembly; a failure to reserve hotels for youth near the convention center; incidents in which GA participants mistook UU youth of color for hotel staff and others in which hotel staff ignored the needs of youth of color; a conflicted GA workshop on transracial adoption; harassment by Fort Worth police; and a confrontation between three youth of color and a white UU minister at the assembly's closing ceremony, leading to cancellation of an intergenerational dance scheduled later that night.

"What we have learned is that none of these events happened in a vacuum," the commission wrote.

Before the commission presented its report, competing narratives about tensions at the June 2005 General Assembly had circulated by email and on websites, but most delegates to GA returned home unaware of the conflicts. The board first heard from a group of young people about allegations of racially insensitive behavior the day after the assembly adjourned.

In response in early July, the board published a letter expressing "deep sadness and regret that these incidents took place." News reports—including *UU World's* General Assembly coverage and a Religion News Service article—quoted the board's letter and mentioned a heated exchange between a white UU minister and several youth of color outside the plenary hall during the assembly's closing ceremony.

The review commission, charged with "reviewing the trajectory of events" at the 2005 assembly and identifying "learnings about the structures of racism and ageism both within and outside our faith community," was appointed by the Rev. William G. Sinkford, president of the Unitarian Universalist Association of Congregations, and Gini Courter, the association's moderator. It promised a final report at the board's next meeting, in April.

The interim report says the three youth involved in the dispute at the closing ceremony "were not visibly wearing nametags." The first of the report's nine preliminary recommendations is that "all General Assembly participants be asked to wear and display nametags at General Assembly events, regardless of identity and (assumed) status."

Janiece Sneegas, the UUA's director of General Assembly and conference services, said the board-appointed General Assembly Planning Committee has adopted this suggestion for the 2006 assembly, which will be held June 21 through 25 in St. Louis. Another step, she said, is that local UU ministers will meet with the St. Louis police to alert them about who they should

expect to see when General Assembly gathers and the values that UUs care about.

Other recommendations: Publish guidelines to help GA participants and youth seek help when a problem arises; provide more chaplains for youth; highlight "successful youth activism" in UU history; urge participants to see each other as "members of a religious community"; encourage program planners to consult with others about "potentially stressful events"; show sensitivity to the time and energy commitments of youth leaders and help youth set limits; and involve youth in all levels of General Assembly programming.

"Youth of color themselves are still confused about the roles and groups they're part of," Rachel Davis, a youth member of the review commission, told the January meeting of the board, where she and another member, the Rev. José Ballester, presented the interim report.

In a follow-up e-mail to uuworld.org, Davis explained: "In doing antiracism work, youth of color are often forced into painful situations in order to teach others about oppression. Their feelings, comfort, and sense of belonging are considered expendable. While white youth have the distinct title 'ally' that can be worked for and hopefully used responsibly, youth of color are always 'youth of color'—a vaguely defined title that is rarely associated with tangible forward motion. Youth of color caucuses often spend most of their time talking about white people, or their relation to whiteness, and healthy identity development is dangerously lacking."

The report's timeline also explores decades of adult engagement with UU youth and finds gaps that troubled Ballester, minister of the First Unitarian Church of Houston and an at-large trustee on the board. "One learning that keeps coming up," he said, "is if our goal is youth empowerment, but our method is adult abandonment, the result is entitlement."

Handout 3: The Empowerment Controversy

From the forthcoming Tapestry of Faith program, A History of Unitarian Universalist Resistance and Transformation, by Rev. Colin Bossen and Julia Hamilton.

The involvement of Unitarian Universalist clergy and laypeople in the series of civil rights marches in and between Selma and Montgomery, Alabama, in 1965 is often regarded as a highpoint in Unitarian Universalist social justice efforts. During this time, three people were killed by white supremacists. Jimmy Lee Jackson, a young African American, was shot defending his family from the Alabama State Police. The two others, Rev. James Reeb and Viola Liuzzo, were both white Unitarian Universalists who were participating in the marches following Jackson's death. Reeb's assassination is credited by many with drawing national attention to the struggle for voting rights and prompting passage of the 1965 Voting Rights Act. President Lyndon Johnson sent yellow roses to Reeb's hospital room and Martin Luther King, Jr., preached Reeb's eulogy. King's eulogy summed up the vision of the integrationist arm of the civil rights movement, "He was a witness to the truth that men of different races and classes might live, eat, and work together as brothers."

That vision was tested over the next decade within the Unitarian Universalist Association in what has come to be known as the Empowerment Controversy. The controversy began in October, 1967 at the Emergency Conference on Unitarian Universalist Response to the Black Rebellion at New York's Biltmore Hotel, a conference called in response to the rising tide of violent protests and riots in America's inner cities. Shortly after the conference began, the majority of African Americans attendees withdrew from the planned agenda to form the Black Unitarian Universalist Caucus (BUUC).

The Caucus was immediately controversial. Some delegates to the Biltmore conference alleged that it was engaging in separatism or "reverse racism." After meeting, the Caucus demanded that the conference endorse, without amendment or debate, a series of proposals calling for African American representation on the UUA Board of Trustees, Executive Committee, and Finance Committee, as well as subsidies for black ministers. Most remarkably, they called for the creation of a UUA-affiliated Black Affairs Council (BAC) to be financed by the UUA at \$250,000 per year for four years. The Biltmore conference endorsed the proposals.

When presented with the proposals endorsed by the Biltmore conference, the UUA Board rejected them. Instead, the Board decided to fund a national conference for BUUC; at that conference, the more than 200 participants reaffirmed the Caucus's prior demands. The UUA Board response was to create a Fund for Racial Justice Now, with an annual goal of \$300,000, to be administered by a newly created Commission for Action on Race. The Black Affairs Council (BAC)'s application for affiliate status with the UUA was also granted, but no promise was made to fund that organization. BUUC chairperson Hayward Henry charged that the Board's refusal to fund BAC and to allow such funding to be controlled directly by the Caucus reflected "a traditional racist and paternalistic approach to black problems."

Over the next few months, as preparations were made for the 1968 UUA General Assembly, supporters organized to place a resolution to fund BAC on the Assembly's official agenda. Unitarian Universalists who opposed the BAC resolution formed Unitarian Universalists for a Black and White Alternative (BAWA) "to provide an independent denominational agency in which...black and white Unitarian Universalists...can work together as equals."

The assassination of the Rev. Dr. Martin Luther King shortly before the 1968 General Assembly changed the

shape of race relations in the UUA and set the tone for the meeting. In the wake of King's death, BAC supporters became more militant and more explicitly linked to the growing national Black Power movement. The General Assembly passed the motion to fund BAC by a vote of 836 to 326. Victor Carpenter wrote that this showing of support for BAC's agenda "gave the nation its first example of a denomination's making a significant 'reparational' response to the conditions of racism in America."

The action approved by the 1968 General Assembly soon ran aground. The Association's finances were in dire straits, a situation which at that time was known only to the UUA Administration and Board. In an attempt to relieve some of the financial pressure the Association faced, UUA President Dana Greeley tried to alter the financial outlay called for in the resolution, making an offer to BAC to divide the million dollar total payment over five years instead of four. Instead, the UUA Board reintroduced the issue of BAC's funding as part of the 1969 Assembly agenda. Their intention was to require reaffirmation of BAC's financial support each year.

These events set the stage for the most dramatic General Assembly in the UUA's history. It began with a struggle over the agenda. The official agenda placed the vote on the funding of BAC, now coupled with an additional \$50,000 to fund BAWA, near the very end of the meeting. Members and supporters of BAC felt that this was not in keeping with the urgency of the issue and moved that it be placed at the beginning of the agenda. The vote to alter the agenda received a simple majority but did not reach the two-thirds majority required for an agenda change. In response, BAC chairperson Henry declared, "Unless the Assembly agrees to deal with these basic problems...now and not next Wednesday, the microphones will be possessed and the business of this house will come to halt." Sure enough, the floor microphones were seized by BAC supporters and the business session was forced to end with nothing resolved.

The next day a motion was made to reconsider the order of the agenda. When the motion lost, Black Unitarian Universalist Caucus (BUUC) members quietly walked out. After talking with leaders of BUUC, the Rev. Jack Mendelsohn addressed the Assembly, stating, "Our Black delegates of BAC have now left the room. They have left this Assembly, and they have left our movement, because life and time are short...the Assembly is returning to business as usual and to the position of Black people at the back of the bus." Mendelsohn invited those who shared his feelings to join him down the street at the Arlington Street congregation where he was minister.

In a show of solidarity with their Black co-religionists, more than four hundred white Unitarian Universalists joined Mendelsohn. The UUA leadership made overtures to those delegates, who rejoined the General Assembly the next day. The Caucus members remained in the Association and BAC won full funding by vote of the General Assembly delegates.

A few months later, the UUA Board, faced with the ongoing fiscal crisis and their own legal responsibility for the financial well-being of the institution, voted to reduce the grant to BAC from \$250,000 to \$200,000 and spread the million dollars over five years instead of four.

BAC's members decided to disaffiliate from the UUA and attempted to raise money for the organization's programs directly from Unitarian Universalist congregations and institutions. Over the course of a few months they were able to raise as much as \$800,000 from the Liberal Religious Youth, the UU Women's Federation, the First Unitarian Society of West Newton, Massachusetts, All Souls Church, Washington, DC, and the First Unitarian Congregational Society of Brooklyn, New York. The money was raised through bonds that were marketed primarily as an investment.

Despite this initial success at fundraising, BAC, beset by internal strife over differences in strategy, direction, and loyalties, slowly faded from the Unitarian Universalist

scene and many of its members left Unitarian Universalism altogether. In 1973 BAC changed its name to the Black Humanist Fellowship. Shortly afterwards began a three year-long legal battle between BAC members

over the money lost on the bonds and the legality of the BUUC meeting at which the name was changed. In time, the Black Humanist Fellowship dissolved and its demise marked the end of the Empowerment controversy.

However, the feelings left by these events were so raw that not until 1979 did the UUA begin to explore what had happened and why, so that it could again begin to move forward on the issue of racial justice.

Leader Resource 1: We May Have It

By Rev. Lewis A. McGee.

We may have it!

Millions upon millions of people everywhere are drifting from the old formulations, no longer willing to view the ancient myths as religious truths. They are looking for a vital, modern religion with a personal and social imperative. We may have it! I think we do!

Our religion is a religion of social concern, a religion of intellectual and ethical integrity, a religion that emphasizes the dynamic conception of history and the scientific worldview, a religion that stresses the dignity and worth of the person as a supreme value and goodwill as the creative force in human relations. This religion can and ought to become a beacon from which this kind of faith shines.

Leader Resource 2: The Singing of Angels

By Rev. Dr. Howard Thurman.

There must be always remaining in every life some place for the singing of angels, some place for that which in itself is breathlessly beautiful and—by an inherent prerogative, throwing all the rest of life into a new and creative relatedness—something that gathers up in itself all the freshets of experience from drab and commonplace areas of living and glows in one bright light of penetrating beauty and meaning, then passes. The commonplace is shot through with new glory, old burdens become lighter, deep and ancient wounds lose much of their old, old hurting. A crown is placed over our heads that for the rest of our lives we are trying to grow tall enough to wear. Despite all the crassness of life, despite all the hardness of life, despite all the hard discords of life, life is saved by the singing of angels.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 16: Practicing Multicultural Competency

Introduction

Wherever I go this year, leaders are telling me stories of what their congregations are doing to address issues of race and class. From film series to book groups to newly formed congregational task forces to deal with issues of oppression, the actions of UU congregations tell me that the 2006 responsive resolution [on race and class] was speaking to a real hunger in congregational life. This is a good time to build understanding and acquire competencies that UU congregations require to become truly inclusive communities. — Gini Courter, Moderator of the Unitarian Universalist Association.

Participants apply their evolving understanding and practice of multicultural competence, working in groups to create skits.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Provide practice to help participants develop the consciousness and skills to engage and support the wider congregation to move toward becoming a multiracial, multicultural faith community and to sustain that motion over time.

Learning Objectives

Participants will:

- Practice the consciousness and skills needed to build and grow a multiracial, multicultural congregation.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Moving toward Multicultural Competence	15
Activity 2: Challenges of Building Multicultural Communities	20
Activity 3: Developing Multicultural Competence through Skits	65
Closing	10

Spiritual Preparation

As you prepare to guide participants in developing multicultural consciousness and practices, remember that your congregation has entrusted you with leadership of this program not only to foster the participants' spiritual growth. The goal of this program is to encourage the entire congregation's spiritual growth through developing multicultural competence and beginning or deepening its life as a multicultural, antiracist, welcoming congregation. Hold your congregation and its leaders, both lay and professional, in thought and/or prayer. What are your visions, dreams, and intentions for your congregation and for its leadership?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle and lighter or LED battery-operated candle
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read aloud the 2006 General Assembly Responsive Resolution, written by a GA delegate in response to

reports of Unitarian Universalist Association (UUA) of Congregation officers at GA 2006 as well as events affecting Unitarian Universalist communities of Color, especially youth, at the 2005 and 2006 General Assemblies:

Resolved, that the Delegates to General Assembly are charged to work with their congregations to hold at least one program over the next year to address racism or classism, and to report on that program at next year's General Assembly.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group were thinking and feeling about the program at that time.

Remind participants of the spirit of their covenant and invite them to reaffirm their agreement to abide by it.

Share this workshop's goal.

Activity 1: Moving Toward Multicultural Competence (15 minutes)

Materials for Activity

- Handout 1, [Path toward a Multiracial, Multicultural Congregation](#) (included in this document)

Preparation for Activity

- Copy Handout 1, Path toward a Multiracial, Multicultural Congregation for all participants.

Description of Activity

Distribute the handout. Invite comments, observations, questions, and discussion. As you wrap up the discussion, weave in the following concluding points:

- This is the process this workshop group has undertaken as a learning community.

- We must engage the congregation in developing new ways of being with each other that allow these practices to take root and flourish.
- The next step in our workshop process is to develop consciousness and skills to help us engage and support the congregation, so it can move toward becoming a multiracial, multicultural congregation and sustain that motion over time.

Activity 2: Challenges of Building Multicultural Communities (20 minutes)

Materials for Activity

- Leader Resource 1, [The Bridge Poem](#) (included in this document)

Preparation for Activity

- Print Leader Resource 1, The Bridge Poem and practice reading it aloud. Or, recruit a volunteer to read the poem aloud and give it to them so they can practice. The reading of the poem should be full of emotion.

Description of Activity

Read "The Bridge Poem" aloud or have a volunteer do so. Invite participants to share a minute of silent reflection. Then invite responses to the poem, using these questions as a guide:

- Why is Rushin, the poet, tired?
- What challenges and promises does the poem raise?
- What types of multicultural competencies are needed to respond to her plight?
- How would you minister to Rushin as a member of your congregation?

Activity 3: Developing Multicultural Competence through Skits (65 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Reflection group assignments (Workshop 2)
- Workshop 14, Handout 3, [Multicultural Competence Worksheet](#) (included in this document)
- Handout 2, [Procedure for Creating a Skit](#) (included in this document)

Preparation for Activity

- Copy the Multicultural Competence Worksheet (Workshop 14, Handout 3) and Handout 2, Procedure for Creating a Skit.
- Review the reflection group assignments you established for Workshop 2 and make any needed changes or form new groups based on the guidelines in the program Introduction. List members of the reflection groups on newsprint and post. Under each list, write one of the following practices that build multicultural competence:
 - Develop personal cultural awareness of groups/people who are not like you
 - Acquire specific knowledge about individuals and groups from other cultures and affiliations
 - Maintain a receptive attitude and openness to all forms of diversity
 - Cultivate a passion for multicultural settings and intercultural engagement.
- Arrange appropriate spaces for reflection groups to meet—in different rooms, if possible, to avoid

the natural tendency to eavesdrop on other conversations.

Description of Activity

Distribute Workshop 14, Handout 3 and call attention to the reflection group lists you have posted. Explain the activity using these or similar words:

Each reflection group is invited to focus on one practice which builds multicultural competence and create a skit where this practice (or lack of it) comes to life.

Distribute Handout 2, Procedure for Creating a Skit, and invite reflection groups to work together to create skits. Allow 20 minutes for this part of the activity.

Invite each group to present its skit to the large group. Invite the audience to view the skit with an eye toward learning something about the practice or skill. After each skit is presented, ask these questions:

- What happened?
- Was the skill used well, or not?
- What alternative strategies might be used?

After all skits have been presented, lead a discussion with these questions:

- What did you learn about these skills and competencies?
- How can we weave these understandings into our congregational life?
- How can these skills be incorporated into our spiritual, personal and professional lives?

Closing (10 minutes)

Materials for Activity

- Lined paper, pens, and pencils
- Taking It Home

Preparation for Activity

- Write on newsprint, and post:

- What are you learning?
- What are you curious about?
- What powerful ideas, concerns, puzzlements do you want the facilitators to know about?

Description of Activity

Invite participants to spend five minutes writing feedback in response to the question you have posted on newsprint.

Distribute Taking It Home. Invite participants to consider opportunities and practical strategies for building multicultural competence and to make a list of those possibilities.

Offer these closing words from Seneca:

It is not because things are difficult that we do not dare; it is because we do not dare that they are difficult.

Extinguish the chalice.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

Wherever I go this year, leaders are telling me stories of what their congregations are doing to address issues of race and class. From film series to book groups to newly formed congregational task forces to deal with issues of

oppression, the actions of UU congregations tell me that the 2006 responsive resolution [on race and class] was speaking to a real hunger in congregational life. This is a good time to build understanding and acquire competencies that UU congregations require to become truly inclusive communities. — Gini Courter, Moderator of the Unitarian Universalist Association.

Find out if members or leaders in your congregation were aware of the 2006 General Assembly responsive resolution:

Resolved, that the Delegates to General Assembly are charged to work with their congregations to hold at least one program over the next year to address racism or classism, and to report on that program at next year's General Assembly.

If so, how did the congregation respond to the charge?

In the year to come, what will you do to bring your learning from these workshops to your congregation?

Together with other workshop participants, meet with the adult faith development or programming committee, the minister, and/or other appropriate congregational leaders to plan what you will do.

Handout 1: Path Toward a Multiracial, Multicultural Congregation

Participate in Cross-Cultural or Multicultural
Conversations

Create opportunities to learn about and engage others in
conversations across differences.

Live Multiculturally

Be aware and competent in talking about racial, ethnic,
or cultural differences. Create policies and practices to
guide your congregation to live as a single community.

Be Open to Ongoing Change

Move beyond tolerating difference; open yourself up to
being changed through experiences and practices that
are deepened and enriched by engaging racial, ethnic,
or cultural "others."

Handout 2: Procedure for Creating Your Skit

- Choose a timekeeper to keep the group on task.
You will have 20 minutes to create your skit
- Invite each person in your small reflection group to share a personal experience where the multicultural skill or practice was absent or well done. Limit yourselves to a brief, one-minute story.
- Choose the story that best exemplifies the multicultural skill/practice and can best accommodate all the members of your group in a skit.
- Create a skit that lasts no more than three minutes. It should focus on a specific problem (not multiple issues that are complicated and difficult to discern). Ask the question, "Is this skit believable?"
- Make the skit action-packed: Move! Gesture! Demonstrate!
- Practice the skit once, from beginning to end.

Leader Resource 1: The Bridge Poem

"The Bridge Poem" by Donna Kate Rushin from *The Black Back-Ups: Poetry by Kate Rushin* (Ann Arbor, MI: Firebrand Books, 1993). Permission pending.

I've had enough.

I'm sick of seeing and touching

both side of things.

Sick of being the damn bridge for everybody.

Nobody can talk to anybody without me. Right?

I explain my mother to my father my father to my little
sister my littler sister to my brother my brother to the
White Feminists the White Feminists to the Black
Church Folks the Black Church folks to the ex-Hippies
the ex-Hippies to the Black Separatists the Black
Separatists to the Artists the Artists to the parents of
my

friends.

Then I've got to explain myself

to everybody.

I do more translating than the U.N.

Forget it.

I'm sick of filling in your gaps.

Sick of being your insurance against
the isolation of your self-imposed limitations.

Sick of being the crazy at your Holiday Dinners.

The odd one at your Sunday Brunches.

I am sick of being the sole Black friend to
thirty-four Individual White folks.

Find another connection to the rest of the world.

Something else to make you legitimate.

Some other way to be political and hip.

I will not be the bridge to your womanhood

Your manhood

Your human-ness

I'm sick of reminding you not to

close off too tight for too long

Sick of mediating with your worst self

on behalf of your better selves

Sick of having to remind you

to breathe before you

suffocate your own fool self.

Forget it.

Stretch or drown.

Evolve or die.

You see

it's like this:

The bridge I must be

is the bridge to my own power.

I must translate

my own fears.

Mediate

my own weaknesses.

I must be the bridge to nowhere

but my own true self.

It's only then

I can be

Useful.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 17: Voices from The Local Community

Introduction

The second kind of (multicultural) community consists of a time and place where these different monocultural communities can encounter each other in true dialogue. This requires the leaders of the communities to be intentional about drawing culturally diverse people together. — Eric H. F. Law, in The Wolf Shall Dwell with the Lamb

This workshop and Workshop 18 move participants from an internal focus on themselves and the congregation to a focus on the larger community. As recommended in the program Introduction, invitations and arrangements for guests from the community should have been made weeks in advance. Though some Building the World We Dream About field test congregations reported that they successfully organized panels that involved people from the congregation, we recommend inviting people who are not congregation members to talk with the workshop group about issues concerning antiracism, multiculturalism, and inclusion.

Be aware that some feedback about the congregation may be difficult for participants to hear. Remind participants that this is an opportunity to learn new things about their congregation and forge relationships of trust and accountability with the larger community.

The activities in this workshop are a launching place for discussion. A subsequent workshop, Workshop 19, gives participants the opportunity to make meaning out of what they learn during this workshop and apply those lessons to congregational life. At this juncture, the goals are to hear the missing voices in your midst and to gain new insight(s).

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants. Make sure you take food allergies and

sensitivities into account when planning the post-worship refreshments.

Goals

This workshop will:

- Offer an intentional process for reaching out to various constituencies in the wider community to develop an informed understanding of the issues, gifts, and challenges of living multiculturally.

Learning Objectives

Participants will:

- Gain knowledge of the perspectives of People of Color and other people marginalized by racial or ethnic identity who live in the community surrounding the congregation.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Filling the Void of Missing Voices	75
Activity 2: Prepare for Workshop 18 Field Trip	5
Closing	30
Alternate Activity 1: Photographs from Missing Voices	75

Spiritual Preparation

Prepare yourself for the presence of guests in your workshop by reflecting on the relationship you have built with each guest. Prepare yourself for the possibility that participants may hear authentic feedback and opinions they are unaccustomed to hearing from People of Color and other people marginalized by racial or ethnic identity. Practice meditation or centering prayer to keep your own anxiety and tension at bay, expressing

gratitude for the willingness of your guests to share their voices and experiences with your group.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle and lighter or LED battery-operated candle
- Leader Resource 1, [Kindness](#) (included in this document)
- Participant evaluations from previous workshop
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Review participant evaluations from the previous workshop. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

Description of Activity

Light the chalice or invite a participant to light it while you read aloud Leader Resource 1, Kindness.

Share feedback from the previous workshop evaluations. Acknowledge shared patterns and observations to give participants a sense of how people in the group were thinking and feeling about the program at that time.

Remind participants of the spirit of their covenant and invite them to reaffirm their agreement to abide by it.

Share the goals of this workshop.

Activity 1: Filling the Void of Missing Voices (75 minutes)

Materials for Activity

- Participant journals
- Lined paper and pens/pencils
- Handout 1, [The State of Racial/Ethnic Relations at _____ \[name of your congregation\]](#) (included in this document)
- Optional: Newsprint, markers, and tape

Preparation for Activity

- As explained in the program Introduction, build relationships with people in your faith community who identify as People of Color and other people marginalized by racial or ethnic identity. Invite the people you want to serve as guest panelists, well before for this workshop.
- At least two or three weeks prior to the workshop, give panelists Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation]. Invite panelists to come prepared to share their responses to some or all of the categories and to offer as many examples as possible. Build safety for your panelists by

affirming that the group is ready to hear "tough truths" that often go unsaid.

- Copy Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation]
- Optional: If your congregation has so few people from marginalized racial or ethnic groups that this conversation might be awkward or seems inappropriate, broaden the conversation by including people from beyond your congregational walls who belong to marginalized racial or ethnic groups in your community. NOTE: If your panelists will come from outside the congregation, rephrase Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation] so the statements reflect the broader context of your community or municipality. For example, instead of focusing on how persons in the congregation "are represented in positions of power and authority," consider that issue as it relates to your town.
- Optional: Provide participants with the prompt questions suggested below, as a handout or posted on newsprint.

Description of Activity

This activity invites "missing voices" to offer their perspective about the status and experience of People of Color and other people marginalized by racial or ethnic identity in the context of the congregation and/or community.

Distribute Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation].

Invite panelists to share their responses to the handout, giving examples as they go along. Panelists might respond to each statement on the handout about which they have an opinion. Ask participants to hold their questions until the end of the panelists' presentations; invite and encourage them to jot down their burning

questions. This practice will ensure that invited guests have time to share their thoughts. Include the "Practice of Silence" during your panel presentation: Ask panelists and workshop participants to sit in silence for a moment after each presentation to provide a space to reflect on the words shared.

After all panelists have presented, invite questions from workshop participants. Ensure that questions from workshop participants are questions that come from a place of curiosity and "invitation to learn" as opposed to arguing the validity of a person's experience. Be ready to intervene if questions become inappropriate.

Encourage participants to consider the source of their doubt ("Why is this response troubling me?") if a statement or response strikes them as unexpected, odd, or irrational. You might offer these prompts to help participants frame questions for the panelists:

- What would happen if ... ?
- Why do you think that happened?
- What would you like to see being done differently?
- What have you learned about racism that you think we should learn?
- Which is most important... A, B, or C?
- How did that experience challenge or affirm you?
- What key insight would you want us to walk away with?
- What will it take for people who share your experiences and perspectives to thrive in this setting?

Close the discussion, inviting participants to journal for 5-10 minutes. Suggest they identify questions they would like to pursue further. Make paper and pen available to your invited guests.

Activity 2: Prepare for Workshop 18

Field Trip (5 minutes)

Materials for Activity

- Workshop 18, Handout 1, [Field Trip and Community Walk Handout](#) (included in this document)

Preparation for Activity

- Copy Workshop 18, Handout 1, Field Trip and Community Walk.
- Plan the field trip, using guidelines provided in the program Introduction. Prepare to explain details to participants.

Description of Activity

Explain that the group will take a field trip in the next workshop. Provide detailed information about the plans. Invite participants to bring still and video cameras to capture their experience if they wish to do so.

Closing (30 minutes)

Materials for Activity

- Snacks and beverages
- Taking It Home

Preparation for Activity

- Purchase refreshments or ask participants to bring them, taking food allergies and sensitivities into account.
- Download Taking It Home and copy for all participants.

Description of Activity

Close the event with a small reception to talk informally with your guests and thank them for enriching the perspective of the congregation.

Distribute Taking It Home. Invite participants to continue seeking and listing potential opportunities and practical strategies for building multicultural competence.

Offer these closing words, from Paula Cole Jones:

The work of building a just community means individually and collectively working in right relationship with people of historically marginalized groups and holding ourselves accountable for changing the things that create injustice.

Extinguish the chalice.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

The second kind of (multicultural) community consists of a time and place where these different monocultural communities can encounter each other in true dialogue. This requires the leaders of the communities to be intentional about drawing culturally diverse people together. — Eric H. F. Law, in The Wolf Shall Dwell with the Lamb

Spend some time writing in your journal or talking with a trusted conversation partner about insights you gained from the panel presentation or photography exercise.

Make preparations that allow you to be fully present for the upcoming group field trip.

Alternate Activity 1: Photographs from Missing Voices (75 minutes)

Materials for Activity

- Single-use, disposable cameras
- Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation]

Preparation for Activity

- Identify individuals from racially or ethnically marginalized groups in your faith community, paying special attention to a diversity of age, race, ethnicity, sexual orientation, gender, economic class, nationality, levels of physical ability, and so on. Explain the activity and invite them to participate.
- Give a disposable camera to each person who agrees to participate. Invite them to take a series of photographs that, through their own eyes, describes the relationship they have with your congregation. Give them a copy of Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation] and suggest they use the categories (e.g., "policies and practices," "worship and spirituality") as a framework for areas on which to focus their lens. Give the guest photographers a deadline to return the camera to you.
- Collect the cameras and develop/print the photographs. Invite your guest photographers to view the photographs and select images they believe best represent the story they wish to tell about how they perceive your congregation.
- Prepare the selected photographs and display them as if they were in an art gallery.
- Invite guest photographers to the workshop.

Description of Activity

Activity 1, Filling the Void of Missing Voices, may well be awkward for racially or ethnically marginalized people in your faith community, especially if they have a tenuous relationship with your congregation or do not feel comfortable "speaking truth" in a public forum. It is important to raise and honor such experiences, even as you use this activity as an alternate. As with Activity 1, the goal of this activity is to bring voices of racially or ethnically marginalized and oppressed groups into the consciousness of the congregation.

Invite photographers to stand by their images while participants in the workshop browse the gallery. Invite photographers to share/explain the meaning behind the chosen image.

Lead an open discussion with participants and guest photographers to flesh out themes and issues raised by the photographs.

Handout 1: The State of Racial/Ethnic Relations at _____ [Name of Your Congregation]

Category	Statement
	<ul style="list-style-type: none"> • Congregants in the dominant racial group are comfortable talking about issues of race with persons from non-dominant racial groups. • People of Color and people from racially or ethnically marginalized groups are represented in positions of power and authority in the congregation.
Policies and Practices	<ul style="list-style-type: none"> • People of Color and people from racially or ethnically marginalized groups feel free to speak or share an opinion without fear of reprisal or fear of hurting others' feelings. • Practices and policies are intentionally designed and monitored with an antiracist multicultural lens. • Members of the congregation hold each other accountable for their actions.
Worship and Spirituality	<ul style="list-style-type: none"> • Liturgy, music, and religious education represent a broad array of cultural traditions and experiences of members of the congregation and/or community. • Spiritual practices from multiple cultural perspectives are taught and celebrated. • Congregants form and celebrate caring friendships outside of formal worship and committee work.
Cross-Cultural and Multicultural Relationships	<ul style="list-style-type: none"> • People take a stand against racist jokes and comments. • Congregants are <i>curious</i> about the perspectives and assumptions of others (as opposed to judging or arguing about what others think or do). • People of Color and people from racially and ethnically marginalized groups feel free to congregate and celebrate their cultural traditions without being seen as separatist.

Leader Resource 1: Kindness

"Kindness" by Naomi Shihab Nye from *Words Under the Words: Selected Poems* (Far Corner Books. Portland, OR, 1995).

Before you know what kindness really is
you must lose things,
feel the future dissolve in a moment
like salt in a weakened broth.
What you held in your hand,
What you counted and carefully saved,
all this must go so you know
how desolate the landscape can be
between the regions of kindness.
How you ride and ride
thinking the bus will never stop,
the passengers eating maize and chicken
will stare out the window forever.
Before you learn the tender gravity of kindness,
you must travel where the Indian in a white poncho
lies dead by the side of the road.
You must see how this could be you,
how he too was someone
who journeyed through the night with plans
and the simple breath that kept him alive.
Before you know kindness as the deepest thing inside,
You must know sorrow as the other deepest thing.
You must wake up with sorrow.
You must speak to it till your voice
catches the thread of all sorrows
and you see the size of the cloth.
Then it is only kindness that makes sense anymore,

only kindness that ties your shoes
and sends you out into the day to mail letters and purchase bread,
only kindness that raises its head
from the crowd of the world to say
It is I you have been looking for,
and then goes with you everywhere
Like a shadow or a friend.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 18: Field Trip and Community Walk

Introduction

It is far better to see the same place through 100 pairs of eyes, than 100 different places through the same pair of eyes. — Marcel Proust

This workshop engages participants directly with communities where the dominant racial/ethnic identity is people of African, Asian/Pacific Islander, Latina/o/Hispanic, Arabic/Middle Eastern, and/or Native descent or where a mixture of such persons is the dominant demographic. Participants add to what they have learned from previous workshops and have an opportunity to foster relationships across cultural divides by learning about the aspirations, issues, and concerns of people from racially or ethnically marginalized groups who live in the community around the congregation. Avoid making this a tourist or anthropology field trip. Engage panelists from Workshop 17 to help you identify communities, organizations, and people to meet and talk with.

Goals

This workshop will:

- Engage participants directly with communities where the dominant racial/ethnic identity is people of African, Asian/Pacific Islander, Latina/o/Hispanic, Arabic/Middle Eastern, and/or Native descent or where a mixture of such persons is the dominant demographic
- Present an opportunity to foster relationships across cultural divides by seeking to learn about the aspirations, issues, and concerns of People of Color and from racially or ethnically marginalized groups who live in the community around the congregation.

Learning Objectives

Participants will:

- Experience discovering values and differences by exploring different neighborhood communities
- Learn about the aspirations, issues, and concerns of People of Color and from racially or ethnically marginalized groups who live in the community around the congregation.

Workshop-at-a-Glance

Activity	Minutes
Activity 1: Field Trip and Community Walk	120

Spiritual Preparation

Multiculturalism is not about learning a language or translating some brochures. This goes even further. It means to sit down at the table of the other people ... , without fear of what people might say. Without the fear of not understanding each other, without the fear of not doing well in this intercultural encounter. — Dr. Robert Padilla, Now Is the Time Conference (San Jose, CA), February 2008

This workshop's field trip may require much logistical preparation. Do not become so overwhelmed by this preparation that you neglect to prepare yourself spiritually. Consider Dr. Padilla's words, and talk with your co-facilitator or a trusted conversation partner about your hopes and fears in advance of the field trip. Cultivate an attitude of openness to the experience.

Activity 1: Field Trip and Community Walk (120 Minutes)

Materials for Activity

- Handout 1, [Field Trip and Community Walk](#) (included in this document)
- Taking It Home
- Participant cameras
- Participant journals or small notebooks, and pens/pencils
- Optional: Road maps or walking maps of your community

Preparation for Activity

- Download Taking It Home and copy for all participants (or, plan to email it to the group).
- Collect the cell phone numbers of participants who will bring a phone on the field trip. Create a list and copy it for all participants.

Description of Activity

Gather participants and introduce the activity using these or similar words:

It is far easier to move through the world without really seeing much of it. Think about how often we turn into the driveway or walk home after a long day at work and realize we were on autopilot the entire trip home? This workshop interrupts the experience of "turning on the autopilot" in order to help us see our congregation and community as thoughtfully as we possibly can. Our task today is simple but powerful: Get out of our car and explore at least two (or more) neighborhoods that are important to our congregation. I invite you to gather a few astute observations, which we will process in later Building the World We Dream About workshops. Travel in small groups, no larger than five. After you have formed your group, plan your trip. You

may begin by exploring the neighborhood where this congregation is located, and then continue on to one or more other communities in the area. You may choose to begin in a neighborhood a distance from the congregation and end your time in the immediate area. Your task is to talk with people and find out about their hopes, aspirations, and challenges and to get to know a bit about the neighborhood. You might stop in at a market to talk with people, at a church, or at a playground (but do not approach children without first talking with their parent!). Take pictures and notes, if they will help you in processing, understanding, or remembering, but do not let the camera or the notebook act as a barrier, or a means of detaching yourself from the experience. You will be asked to report back next time on what you observed and discovered, and what insights you gained.

Distribute the cell phone number list; Handout 1, Field Trip and Community Walk; Taking It Home handout; notebooks and pens/pencils for those who need them; and (optional) maps. Invite participants to form small groups and take a few minutes to plan their trip.

Participants may go their separate ways at the end of their field trip.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

It is far better to see the same place through 100 pairs of eyes, than 100 different places through the same pair of eyes. — Marcel Proust

Examine your notes, artifacts, and photos from the field trip and reflect on new insights you have gained.

Prepare to share three new insights at the next workshop meeting.

Handout 1: Field Trip and Community Walk

During your community walk, observe and gather information. If the group chooses to go to a restaurant or a coffee shop, make sure the establishment you select is wheelchair accessible.

What explicit and implicit values are conveyed by how the neighborhood is designed? What is important? Who is important? For example:

- Are there sidewalks? What does that imply?
- What about playgrounds, public parks, community centers for children and families?
- What kind of stores are in the neighborhood? What do they sell? Are they locally owned or chains?
- How does the design of the neighborhood welcome or exclude?
- What kind of transportation do residents use?
- Do the homes have front porches? Front or back yards?
- Single-family homes? Condos? Rental apartments?
- How many generations live in the home?
- Where do teenagers hang out?
- What are the demographics of the residents?
- How do income and wealth appear to shape community life?
- How does the visible language (e.g., words carved on buildings, signs, brochures, etc.) shape the message of the neighborhood?

Collect artifacts (such as brochures, advertisements, or natural objects). Take photos or video images of where you go.

Do quick interviews of three to five people who seem representative of the neighborhood. Ask questions such as:

- What do you enjoy most about your community?
- What does this community represent to you?

Gather together your artifacts, field notes, and images. Each person should be prepared to share three fresh insights at our next workshop.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders

engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 19: Exploring Our Communities

Introduction

*It seems likely that the problem of the twenty-first century will be that of the multiple color lines embedded in the American social order. —
Claire Jean Kim, Asian American scholar*

Participants bring their observations, feelings, and questions to shared reflection on the words and stories of panelists from Workshop 17, Voices of the Local Community, and the field trip they took in Workshop 18, Exploring Our Communities. This workshop asks: What are we learning about how different individuals, groups, and communities value and make meaning of their lives? Exploring together the words, images, emotions, and stories that emerged from the panel and the field trip provides practice in developing multicultural competency. This workshop moves participants to more deeply understand and appreciate multiple perspectives and to value the practice of making space in congregations and organizations for diverse voices and communities to encounter and influence each other—a necessary step in transformative social justice work and in creating antiracist/multicultural community.

A couple of days before the workshop, call or email participants and remind them to bring photos, artifacts, and reflections from their community field trip as well as their completed Handout 1 from Workshop 17, The State of Racial/Ethnic Relations at _____ [name of your congregation].

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Provide practice in developing multicultural competency
- Further explore how the practice of making space within congregations and organizations for diverse voices and communities to encounter and influence each other is a necessary part of engaging in transformative social justice work and creating antiracist/multicultural community.

Learning Objectives

Participants will:

- Share new insights from the community panel presentation (Workshop 17) and the community field trip (Workshop 18)
- Explore together the words, images, emotions, and stories that emerged from the panel and the field trip
- Develop their multicultural competency as they make meaning of experiences/encounters with people who belong to communities beyond the congregation
- Articulate a deeper understanding and appreciation of multiple perspectives
- Value the practice of making space within congregations and organizations for diverse voices and communities to encounter and influence each other as a necessary step in transformative social justice work and toward creating antiracist/multicultural community.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0

Opening	10
Activity 1: Individual Reflection	15
Activity 2: Community Field Trip Insights	20
Activity 3: Presentation and Discussion	75
Closing	10

Spiritual Preparation

Review your own notes and reflections from panel (Workshop 17) and the field trip (Workshop 18). Consider the questions in Handout 1, Reflection Questions and write responses and insights in your journal or share them with your co-facilitator.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet each participant as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED battery-operated candle
- List of this workshop's Goals
- Covenant established in Workshop 1
- *Singing the Living Tradition*, the Unitarian Universalist hymnbook, enough for all participants
- Optional: Piano or keyboard

Preparation for Activity

- Review participant evaluations from Workshop 17. Discuss with your co-facilitators any patterns or concerns that have emerged. Prepare to briefly share feedback with the group, while keeping confidentiality.

- Optional: Arrange for an accompanist or song leader to help you teach "All the Colors," Hymn 305 in *Singing the Living Tradition*.

Description of Activity

Light the chalice or invite a participant to light it while you read aloud these words by Juana Bordas, from the book, *Salsa, Soul, and Spirit: Leadership for a Multicultural Age*:

Organizations must be willing to reinvent themselves by altering their language, structure, and methods of operations. They must also change the guard, welcoming diverse leaders to the table to share their perspectives and experiences. This takes deep listening and open dialogue. New forms are created that integrate everyone's experiences, ideas, and unique contributions. Changing structures, norms, and values is the key to egalitarian pluralism and the foundation for multicultural organizations.

Sing together Hymn 305, "All the Colors." If the group includes Spanish speakers, sing the Spanish lyrics as well as the English.

Remind participants of the spirit of their covenant and invite participants to reaffirm their agreement to abide by it.

Share the goals of this workshop.

Activity 1: Individual Reflection (15 minutes)

Materials for Activity

- Participant journals or paper and pens/pencils
- Workshop 17, Handout 1, [The State of Racial/Ethnic Relations at _____ \[name of your congregation\]](#) (included in this document)
- Newsprint, markers, and tape

Preparation for Activity

- Make a few extra copies of Workshop 17, Handout 1, The State of Racial/Ethnic Relations at _____ [name of your congregation]
- Write on newsprint, and post:
Organizations must be willing to reinvent themselves by altering their language, structure, and methods of operations. Changing structures, norms, and values is the key to egalitarian pluralism and the foundation for multicultural organizations.

Description of Activity

Ask participants to review their notes and completed handouts (The State of Racial/Ethnic Relations at _____ [name of your congregation]) in light of the community field trip and/or the panel presentation. Call their attention to the quote. Ask: What are some ways in which our congregation must be willing to reinvent itself? Invite participants to take 15 minutes to write reflections, insights, and observations in their journals.

Activity 2: Community Field Trip Insights (20 minutes)

Materials for Activity

- Handout 1, [Reflection Questions](#) (included in this document)
- Workshop 18, Handout 1, [Field Trip and Community Walk](#) (included in this document)
- Participant notes, photos, and artifacts from the field trip
- Newsprint, markers, and tape

Preparation for Activity

- Copy Handout 1, Reflection Questions, for each group of participants.
- Make a few copies of Workshop 18, Handout 1, Field Trip and Community Walk.

Description of Activity

Re-form community field trip travel groups. Distribute Handout 1, Reflection Questions and give each travel group newsprint and markers. Invite groups to recall together what they saw, felt, and experienced on their field trip. Explain that they will have 20 minutes to reflect together and list on newsprint insights gained and questions that arose as a result of the field trip and/or the panel presentation. Invite each travel group to choose the three or four most important insights or questions to share with the large group.

Activity 3: Presentation and Discussion (75 minutes)

Materials for Activity

- Newsprint lists of insights and questions from small groups
- Handout 1, [Reflection Questions](#) (included in this document)
- Timepiece (minutes)
- Optional: Newsprint, markers, and tape

Preparation for Activity

- Calculate how much presentation time to allot each travel group. Aim for 5-10 minutes per group to spend no more than 30 minutes on all the presentations.

Description of Activity

Re-gather the large group. Invite each travel group, in turn, to post their insights and questions and share the most important three or four with the large group.

Lead a large group discussion based on Handout 1, Reflection Questions. Invite participants to share stories and insights from both the panel and the field trip. You might find it helpful to post blank newsprint and track comments as they are voiced during the open discussion.

Encourage the group to sit with their insights and questions. Explain that in the final workshop, the group will translate what they have gleaned into a plan of action.

Closing (10 minutes)

Materials for Activity

- Lined paper and pens/pencils
- Taking It Home
- Handout 2, [Not By Ourselves Alone](#) (included in this document)

Preparation for Activity

- Copy Taking It Home and Handout 2, Not By Ourselves Alone, for all participants.
- Write on newsprint, and post:
 - What ideas were most interesting or challenging to you?
 - What powerful ideas, concerns, or puzzlements are you holding as a result of this session?

Description of Activity

Distribute lined paper and pens/pencils. Invite participants to spend five minutes writing feedback in response to the questions you have posted.

Distribute Taking It Home and Handout 2, Not By Ourselves Alone. Invite participants to read the handout and journal their response or talk with a trusted conversation partner before the next workshop. Read these words of Marjorie Bowens-Wheatley, from the lecture, "Not By Ourselves Alone," as a closing:

What continues to challenge my personal faith is wondering whether I will ever see the day when our religious movement moves beyond its Eurocentric norms. We would probably all agree that a life of faith cannot be nurtured in the face of endemic evil. But it's more difficult to see that it is also impossible for many people from non-

European heritage to be nurtured by an upper middle class Euro-centric norm blessed by self-satisfaction.

In most of our congregations that I have been a part of or worked with, structures that create and sustain whiteness are normative. There is presumption from some clergy and some laity that these cannons... rooted in the European experience, are normative. These presumptions make it extremely difficult for culturally oppressed groups to find a place in our congregations.

If I and other colleagues who are rooted in cultures outside Europe are to be nurtured in our movement, then I must keep the faith that things can be different. Being open to and supporting new possibilities in ministry, different cultural forms in worship, new ways of seeing—these too are important to keeping the faith, to nurturing the spirit. If you will stand with me in solidarity in an expanding circle of culture so that it includes all of us, you too will be keeping the faith.

Extinguish the chalice.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

It seems likely that the problem of the twenty-first century will be that of the multiple color lines embedded in the American social order. —

Claire Jean Kim, Asian American scholar

Read Handout 2, Not By Ourselves Alone, and reflect on the Rev. Bowens-Wheatley's words. What images or phrases from the lecture speak most clearly to you?

What new insights and feelings arise in you from reading it? What touches your spirit and sustains you when you face the challenge of helping to build an authentic multicultural community? What are some ways the Building the World We Dream About workshop participants can offer one another help in "keeping the faith"?

Share your reflections in your journal and/or with a trusted conversation partner.

Handout 1: Reflection Questions

Use these questions to help you reflect on your experiences, insights, and observations following the panel presentation and/or the community walk.

- What energizes you most about what you heard or experienced?
- How do you think the broader community "sees" you?
- What kind of relationship do you have with that community?
- How do you experience trust and good faith with that community?
- How does the congregation's space "welcome" people from diverse racial and ethnic groups, especially those who may be considered "other" in your congregation?
- What is your biggest concern about what you learned?
- Where did/do you feel most challenged?
- What surprises you most?
- What was more difficult to hear, see, or experience than you expected?
- How did hearing and seeing the voices and neighborhoods of non-congregants complicate your understanding of what it will mean to be a multiracial/multicultural congregation?

Handout 2: Not By Ourselves Alone

The Reverend Marjorie Bowens-Wheatley's Birmingham Lecture, delivered March 8, 2002 in Birmingham, Alabama at the Unitarian Universalist Ministers Association Convocation. Used courtesy of the Unitarian Universalist Ministers Association.

When I was younger, in my community, it was popular to end a conversation with: "Keep the faith, baby." I used to sign my letters with those words as a parting greeting: "Keep the faith." And when we said "keep the faith" everybody understood... it as a way of supporting and encouraging each other; a way of suggesting that in spite of the daily struggle for our full humanity to be acknowledged and affirmed, that everything would be all right, if only we keep the faith.

It was a way of saying, Hold on to the knowledge that there is a power greater than your own, and that you can call on that power, even though you may suffer personal indignities, discrimination, or daily social violence. "Keep the faith"—in yourself, in your Creator, and in your relationships with people who are part of faithful communities. And in this sense, we understood it was a reference not to ourselves alone as individuals, but it was a statement of encouragement for the whole community.

It was not always a *religious* statement which presupposed belief in a doctrine of God, but it *was* a faith statement—that things would get better if only we stood tall and didn't let "the man" (translation, systemic oppression) overcome us. It was an affirmation of belief that the universe is on the side of justice, and that we *would* overcome, if only we kept the faith.

I believed in, and had been deeply involved as an activist, in seeking to create "communities of love and justice." I knew that there must be a sustaining power, a presence of justice in the universe, but I had lost faith in the church of my birth because it had severely limited my questing spirit and the possibility that we could work

for justice in *this* world rather than the next. And because I was not mature enough at the time to separate "the church" from faith, I announced that I had no faith in God.

In the late 1970s through the mid-1980s, I was living in Washington, D.C. working as a journalist and public television producer. I had chosen a profession in the news media because I wanted people to have the option of a different spin on the news of the corporate monopolies. I wanted to do stories so compelling that people might not only be inspired, but might actually feel compelled to act.

Some of you will recall that the 1980s was a time when car-jackings were a regular occurrence in some urban areas, and I was out covering such a story. An African American woman about my age (I was 35 or 36 at the time), was filling up her car with gasoline, and in the flash of an eye, a moment when she had turned away, someone had driven off not only with her car, but with her eight-year old daughter. Now I must tell you that I too had a daughter, so I had a deep identification with this woman.

When I arrived on the scene, there were at least five radio and television stations that had set up their equipment, and four reporters had microphones in her face. I looked around at my camera man, who was about to join the mob, and I looked at the woman. She was visibly, and understandably upset, speaking in a soft voice; but not all of her sentences were complete or coherent. I made my way closer to her, all the time monitoring the pace of my crew's set-up. As other reporters probed her with questions, I placed my hand in hers. I remember thinking to myself, why don't they leave her alone. And then, there was this sudden awareness that *I* was one of them. They were my fellow reporters.

And yet, I knew that the last thing she needed was not a gang of microphones in her face. In a flash, I remembered the words of one of my professors who, emphasizing that television news had to have pictures maintain its dramatic focus, had said to the class "keep the camera rolling until you make them cry."

What this woman needed was someone to talk to about her troubles; someone to console her; someone with whom she could let out all her fears—without fear of exploitation; someone to tell her "it's gonna be alright." And when she grasped onto my hand for what seemed like dear life, I knew that I couldn't do the story, that I couldn't keep the camera rolling.

I begged my fellow reporters to give her some breathing room, and she must have sensed that I had her interest at heart, because as I quietly guided her away from the crowd and toward my station's van, she did not resist. Eventually, the microphones and the reporters disappeared, audiotape and videotape in-hand for the evening news.

The woman had held back the tears from the cameras, but within moments, she was weeping incessantly. As we sat waiting for a family member to arrive, I tried to comfort her between the tears as she told me bits and pieces of the story—without camera, without microphone. And when we parted, I said to her, "Keep the faith." You *will* see your daughter again. And indeed, she did.

I could not get this woman out of my mind for the rest of the day, and when I went home that evening, it became really clear to me why. My values had gotten confused. I had had a long period of absence from churches, and so at the time, I didn't have the religious language to name what had happened with the woman at the gas station. I didn't realize until much later that I was doing pastoral ministry. The person behind the story had become more important to me than getting the story. And I knew that I could no longer be a reporter, at least not *that kind of* reporter. I knew that I would have to leave the media. I

remained one more year at the television station to finish the documentary that I had already begun.

I had been an activist, involved in social justice work. This, along with a deep need, and longing for reconnection with a faith community, I had found my way to All Souls Church in Washington, D.C. When I saw an announcement on the church bulletin board of a job opening at the Unitarian Universalist Service Committee, there was no doubt in my mind. I had to work in a place where I could align my values with my work. And it wasn't long—perhaps a few months—before I was moving to Boston to live and nurture my faith, and to put my faith into action.

At the Service Committee, and later at the Veatch Program, I began to understand justice work as ministry. But it wasn't until I was in theological school, that I found a definition of faith that made sense to me. It is gaining confidence through relating to others that there is sustaining grace in the universe, a power beyond ourselves that holds us ... and that we experience this power through our relationships with others and they with us. In other words, faith is relational.

I now understood that the work I had done with the woman at the gas station might have been important in nurturing her faith as well as my own. For me, it was a turning point—an experience that helped to clarify my values, test the profession of journalism in a new way, and inform my faith, which was not fully coherent.

I answered the call, and here I am, still nurturing my faith.

Later, I might understand it as a form of pastoral ministry, as I continued to grow in faith.

Just over a month ago, my daughter, Talibah, entered Cornell University Medical Center in New York City for abdominal surgery. The operation had been postponed three times; first because she was anemic, and had to build up her blood count; the second time, because I

had a engagement related to ministry that was difficult to cancel; and the third time, because her glucose level was too low.

She would be recovering in another state, and so days before the surgery was scheduled, there were phone calls back and forth to her doctor and the nurses, making various arrangements with friends and family.

Organizing the logistics for Talibah, and trying to finish up finish up projects at the office for a week away had superseded my own self-care. I left Boston for New York on only two or three hours of sleep, driving all night, arriving at my daughter's apartment in Brooklyn at 6:00 a.m., and within a half hour, we were in the car for a 9:30 appointment.

What I did not know is that the World Economic Summit had just begun that day, and traffic was horrendous. I was anxious and tired to the point that I found myself nodding between traffic lights, and it took three-and-a-half hours to get from Brooklyn to the hospital in Manhattan. She had built up her blood count, but now, they would check her glucose level, which would determine whether she would have the surgery.

Now the tension started to build, and I had flashbacks of being the pastoral presence for others, which was difficult enough ... to be with them in their pain without *their* pain breaking *me*. I remembered waiting with families as their loved ones were in surgery ... a mother whose teenage son had been shot, the anxiety of waiting to see if the doctor was able to remove the bullet from his spleen. I remembered how difficult that was, and now I was feeling a similar tension. This was the first time I had faced such a situation in my own family, and felt the need to surround myself with support. Nevertheless, I might have overdone it when I arranged for two nurses and two ministerial colleagues (all of whom are friends) to be at the hospital. When Talibah said to me, "Mom, I don't know if I need *that much* help," I remember saying to her, "The nurses are for you, but the ministers are for me."

As I pulled up into the hospital driveway, my daughter was whisked out of the vehicle and escorted by one colleague to the ninth floor to meet the surgeon. Another colleague had already made a deal with the parking attendant for a prime space where I wouldn't have to worry about getting towed away. These friends and colleagues stayed with me and prayed with me until Talibah was in the recovery room, and it was clear that not only was *she* going to be okay, but *I* was going to be okay.

"We need one another when we are in trouble and afraid," and I will be ever grateful to those colleagues who were there for me at a time of need.

My heart wanted to share this story with you, but my mind kept asking ... but what does this have to do with the topic I've been asked to speak about. And as I went over it in my head, I came to realize that perhaps there is a false dichotomy between pastoral ministry and prophetic ministry, that the two are intimately related to how we view faith and how we do or do not feel nurtured. Everything I have experienced in pastoral care has been interrelated to systemic and cultural systems. And most of the work that I have done in prophetic ministry, in justice-making, has come down to the fact that individuals are hurt, abused, neglected, and often depressed because of something in the social or cultural system that contributes to their dilemma. The tendency to think about such challenges as personal or individual problems rather than systemic problems, may in fact, contribute to faith/lessness, to our neglecting the need to nurture our faith, and the reality that none of us are sufficient unto ourselves, that we need each other to be whole.

We think of challenges like the one with the woman at the gas station, or the one with my daughter as personal and individual matters, and we take the stress on ourselves. But dealing with the media or medical establishment are social issues as well.

If only the journalists who were jockeying to report the story of a car-jacking had not also chosen to exploit the woman's pain. If only they had chosen to spend their energies in rallying the community (including law enforcement officials) to find the woman's daughter and the stolen vehicle, or if they had chosen to do an in-depth analysis of how citizens could be proactive in preventing car-jacking, a form of violence.

If only we had a health care system that did not take its direction from an insurance company that insisted that my daughter be released from the hospital on the fourth day, even though she was still in great pain and had to endure a two-hour bumpy ride to Philadelphia. Fortunately, she endured it with grace and was welcomed into the arms of loving grandparents who would be her caretakers for a month-long recovery.

There are so many stresses in the world today. Ready for it or not, sooner or later, we will face a challenge—whether in our personal life or in our ministry—that tests our faith, and we must go into the deepest wells of our being for strength. I didn't learn a lot about faith in seminary; it's not something I came to understand by looking it up in a theological dictionary. Faith comes not through the intellect, but through everyday living. It comes through engagement with others, seeing the spirit of love, and renewal, and hope through people. Faith asks us to be open to life, to participate fully in life as it unfolds before us, even in the midst of uncertainty and turmoil.

When I said to the woman at the gas station, "Keep the faith," I was preaching to myself as much as I was to her, because at that point in my life, I was not part of a congregation or a faith community. I had given up on religion, feeling that it was too limited and too limiting to contain my spirit. And yet, I could see that there was a transforming, loving, a sustaining power at work in the universe, but I did not know it as God.

Once I discovered that I could reconstruct some of what I lost when I could not separate church from faith or religion from theology, there was a new kind of freedom to build and nurture my faith from a different starting point. And when I have found myself most in need of a deep faith, a sustaining faith that would carry me when I could not carry myself, it has been because I relinquished control and depended on something that was more abiding—that transforming power that has no name and has many names.

For me, faith comes through trust that God will see me through, but it also comes in the belief that God works through people; that grace enters our lives through relationships with others, through communities of love and justice. It is not merely that the two colleagues who met me at the hospital were nice people, but through them, I felt that sustaining presence of transforming love.

Faith is a relationship with that which transforms, renews, and creates us. To be faithful is to nurture relationships of trust, to nurture relationship with creation, toward the possibility of re-creation. So faith is relational, it's about being in communities of faithful people. And it is through relationship—a divine presence working through people—that my faith is nurtured. I was tired, and weak, and worn, but the faith of our colleagues carried me, held me close, helped me to make it in a time of uncertainty. Over and over again, I have found faithful colleagues who have been there for me so many times, who help me to nurture my faith. And for this I am grateful.

My daughter returned to work this week, the day I left to come here to Birmingham. I continue to be nurtured by our colleagues, but when I go into many of our congregations, at a cultural level, it often feels like all the healthy juices in my body are being drained out of me.

What continues to challenge my personal faith is wondering whether I will ever see the day when our

religious movement moves beyond its Eurocentric norms. We would probably all agree that a life of faith cannot be nurtured in the face of endemic evil. But it's more difficult to see that it is also impossible for many people from non-European heritage to be nurtured by an upper-middle class Euro-centric norm blessed by self-satisfaction.

Someday, I'm going to update W.E.B. DuBois' book, *The Ways of White Folks*, that will focus on the cost of Euro-centrism and of cultural indifference in a multicultural society.

(It was great to hear jazz in this morning's worship service, but) In our movement, there seems to be a canon of language that "educated" people are supposed to be familiar with and love. There is a canon of literature that is presumed to have been read. There is a canon of music that too often does not allow the spirit to emerge freely.

In most of our congregations that I have been a part of or worked with, structures that create and sustain whiteness are normative. There is presumption from some clergy and some laity that these canons of music, and literature, and art, and language, and social discourse, rooted in the European experience, are normative. Euro-centrism is seen as logical and rational, and those who express a need for a spirited form of worship or those who use a different language set are somehow made to feel less educated, less than worthy. These presumptions make it extremely difficult for culturally oppressed groups to find a place in our congregations. Speaking personally, while I enjoy and appreciate a wide variety of cultural traditions, when I cannot find myself in a worshipping community, it drains the life of the spirit out of me, and I must go elsewhere to nurture my soul.

If I and other colleagues who are rooted in cultures outside Europe are to be nurtured in our movement, then I must keep the faith that things can be different. Being open to and supporting new possibilities in

ministry, different cultural forms in worship, new ways of seeing—these too are important to keeping the faith, to nurturing the spirit. If you will stand with me in solidarity in an expanding circle of culture so that it includes *all of us*, you too will be keeping the faith.

Deep in my heart, I do believe that this too can change. Behold, there is a new spirit among us, expanding our horizons. New forms of culture are breaking out all over. Do you see it? Do you hear it? Do you embrace it? Keep the faith!

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders

engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 20: Putting Antioppression Ideals Into Practice

Introduction

In my vision of a beloved community, I see a dazzling, light-filled, breathtakingly beautiful mosaic, a gigantic, all-encompassing mosaic, where each of us can see, can really see, and deeply appreciate each piece. We know that each piece is of immeasurable value. We know that each piece is part of a larger whole, a larger whole that would not be whole, indeed would not BE, without each piece shining through, and being seen and appreciated as its unique self.
— Marla Scharf, First Unitarian Church of San Jose, California

This workshop invites participants to put what they have learned into action and to apply knowledge, skills, and critical thinking about multicultural issues to congregational scenarios. There are two activity options presented, either of which will help participants acquire and expand skills and competencies for building and participating in multicultural community. The first is a simulation, in which participants play roles of committee members, leaders, and congregants at a pivotal moment in the life of a hypothetical congregation. The second option engages participants in creating and acting out case studies that reflect actual congregational situations. Either activity requires two full workshops to complete. You will want to consider such factors as group size and style and the learning strengths, challenges, and preferences of individuals as you choose between the two options.

The simulation option invites participants to choose a particular role and stay in character through this and the following workshop. It invites participants to improvise actions and reactions, responding both to other participants and to "wild cards" introduced by the facilitators to increase complexity and learning.

The case study option invites participants to work from a bare "what happened" outline to flesh out participant and situation background, motivations, actions, and reactions. Participants in this activity prepare and present a brief skit to highlight the dilemma and propose actions and responses consonant with antiracist/multicultural community.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Engage participants in applying knowledge about multicultural issues to a congregational scenario.

Learning Objectives

Participants will:

- Apply knowledge, skills, and critical thinking about multicultural issues
- Develop, practice, and strengthen multicultural competencies through role-playing, either by participating in a simulation about a pivotal moment in the life of a particular congregation or engaging with case studies that reflect actual congregational situations.

Workshop-at-a-Glance

Activity

Minutes

Welcoming and Entering	0
Opening	3
Activity 1: Simulation, Part One	115
Closing	2
Alternate Activity 1: Case Studies, Part One	115

Spiritual Preparation

This workshop will challenge not only the participants, but also the facilitators. There are likely to be moments when the group will feel stressed by the challenge of the activity. Remind yourself that the stress and the challenge are necessary in order for learning to take place. Prepare yourself to embrace uncertainty and to trust both what will unfold in the workshop and your ability to respond appropriately.

Using music, meditation, prayer, walking outdoors, or another familiar spiritual practice, take some time to center yourself and prepare to be fully present to the challenges, ambiguities, wisdom, and spiritual deepening as they unfold in this workshop.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (3 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED battery-operated candle
- List of this workshop's Goals and Learning Objectives
- Covenant established in Workshop 1
- Newsprint, markers, and tape
- Optional: Meditative music and player Piano or keyboard

Preparation for Activity

- Write workshop Goals and Learning Objectives on newsprint, and post.

Description of Activity

Welcome participants and remind them of the spirit of their covenant. Share the Goals and Learning Objectives for this workshop.

Light the chalice and share these words from writer and educator Paul Kivel:

Cultural competence is not something we have or don't have. It is a process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

Activity 1: Simulation, Part One (115 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Handout 1, [Simulation Scenario and Process](#) (included in this document)
- Handout 2, [Simulation Descriptions — Minister and Board](#) (included in this document)
- Handout 3, [Simulation Descriptions — Social Justice Working Group](#) (included in this document)
- Handout 4, [Simulation Descriptions — White Allies](#) (included in this document)
- Handout 5, [Simulation Descriptions — Caucus for People of Color and People from Marginalized Racial or Ethnic Groups](#) (included in this document)
- Handout 6, [Simulation Descriptions — Random Congregants](#) (included in this document)
- Congregational documents, including mission statement, recent board minutes, and current budget
- Leader Resource 1, [Job Candidates](#) (included in this document)

- Leader Resource 2, [Wild Cards](#) (included in this document)
- Leader Resource 3, [Getting Unstuck](#) (included in this document)
- Seven document folders (two for facilitators, five for the committees and groups)

Preparation for Activity

- Copy Handout 1, Simulation Scenario and Process, for all participants. Make six copies of Handout 2, Simulation Descriptions — Minister and Board. Make eight copies of Handout 3, Simulation Descriptions — Social Justice Working Group. Make five copies of Handout 4, Simulation Descriptions — White Allies and six copies of Handout 5, Simulation Descriptions — Caucus for People of Color and People from Marginalized Racial or Ethnic Groups.
- There are 17 specified roles in the simulation. If the group has more than 17 participants, some will craft their own role using Handout 6, Simulation Descriptions — Random Congregants. Make enough copies of Handout 6 for everyone who may need a role plus one for each facilitator.
- Make two copies of Leader Resource 1, Job Candidates; Leader Resource 2, Wild Cards; and Leader Resource 3, Getting Unstuck.
- Make seven copies of each congregational document.
- Create a folder for each facilitator. Include a copy of each handout and congregational document as well as Leader Resource 1, Job Candidates; Leader Resource 2, Wild Cards; and Leader Resource 3, Getting Unstuck. Carefully read all the information and instructions to be sure you can explain the simulation and answer questions.

- Create a folder for each committee or group in your simulation (Minister and Board, Social Justice Working Group, White Allies, Caucus for People of Color and People from Marginalized Racial or Ethnic Groups, Random Congregants). Folders should include:
 - Enough copies of Handout 1, Simulation Scenario and Process, for each member of the group to have one
 - Enough copies of the appropriate Simulation Descriptions handout for each member to have one
 - A single copy of each congregational document
- Arrange for each group or committee to have a private meeting space or room. Make a sign for each one and post it outside the space or room.

Description of Activity

Read Handout 1, Simulation Scenario and Process to the group and answer general questions. Explain that the more energy participants put into their roles, the greater the learning. Encourage participants to really get into the characters and have fun with the process. Emphasize that this simulation is a learning experience where people can make "mistakes" in a relatively safe context.

Invite participants to choose roles, or assign roles so each group has the proper number of participants:

- Minister and Board (1 senior minister, 3 board members)
- Social Justice Working Group (6 people)
- White Allies (3 people)
- Caucus for People of Color and People from Marginalized Racial or Ethnic Groups (4 people)
- Random Congregants (remaining persons)

Indicate the space/room where each group will meet, identified by the signs you have posted. Give each group the folder you have prepared for them. Explain that although the characters in each committee or group have been assigned genders; gender assignments may be changed for the simulation. The descriptions are provided as a starting place; participants should adjust their roles so they feel comfortable "being" that person and using that lens for a time.

Invite participants to move to their assigned group or committee spaces and begin the simulation.

Your role during the simulation is to monitor all areas of activity and keep a running record of interesting observations for processing at the end of the simulation.

Note:

- How are participants acting in antiracist ways?
- How are participants demonstrating multicultural competencies?
- Are they being accountable to each other and to oppressed persons?
- How are participants avoiding conflict or responding poorly to incidents or new information?

Use Leader Resource 1, Job Candidates, Leader Resource 2, Wild Cards, and Leader Resource 3, Getting Unstuck for suggestions and information to liven up the simulation and keep participants engaged.

Continue the simulation until just before the workshop's ending time.

Including All Participants

Invite other members of the group to read character descriptions to a blind or visually impaired participant. Encourage those who are reluctant or shy to make a character their own and to inhabit that person in a way that feels comfortable for them, while still paying attention to the lens that particular character would bring to the situation.

Closing (2 minutes)

Description of Activity

Instead of a formal closing, simply bring participants together and extinguish the chalice. After the chalice is extinguished, invite participants to step outside their character before leaving the workshop. Ask them NOT to work on or talk about their plans or strategies between workshops; that is why they have no Taking It Home for this workshop.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Alternate Activity 1: Case Studies, Part One (115 minutes)

Materials for Activity

- Handout 7, [Creating a Case Study](#) (included in this document)
- Handout 8, [Case Study Suggestions](#) (included in this document)

Preparation for Activity

- Copy Handout 7, Creating a Case Study and Handout 8, Case Study Suggestions. Read the handouts and prepare to explain them and answer questions.

Description of Activity

If you perceive that the group may be uncomfortable with the simulation or has too few people for an effective simulation, use this case study exercise instead to engage participants in a congregational problem and its potential antiracist/multicultural solutions.

Form four groups of nearly equal size. Distribute Handout 7, Creating a Case Study and Handout 8, Case Study Suggestions. Invite each group to follow the instructions and develop a case study. Tell them they may choose one of the suggested case studies in Handout 8 or create one from their own experience in the congregation.

Handout 1: Simulation Scenario and Process

THE SCENARIO

The Unitarian Universalist Congregation of Anytown has been growing by leaps and bounds for several years. This growth has resulted from new ministerial leadership as well as the congregation's well-publicized stances on behalf of equal marriage and in support of immigrant families. Because the congregation has taken a risky public stance, it has the esteem of social justice progressives in the community. To build on its momentum, the minister has recommended to the board that the congregation create a new, full-time, staff position: director of social justice. The Board has welcomed and accepted the minister's request to consider the new position.

INHABITING YOUR ROLE

Each of you is a member of the congregation, assigned to a specific role. Your task is to play out the scenario in real time through the lens of the role to which you are assigned. The Board is required to post the job description and process for interviewing and hiring no later than 90 minutes into the simulation. The Board may choose any criteria and process they believe are appropriate. Next time we meet, in Workshop 21, we will continue the simulation. Then, the Board will be required to hold a congregational meeting to discuss the position 15 minutes into the opening of the workshop.

Although the characters in each committee or group have been assigned genders, gender assignments may be changed for the simulation. The descriptions are meant to be a starting place, adjust your role so you feel comfortable "being" that person and using that lens for a time. You are asked to "inhabit" your character from the moment the simulation begins. Under no circumstances should you step out of character until after the simulation. All actions and decisions are to be made using the lens of the character. Think: "How would this

person respond to this situation?" Refer back to the voices, issues, insights, and problems raised over the course of the program to guide your actions and responses.

Do not share character descriptions outside of your simulation group. Part of the learning is figuring out the assumptions and values of other people. Treat all participants with respect, even if you disagree with them.

WORKING AS A GROUP

Develop a plan of action:

- What does the group need to know about the situation?
- How might you get that information?
- How can the interests and needs of your group be met?
- How can and should this group influence the outcome of the search and hiring process?

Groups can choose any path: They can call a meeting of the Board, or they can mount a resistance movement. They can do nothing, and wait for people to approach them. They can refuse to pledge next year because they don't think the congregation has the money to support a full-time position. The Board can operate in Executive Session, only taking questions in public settings. Use your imagination and your knowledge of the lens of your particular character(s) to guide individual and group actions.

WILD CARDS AND OTHER CHALLENGES

Facilitators will, at their discretion, insert a "Wild Card" scenario into the mix to add layers of complexity to the simulation. You must respond—or choose not to respond—to this new information. Facilitators may "coach" any group that appears to be stuck. Facilitators will also play the roles of two job candidates at relevant points in the simulation.

Have fun!!

Handout 2: Simulation Descriptions

— Minister and Board

The Minister

Rev. Christopher Emerson is a 43-year-old, single White male who is a third-generation Unitarian Universalist minister. He is known for his enthusiasm, charisma, and considerable oratorical skills. He spends an extraordinary amount of time doing the work of the congregation and has little personal time; the congregation has, in effect, become his family. He is a powerful presence within the congregation and community and takes up a lot of psychic space! He graduated from an Ivy League school and has many connections to the power elite in your town. He believes in creating systems of social equity, but frames injustice as a political and class issue, as opposed to internalized systems of oppression. At the end of the day, he is invested in "making results happen."

Board of Trustees

NOTE: All members of the Board have participated in antioppression/antiracism and multicultural diversity seminars. This may or may not be known to members of the congregation.

Mike Feingold, 43, a White male of Jewish heritage, is a lifelong Unitarian Universalist who was one of the founders of the congregation. He has done major fundraising for the congregation, and is toying with the idea of becoming a Unitarian Universalist minister. He is the executive director for an arts education nonprofit. He and his wife, Polly, who is white, have two boys in the second and fourth grade.

Dennis Lewis, 52, a White male, is an economics professor who joined the congregation about three years ago. He is a widowed, single father who adopted a child from China right before his wife was killed in an auto accident 15 years ago. Dennis is very reserved and conservative in all his thinking. He is very strict with his

now teenaged son and has extraordinarily high expectations. He has a reputation for being somewhat awkward socially, yet his voice carries weight within the congregation.

Carla Mosby, 39, became a Unitarian Universalist as a young adult, after having been raised in the Catholic Church. She and her partner, Brownyn, both White, are a lesbian couple with two adopted children of Color, Kennedy and Kayla. Both want a high quality religious education program for their children. They also want them to feel safe as children of Color and as children of a same-sex couple.

Handout 3: Simulation Descriptions

— Social Justice Working Group

Mandy Patel, 38, a White female, is a stay-at-home mom with four children. She is very interested in environmental issues and chairs the 7th Principle Committee for the congregation. She has a perky personality, but often takes on too much and is seen by many as disorganized.

Mike Freeman, 17, a White male, is an active member of the youth group. He notes that the youth group service trip to New Orleans last year was a life-changing experience for him. He was recruited to serve on the Social Justice Working Group after he preached a powerful sermon about how his Unitarian Universalist faith calls him to work for justice. He is not quite sure of the role he is to play in this group, and wants to avoid being tokenized as the "youth voice."

Rob Kennedy, 27, a White male, is a human rights worker by trade. He also enjoys doing carpentry and volunteers for Habitat for Humanity. He has a strong commitment to youth and often complains that the congregation never takes the views and experiences of children seriously.

Susan Roberts, 50, a White female, is a conflict resolution trainer. She has worked for the AFL-CIO as a union organizer. She is very suspicious of power, and often hijacks conversations due to her suspicions.

Dick Maasjo, 75, a White male, is a retired minister who has lived most of his life overseas. He worked for the CIA as an undercover agent. He wants to use his professional and life experiences toward the benefit of the disempowered.

Joyce Kane, 33, is a transgender member of the congregation. She just transitioned to her female self and wants to bring what she's learned about being treated as a marginal person to the social justice agenda of the congregation. Note: The person who takes this

role is encouraged to choose a racial or ethnic identity for Joyce Kane.

Handout 4: Simulation Descriptions

— White Allies

George Horowitz, 45, a White male, is an artist and interior designer born in the former Soviet Union. After moving to the area, he met and married a Korean woman who later died from Parkinson's Disease. The power of that experience has led him to be a crusader against social injustice towards people with disabilities.

Harmony Moon, 60, a White female, is known as the "Flower Child" of the congregation. She moved to the area to care for her dying mother, and found the Unitarian Universalist congregation to be the only sanctuary that would accept her brand of life and living. She typically introduces herself by bragging about the number of times she's been arrested for civil disobedience. Regardless of the situation, she aligns herself with the oppressed and marginalized, even when her support is unwelcome.

Chanda Blanco, 31, was born in Chile and immigrated to the United States with her family when she was ten. Few people know of her background, or that her identity was formed in a South American household. She, herself, is unsure how to negotiate that experience. Of late, she has come to understand how her white-skin privilege has shaped her life. She wants to take steps to address systematic inequality.

Handout 5: Simulation Descriptions

— Caucus for People of Color and People From Marginalized Racial or Ethnic Groups

Clarence Ochoa, 41, grew up in Southern California in a Filipino home. He is a dentist who joined the congregation with his wife and two daughters. He and his wife, who is White and American-born, really appreciate the liberating theology of Unitarian Universalism, yet, they are still quite connected to the Philippines via his parents and school friends.

Stacy Matthews, 48, is a proud third-generation African American Unitarian Universalist. She has two college-age daughters, one of whom wants to be a college professor like her. She is proud of her Unitarian Universalist heritage and the ways its theology releases her from narrow-minded thinking. Her independent thinking and willingness to speak out have led to some discomfort in the congregation. She has often been critical of its practices and policies, calling both peers and leaders on the carpet when she believed their actions were racially suspect. People often think of her as an "angry Black woman."

No one thinks of human resources director **Marissa Vasquez, 38**, as Latina, which has made her feel extraordinarily invisible in her community and often in her congregation. Her White looks go against the stereotype of what a Latina "should look like," and as a result, she has spent her life overhearing disparaging comments about Spanish-speaking people. As a result, she resists any attempt at being "labeled" and often says, "I just want to be me."

Lily Muller, 18, was adopted from China as a baby by White parents. Her parents have always made an effort to teach her Chinese culture and language and have been actively involved in an organization for families with children adopted from China. Lily has felt some

pressure from parents, school, and congregation to "fit in" with White culture and has sometimes felt cut off from her own cultural heritage. Joining the Caucus for People of Color and People from Marginalized Racial or Ethnic Groups is her way of making a statement about her own identity.

Handout 6: Simulation Descriptions

— Random Congregants

As a group, brainstorm a list of personalities to weave into the simulation. Work together to develop character profiles, choosing gender, age, ethnic identity, interests, occupation, family status, and personality attributes. Once your group has created the character profiles, decide who will inhabit each character during the simulation. Characters in this group can work together—or not. A "random congregant" can act as a single, radical agent or join with others to advocate for a particular issue (or set of issues).

Suggested Characters/Archetypes

Some personality types to consider developing include:

- The optimist: The glass is always half full!
- The longtime member: Been there, tried that.
- The cynic: There are no new ideas that will work.
- The idealist: All we need are good intentions; it'll all work out.
- The radical: Let's burn the house down, baby!
- The resister: All this stuff is crap! Get over it, and let's move on.
- The idea person: I've got lots of ideas, but I can't help out. I'm too busy.
- The social worker: You people need to understand what's really happening here.
- The facilitator: Ok, let's hear what everyone has to say. Every idea is great.
- The scientist: I need to see some facts here. What's the evidence?

Handout 7: Creating a Case Study

Your group has two choices:

- Craft your own case study—based on lessons learned during the community field trip, presentations by the community panel, or a controversy with racial/ethnic overtones that has flared up in your congregation.
- Develop one of the case studies in Handout 8, Case Study Suggestions.

Follow these steps to develop your case study narrative and characters:

- Determine what problem you will highlight. Describe tensions, disconnections, miscommunications, blind spots, feelings, or inappropriate behaviors that are important to reconcile.
- Create background information
 - How did the event(s) unfold?
 - Who are the players? What about their perspective or prior experiences shapes their behavior?
- Develop the case study narrative, a story that is easy to follow and highlights the points you want to explore. Make sure there is enough complexity; you don't want to present a case that promotes "easy answers."
- Check the case study narrative for "realness." Review it to ensure the events you describe could actually happen in your congregation.

You will have 45 minutes to develop your case study narrative and characters. After 45 minutes, exchange case studies with another group, so each group works with the case narrative and characters another group has developed.

Exploring and Role-playing the Case Study

- Read the case study narrative and characters and discuss until your group has a grasp of the issues involved.
- Demonstrate the issues in the case study and some possible solutions by creating a three- or four-minute skit to be performed in the next workshop. Your skit should pose a clear problem that spotlights some form of cultural dissonance or conflict. Remember: the goal is to have an opportunity—for better or worse—to practice multicultural skills.

Handout 8: Case Study Suggestions

A. A congregation in search of a new minister schedules a Beyond Categorical Thinking workshop for the congregation. (Beyond Categorical Thinking is a UUA program that promotes inclusive thinking and helps prevent unfair discrimination in the ministerial search process.) When the workshop facilitators write up anonymous statements from a workshop exercise about reactions to calling a minister of Color or a Latina/o/Hispanic minister, the comments include "I don't like gospel music. I would be uncomfortable worshipping in Spanish. I would miss intellectual sermons." When Ministerial Search Committee members of African and Latina/o/Hispanic heritage express their discomfort and concerns about the statements to other Search Committee members, responses range from "We shouldn't judge the congregation by one workshop" to "This workshop revealed why we are not more diverse."

B. A multiracial family that has been part of the congregation for about a year approaches the minister with a request that worship and religious education reflect more multicultural diversity. They have come to the congregation in hopes of finding a theologically liberal faith community where their family will feel at home.

C. A congregation is making a hiring decision. Members of the hiring committee are strongly urged by the board and other leaders to select a candidate who is a Person of Color, with special emphasis on finding someone who reflects the predominant racial/cultural group of the surrounding community. When the final candidates are selected, there is a disagreement about whether to select the candidate who identifies as a Person of Color but is not of the predominant racial/cultural group of the surrounding community. Individual members of the hiring committee and the governing board say they want the "best" person, although they disagree about which qualities have the highest priority. Some members of the hiring committee and the governing board state that

making a race-neutral decision would avoid the appearance of racial preference.

D. A congregation that has been developing a vision and strategic plan for multiracial/multicultural diversity decides to organize racial/cultural affinity groups as part of their plan. Several influential members who recall the Black Empowerment Movement object to this proposal even though members of the multiracial youth group have been advocating for such groups. A much-admired, interracial couple, who have been dedicated members for more than 40 years, are among those who work to block the formation of affinity groups or caucuses.

E. The Religious Education Committee decides to take a multicultural approach to worship and to teach diverse religious traditions. To reflect the diversity of religious and cultural traditions in the United States, they decide to add Kwanzaa and Day of the Dead celebrations to their religious education program. A member of the RE Committee questions whether this is cultural appropriation, since the congregation has no African American or Latina/o/Hispanic members. Another committee member makes the case for exposing children to diverse traditions as an educational experience and to teach religious tolerance.

F. A congregation with a significant number of Jewish members and a number of interfaith families decides to consider changing the designation of their religious community from church to congregation. One member says their spouse/partner will not come to "church," but a name change would make it possible for them to worship as a family. Another member of Jewish heritage says that it is not important what the community is called as long as the religious diversity is welcomed and encouraged. The minister of this congregation is a person of Jewish ancestry, but has not expressed an opinion about the proposed name change. Several humanist members would like to abandon all religious

references in the name. Other members feel the name is part of the historic identity of the congregation.

G. A congregation with two separate Sunday services, one in Spanish and one in English, decide they want to worship together. Challenges emerge as they try to combine the two Sunday constituencies. Some people are uncomfortable worshipping in a language they don't understand. Spanish speakers want to continue to use Spanish. Some English speakers feel a bilingual service will lengthen service beyond traditional time frames they are used to. Some people of Latina/o heritage do not speak Spanish and feel the combined service is just a "politically correct" move on the part of the congregation.

H. The congregation has just called a minister of Color. The Committee on Ministry has to develop a plan to manage the congregation's expectations around this new minister, and to help support the minister's family.

Leader Resource 1: Job Candidates

These two roles are to be played by facilitators. Do not share candidate descriptions with simulation participants. Simply act out the roles extemporaneously if you choose to visit the various groups and committees, using your appearances as "wild cards" to keep the simulation engaging.

The Job Candidates

Estella Rodriguez, 30, has a short but impressive resume as a social justice worker. A Puerto Rican from the Bronx, she was the first in her family to graduate from college; she was president of the student government during her junior year. Right after college, she started a street theater company that trained youth in social justice change initiatives and received a Mayor's Award for her activist work. Estella's religious roots are in the Pentecostal tradition, yet she holds a liberal theology and a very progressive ideology. She has just moved to this community. A problem people perceive with her candidacy is that her accent is "so thick" that many people don't understand her (choose any accent that works for you!). She has often been told that she needs to learn "how to speak real English." *Wild card move: She goes to the White Allies meeting and says she fears her application won't be taken seriously because of her accent.*

Chip Brightwater, 24, a White, heterosexual male, is a high-energy person with an eternal sense of optimism. Even when talking about serious matters, he refuses to see the challenging side of things, and simply dismisses people who raise serious questions. Chip worked in a soup kitchen his senior year in college, where for the first time he witnessed the effects of injustice. He says it changed his life. With his newly acquired bachelor's degree, Chip wants to convince the congregation that his serious commitment to injustice makes him eligible for the job. *Wild card move: He offers to work free for the first year. He goes to each group or committee,*

states his case, and says offensive things to each group (e.g., to a Person of Color, "Your people have come a long way. I'm proud of you;" or, "I used to drink with a lesbian; I think you're cool", or, while shaking hands with a man or woman: "Well, aren't you simply just an attractive human being!"...etc.)

Leader Resource 2: Wild Cards

During the simulation, visit all the committees and groups and observe of what is happening. As committees and groups begin to achieve a sense of purpose or direction, it may be a good time to throw in a "wild card" to complicate their task.

You may only have time for a few wild cards. You might find it interesting to give a different card to different groups, or drop the same catastrophe in every group. Feel free to create your own wild cards if you imagine something that would add complexity and increase learning in the simulation.

Here are some interruptions you might insert into the simulation:

- A well-liked Person of Color in the congregation does not feel comfortable raising the issue of social injustice. Doing so brings back painful memories. In tears, she asks that the congregation think of her feelings and pain.
- A lesbian member of the congregation sends a letter that says the congregation is risking too much political capital by openly supporting equal marriage.
- The building manager just informed you that the boiler/AC unit of the congregation must be replaced. It will cost \$75,000 to replace the unit, which wipes out the funds allocated for the social justice director.
- A group of members are upset that the congregation is not "spiritual enough." They believe the congregation is acting more like a political action organization than a place of worship. They refuse to pledge during the coming year, a threat that might cost the congregation \$25,000.
- The former receptionist has just filed a lawsuit against the congregation for racial

discrimination. She has contacted the NAACP Legal Defense Fund to assist in her case.

- The Finance Committee recommends that the position be full-time with part-time pay, for the first year.

Leader Resource 3: Getting Unstuck

Sometimes a group rambles or has no spark (not a good thing for a simulation!). If a group seems lost and needs a sense of direction, "coach" them toward a more active and provocative stance by suggesting that they employ one of these strategies. Note: Some of these strategies can be adapted for use as wild cards.

The Board

- The Board might state a preference for hiring a BGLT (bisexual, gay, lesbian, or transgender) Person of Color for the position
- The Board might decide to hold meetings in closed session for reasons of confidentiality.
- The Board might refuse to meet with a person or special interest group that wants to talk about the position.

White Allies

- White Allies might demand to meet with the Board and ask that a person from an oppressed group be encouraged to apply.
- White Allies might form a partnership with the Caucus for People of Color and People from Marginalized Racial or Ethnic Groups to work out a joint strategy.
- White Allies might create a set of antiracist/antioppression policies to give to the Board or the Caucus for People of Color and People from Marginalized Racial or Ethnic Groups.

Social Justice Working Group

- The Social Justice Working Group might hold a meeting with the White Allies and suggest that their work serves to further marginalize already marginalized groups.

- The Social Justice Working Group might partner with the Caucus for People of Color and People from Marginalized Racial or Ethnic Groups to advocate that the position be held by a Person of Color.
- The Social Justice Working Group might advocate with the Board that the salary for the position be 90% of the minister's pay.

People of Color Caucus

- The Caucus for People of Color and People from Marginalized Racial or Ethnic Groups might demand a meeting with the Board to talk about a former employee of Color who was wrongfully dismissed.
- The Caucus for People of Color and People from Marginalized Racial or Ethnic Groups might call for a Person of Color or from a racially or ethnically marginalized group to be hired for the position.
- The Caucus for People of Color and People from Marginalized Racial or Ethnic Groups might call a meeting with the White Allies in order to confront them on promoting practices that do not serve the People of Color and racially or ethnically marginalized community within the congregation.
- The Caucus for People of Color and People from Marginalized Racial or Ethnic Groups might compose an open letter that describes the bad experiences of racially or ethnically marginalized people in the congregation and submit it to the newsletter editor for publication.

Random Congregants

- Individual congregants might create and promote radical, individualistic agendas that run contrary one toward the other.

- Individual congregants might work with others to create a small group that pushes a specific agenda (such as a balanced budget or expansion of the music director's hours and salary).
- Individual congregants and informal groups might create pockets of resistance to change.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 21: Building The World We Dream About

Introduction

In my vision of a beloved community, I see a dazzling, light-filled, breathtakingly beautiful mosaic, a gigantic, all-encompassing mosaic, where each of us can see, can really see, and deeply appreciate each piece. We know that each piece is of immeasurable value. We know that each piece is part of a larger whole, a larger whole that would not be whole, indeed would not BE, without each piece shining through, and being seen and appreciated as its unique self.
— Marla Scharf, First Unitarian Church of San Jose, California.

This workshop continues the simulation or case study activity begun in Workshop 20, providing further opportunities to acquire and deepen multicultural competence. Participants stay in their simulation roles or case study groups for much of the time. Leave enough time for the entire group to evaluate and discuss the experience at the end of the workshop.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Engage participants in applying knowledge, skills, and critical thinking about multicultural issues to congregational scenarios.

Learning Objectives

Participants will:

- Develop, practice, and strengthen multicultural competencies by (a) participating in a simulation

about a pivotal moment in the life of a particular congregation or (b) creating a case study based on an actual congregational situation and role-playing responses

- Test actions and responses in a role-play situation, then discern the degree to which the actions advance or thwart antiracist/multicultural principles and practices
- Discuss and evaluate a simulation or case study and articulate what they have learned about creating an antiracist, multicultural faith community.

Workshop-At-A-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	2
Activity 1: Simulation, Part Two	85
Activity 2: Debriefing the Simulation	30
Closing	3
Alternative Activity 1: Case Studies, Part Two	115

Spiritual Preparation

Prepare yourself to embrace uncertainty and to trust your ability to respond appropriately as this workshop proceeds. Use music, meditation, prayer, walking outdoors, or another familiar spiritual practice and take time to center yourself. Prepare to be fully present to challenges, ambiguities, wisdom, and spiritual deepening as they unfold.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (2 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Worship table or designated space
- Chalice, candle, and lighter or LED battery-operated candle
- List of this workshop's Goals and Learning Objectives

Preparation for Activity

- Write workshop Goals and Learning Objectives on newsprint, and post.

Description of Activity

Welcome participants. Remind them to "inhabit" their characters from Workshop 20.

Activity 1: Simulation, Part Two (85 minutes)

Materials for Activity

- Facilitator folders from Workshop 20, Activity 1
- Group and committee folders from Workshop 20, Activity 1
- Door signs from Workshop 20, Activity 1 and tape
- Timepiece (minutes)

Preparation for Activity

- Post the door signs outside the rooms or in the spaces where simulation groups will meet.
- Place the group folders in the appropriate rooms or spaces.

Description of Activity

Invite participants to gather with their groups or committees in the same spaces as before and continue the simulation begun in Workshop 20. Remind them that 15 minutes into the simulation, the Board will begin a congregational meeting about the position. The agenda and organization of the meeting are totally at the discretion of the Board.

After 15 minutes, facilitate the Board to convene all participants.

The remainder of the simulation will be determined by what happens at the congregational meeting. Coach the groups and committees as events and discussion unfold. For example, the meeting may lead groups, committees, and individuals with differing perspectives to better understand each other. Or, groups and committees may decide to go back to their own groups and caucus. Or, the whole process might be rejected as a new direction emerges. Go with the flow! Remember that the purpose of the simulation is for people to try out actions and responses, and then discern the degree to which the actions advance or thwart

antiracist/multicultural principles and practices. In that sense, whatever happens—positive or negative—can be useful fodder for learning and discussion for the whole group.

Activity 2: Debriefing the Simulation (30 minutes)

Description of Activity

Lead the large group in a discussion to debrief the simulation with these questions:

- How would you evaluate the simulation?
- Was the simulation realistic for our congregation? Why or why not?
- Which of our practices promoted antiracist/multicultural strategies?
- How did your emotions and personal experiences drive your behavior?
- What did you anticipate happening that did not occur?
- What happened that surprised you?
- What about this scenario could actually happen at our congregation? Not happen?
- Where/how did we use our antiracist/multicultural skills?
- What have we learned through this simulation that will help us work together in our congregation?

Encourage participants to hold on to their own learnings and write or journal about them before the next workshop.

Closing (3 minutes)

Materials for Activity

- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook

- Taking It Home

Preparation for Activity

- Download and adapt Taking It Home. Copy it for all participants or plan to email it to the group.

Description of Activity

Distribute Taking It Home. Share "The Task of the Religious Community" by Mark Morrison-Reed, Reading 580 in *Singing the Living Tradition*. Extinguish the chalice.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

In my vision of a beloved community, I see a dazzling, light-filled, breathtakingly beautiful mosaic, a gigantic, all-encompassing mosaic, where each of us can see, can really see, and deeply appreciate each piece. We know that each piece is of immeasurable value. We know that each piece is part of a larger whole, a larger whole that would not be whole, indeed would not BE, without each piece shining through, and being seen and appreciated as its unique self.
— Marla Scharf, First Unitarian Church of San Jose, California.

Write in your journal and/or share with a trusted conversation partner your experiences during the

simulation or case study. These questions may help you reflect:

- How would you evaluate the simulation? What did you learn from it?
- How did your emotions and personal experiences influence your behavior?
- What did you anticipate happening that did not occur?
- What happened that surprised you?
- Where/how did you use antiracist/multicultural skills?
- What have we as a group learned through this simulation that will help us work toward building antiracist/multicultural community in our congregation?

Alternate Activity 1: Case Studies, Part Two (115 minutes)

Materials for Activity

- Case studies as prepared for Workshop 20
- Timepiece (minutes)

Description of Activity

Ask each of the four small groups formed in Workshop 20 to return to their designated spaces. Tell them they will have 15 minutes to refresh their memories about their work last time and rehearse their three- or four-minute skit.

After 15 minutes, bring the large group back together. Invite each small group in turn to present their skit for the large group, following this protocol adapted from Augusto Boal's *Theater of the Oppressed*:

- Invite the group to first perform the skit from beginning to end, so the large group has a clear understanding of the issues involved.

- Invite the group to perform the skit a second time. This time, encourage members of the audience to rewrite the skit using skills that promote fairness, equity, and justice. Explain that members of the audience should call out "Stop!" at any point where a different approach would better resolve the issue at hand and step into one of the performers' roles in order to play out the scenario differently. There may be several different replays of the skit, as the group works to figure out how to best apply their developing multicultural knowledge, skills, and competency.
- After each suggested replay of the skit, lead a quick discussion with the whole group to see if the suggested skill/approach achieved the desired intent. If the group agrees the new approach did not work, invite the actors to start again with the original skit. Encourage another audience member to try their hand at dealing with the issue.
- Repeat the skit as many times as necessary to achieve an antiracist/multicultural outcome.

After all four skits, lead a whole group discussion with these questions:

- How would you evaluate the case study process?
- Was each case study realistic for our congregation? Why or why not?
- What about this scenario could actually happen at our congregation? Not happen?
- Which of our practices promoted antiracist/multicultural strategies?
- How did your emotions and personal experiences drive your behavior?
- What did you anticipate happening that did not occur?

- What happened that surprised you?
- Where/how did we use our antiracist/multicultural skills?
- What have we learned through these case studies that will help us work together in our congregation?

Encourage participants to hold on to their learnings and to write or journal about them before the next workshop.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 22: Sharing Our New Wisdom

Introduction

Unitarian Universalists have a role to play as healers and repairers of the broken world we have inherited from our ancestors. Our congregations have a role to play as places to practice—to rehearse—Beloved Community for the benefit of future generations. — Taquiena Boston, Director of Multicultural Growth and Witness, Unitarian Universalist Association

This workshop invites participants to form action plans to build on their learning and insights about antiracism and multiculturalism. Action plans may include strengthening relationships that have been built between and among participants and relationships initiated in the community panel and community field trip experiences. Workshop participants set easily achievable goals as well as "stretch" goals, taking into account that actions which require the support, engagement, and participation of the larger congregation or community also require participants' commitment to helping shape the vision, goals, strategies, and actions needed to secure that support, engagement, and participation.

A few days before the workshop, remind participants to bring any notes, observations, and insights they made after further reflection on the simulation or case studies.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Bring closure to the series of experiential learning and reflection workshops in the program as participants develop an action plan to build on what they have learned from

exploring racism, racial equity, and multicultural issues

- Engage participants in planning a worship service which will invite congregational leaders to embrace the work of building an antiracist/multicultural faith community.

Learning Objectives

Participants will:

- Develop an action plan for applying the learnings and experiences from Building the World We Dream About to congregational life
- Set easily achievable goals and "stretch" goals
- Understand that actions requiring the support, engagement, and participation of the larger congregation or community also require participants' commitment to help shape the vision, goals, strategies, and actions needed to secure that support, engagement, and participation
- Plan a worship service to invite congregational leaders to join you in the work of building an antiracist/multicultural faith community.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	10
Activity 1: Next Moves	50
Activity 2: Antiracism, Multiculturalism, and Spiritual Journey	55
Closing	5

Spiritual Preparation

Take time to reflect on your own learnings and experiences in these workshops and formulate your own action plan. What easily achievable goals will you set for yourself to support and encourage antiracist/multicultural

work and action in your congregation and the wider community? To what "stretch" goals can you commit?

Workshop participants will likely look to you for some leadership in bringing learning and new practices into congregational life. Set aside time to reflect, pray, and or meditate. Discern what you are called to do and embrace the actions to which you will set your heart, mind, and spirit, going forward.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (10 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED battery-operated candle
- Leader Resource 1, [The Destiny of Diversity](#) (included in this document)
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1, The Destiny of Diversity aloud.
- Review your own notes and impressions from Workshops 20 and 21 and discuss with your co-facilitators any insights or concerns that have emerged.
- Post the workshop Goals and the group covenant.

- Optional: Arrange for someone to come and take a group photo.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1, The Destiny of Diversity, aloud.

Invite participants to share briefly any new insights they have gained since the last workshop.

Invite your photographer to take a group photo.

Activity 1: Next Moves (50 minutes)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Title a sheet of newsprint "Group 1" and write:
 - What do you need as individuals and as a group in order to move forward with the work of building an antiracist/multicultural faith community?
 - What actions do you need to take to move the work forward, and in what order?
- Title a sheet of newsprint "Group 2" and write:
 - How can we sustain the level of commitment we have to doing antiracist/multicultural work?
 - What support do we need and from whom in order to move this work forward?
- Title a sheet of newsprint "Group 3" and write:
 - What more do we need to learn? What knowledge is missing? From whom can we learn?
 - What additional resources do we need?
- Title a sheet of newsprint "Group 4" and write:

- What changes do we need to make within our congregation to make this work attractive to our congregational community?
- Decide how you will assign participants to the four groups. If you did the case studies activity in Workshops 20 and 21, you might simply invite people to remain in those groups.
- Make arrangements for four breakout spaces for small groups.

Description of Activity

Invite participants to move into four reflection groups according to the plan you have devised. Give each group markers, one set of questions on newsprint, and several blank sheets of newsprint. Invite them to discuss their questions and list their answers. Allow 25 minutes for this part of the activity.

Ask the small groups to post their responses. Invite all participants to move around the room and read the other groups' responses. Allow 10 minutes for this part of the activity.

Re-gather the large group and lead a discussion with these questions:

- What phrases or words are repeated from list to list?
- Is there a metaphor or an overarching theme or phrase that describes what we've learned?
- What story do we want to tell about our process and what we have learned?

Allow 15 minutes for this discussion.

Activity 2: Antiracism, Multiculturalism, and Spiritual Journey (55 minutes)

Materials for Activity

- Newsprint, markers, and tape

- Newsprint lists from Activity 1
- Handout 1, [Planning the Worship Service](#) (included in this document)
- Pens or pencils
- Copies of *Singing the Living Tradition*, the Unitarian Universalist hymnbook

Preparation for Activity

- Copy Handout 1, Planning the Worship Service.
- Post a sheet of newsprint and begin a list of congregational leaders and other key people to invite to the worship service the group will plan. Include congregational staff members, governing board members, committee chairs and liaisons, youth group leaders, small group ministry facilitators, religious education or social justice leaders, music leadership, people from the community with whom you have—or wish to grow—a relationship, and others whose support will help move the work along.

Description of Activity

Introduce the activity using these or similar words:

We are going to plan a worship service to share our stories and learnings from Building the World We Dream About with key members of our faith community, inviting them to help us move the work along. In worship, we will speak of the spiritual journey we have all undertaken as part of this program. We will demonstrate connections between antiracist/multicultural work and Unitarian Universalist spirituality. We will want to tell our stories in such a way that non-participants in Building the World We Dream About will understand, while at the same time, honoring our own deep experiences.

Point out the list you have created of invitees and brainstorm additional people. Ask for volunteers to agree to invite particular people and put initials of the inviter

next to the invitee. Ask for a volunteer to transcribe the list and distribute it to all workshop participants within a few days. Allow ten minutes for this part of the activity.

Post the lists the small groups generated in Activity 1. Lead the group to choose a list of learnings to share with invited guests as a worship handout. Allow 15 minutes for this part of the activity.

Distribute Handout 1, Planning the Worship Service. Explain that you will begin the planning with some reflection time. Invite participants to take ten minutes to reflect on the questions in silence and jot any notes on the handout. Invite them to consider which questions resonate most deeply with their own experience and the story they would like to tell about their participation in this program.

After ten minutes, refocus the group together on the order of worship suggested on Handout 1. Work together to plan the service. Invite volunteers to agree to prepare in advance two- or three-minute reflections. Some should address individual experiences and others express the group's experiences. Some reflections might focus on particular workshops or activities that were particularly meaningful. Engage other volunteers to select the music and prepare to lead it or recruit someone to lead it. Invite others to plan and set up the worship table. Take careful notes about who accepts which responsibilities, and tell participants you will send out a task list to remind them of their commitments before the next workshop. Allow 20 minutes for this part of the activity.

Closing (5 minutes)

Materials for Activity

- A copy of *Singing the Living Tradition*, the Unitarian Universalist hymnbook
- Taking It Home

Preparation for Activity

- Download and adapt Taking It Home. Copy it for all participants or plan to email it to the group.

Description of Activity

Distribute Taking It Home. Share "To Be of Use" by Marge Piercy, Reading 567 in *Singing the Living Tradition*. Extinguish the chalice.

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

Unitarian Universalists have a role to play as healers and repairers of the broken world we have inherited from our ancestors. Our congregations have a role to play as places to practice—to rehearse—Beloved Community for the benefit of future generations. — Taquiena Boston, Director of Multicultural Growth and Witness, Unitarian Universalist Association

Set aside time to prepare your part of the worship service for the next workshop.

Handout 1: Planning the Worship Service

Plan a worship service that invites your guests to join you in the work of building an antiracist/multicultural faith community. Use these questions and template as a guide.

I. QUESTIONS FOR REFLECTION

- What stories do you wish to tell as individuals?
As a group?
- What practices did you use or create during the Building the World We Dream About that helped you learn and grow? How could you incorporate those methods into your worship?
- What music, readings, film, poetry, etc. inspired you over the course of the workshops?
- Have you written journal entries that exemplify your journey?
- What wisdom or strategies do you want to share with your congregation?
- How has your journey transformed how you think about yourself? Your congregation?
- What new commitments are required as a result of what you have learned?

II. SUGGESTED ORDER OF WORSHIP

OPENING READING

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OPENING HYMN

A hymn that speaks to the journey you have undertaken and will continue. Possibilities from *Singing the Living Tradition* include "I'm On My Way" (Hymn 116) and "Guide My Feet" (Hymn 348).

EXPRESSIONS OF OUR EXPERIENCE

Choose three or four people to briefly share a two- or three-minute reflection on their experience.

MOMENT OF SILENT REFLECTION

HYMN

A hymn that acknowledges how challenging this work has been and will be, and expresses a promise to continue—a quieter, more meditative hymn, such as "Spirit of Life" (Hymn 123) or "There Is More Love Somewhere" (Hymn 95).

EXPRESSIONS OF OUR EXPERIENCE

Choose three or four people to briefly share a two- or three-minute reflection on their experience.

MOMENT OF SILENT REFLECTION

HYMN

A hymn that speaks to how joyful and soul-enriching this work has been and will be. Possibilities include "For All that Is Our Life" (Hymn 128) and "I've Got Peace Like a River" (Hymn 100).

EXPRESSIONS OF OUR EXPERIENCE

Choose three or four people to briefly share a two- or three-minute reflection on their experience.

MOMENT OF SILENT REFLECTION

PRAYERS AND HOPES

Invite workshop participants and guests, as they are moved, to voice a prayer or hope for the congregation and to light a candle.

CLOSING HYMN

Choose an upbeat hymn that expresses hope, such as "We'll Build a Land" (Hymn 121), using the alternate words from Workshop 11, Handout 5; "Love Will Guide Us" (Hymn 131); or "One More Step" (Hymn 168); consider replacing the word "step" with "move" to fully include people with mobility limitations.

CLOSING WORDS

If you are who you were,
and if the person next to you is who he or she was,

if none of us has changed
since the day we came in here—
we have failed.

The purposed of this community—
of any church, temple, zendo, mosque—
is to help its people grow.

We do this through encounters with the
unknown—in ourselves,
in one another,
in "The Other"—whoever that might be for us,
however hard that might be—
because these encounters have many gifts to
offer.

So may you go forth from here this morning
[afternoon, evening]
not who you were,
but who you could be.

So may we all. — by Erik Walker Wikstrom
(used with permission)

Leader Resource 1: The Destiny of Diversity

Excerpted from a sermon by Rev. Fred Small, delivered at First Parish in Cambridge, Massachusetts on December 6, 2009; used with permission.

Diversity is the destiny of our world, and if Unitarian Universalism is to survive and thrive, it must be our destiny, too. We can be an island of whiteness in a river of many colors and cultures, or we can plunge into the living water and partake of its liberating power.

If we shrink back, warns my colleague Rev. Dr. Paul Rasor, "We could devolve into a quaint relic of a once-vital tradition, holding fast to our good liberal ideas (while continuing to bicker about them), protecting an increasingly insular identity, ironically slipping into the kind of safe and unchallenging provincialism we have always resisted."

But if we take the leap into the river of diversity, we could become what sociologist Michael Emerson calls "Sixth Americans,"... people who live in a world rich in daily interactions with people not like themselves. They cultivate relationships with those of different backgrounds and cultures and become conversant and increasingly comfortable in those relationships. And they seek out religious communities in which these relationships thrive, thereby enriching their lives and nourishing their souls...

Let's stop wishing for Beloved Community and start dreaming it, planning it, seeing it, living it, until we wake up one astonishing blessed morning to find the dream come true.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 23: The First Day of Our New World

Introduction

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. — from "A Vision for Unitarian Universalism in a Multicultural World" by the Unitarian Universalist Association Leadership Council (October 1, 2008)

This workshop begins with a worship service which includes invited guests. Participants share their learning, their stories, and their new commitments with congregational leaders and others with whom they wish to be in relationship. It requires advance preparation:

Several weeks before the workshop:

- Inform congregational leaders and other key people that an invitation to attend the worship service is coming and tell them the date and time.

Ten days before the workshop:

- Remind participants who have agreed to invite particular guests to do so (or arrange for someone else to do so).

One week ahead:

- Remind participants who have volunteered to write reflection, coordinate worship music, or arrange the worship table. Invite them to arrive early on the day of the worship service for last-minute preparations and coordination with one another.
- Make a plan for refreshments following the worship.

The day of the workshop:

- Arrive at least half an hour early. Complete your own preparations so you can be fully present 15 minutes early to assist participant preparations and greet guests.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants. Take food allergies and sensitivities into account when planning post-worship refreshments.

Goals

This workshop will:

- Provide a structure for participants to share their learning, stories, and new commitments with congregational leaders and others with whom they wish to be in relationship
- Put into practice the antiracist/multicultural principle of "going public" and being accountable for what you learned
- Provide an opportunity for participants to enlist support for continuing the work of building an antiracist/multicultural faith community.

Learning Objectives

Participants will:

- Create a worship experience that is meaningful for them and for guests who attend
- Affirm and express a shared experience through stories, voices, and media, with witnesses from the congregation and community as invited guests
- Hear responses from invited guests and request their support to expand action and learning in the congregation.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0

Opening	5
Activity 1: Worship	60
Activity 2: Reception	20
Activity 3: Feedback and Going Forward	30
Closing	5

Spiritual Preparation

Reflect on the journey you and the workshop group have taken together. Revisit journal entries you made during the workshop series and recall significant conversations you have had. Take time in meditation or prayer to acknowledge gratitude for those who have taken this journey with you, and to feel a sense of accomplishment for your work as a facilitator.

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Group photo
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Post the group photo
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants and guests as they arrive.

Opening (5 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED battery-operated candle
- Handout with group learnings (Workshop 22)

Preparation for Activity

- Prepare a list of the learnings the group generated in Workshop 22 and copy it as a handout for all participants.

Description of Activity

Light the chalice or invite a participant to light it while you share this quote from Rev. Peter Morales:

We need to feel connected. We need to give and to receive, to listen and to be heard, to touch and to be touched. We need to join hands

to work for justice. We need to come together to celebrate and worship. We need a place where we can seek wholeness.

Distribute the handout you have prepared. Invite volunteers to read aloud the learnings generated in Workshop 22. Explain that this workshop, including the worship service to follow, is guided by the antiracist/multicultural principle of "going public" and being accountable for what you learned.

Activity 1: Worship (60 minutes)

Description of Activity

Conduct the worship service planned by the group.

Activity 2: Reception (20 minutes)

Materials for Activity

- Refreshments for reception

Preparation for Activity

- Set out refreshments.

Description of Activity

While the reception serves a celebratory and social function, it also provides a transition for the group between worship and discussion.

Activity 3: Feedback and Going Forward (30 minutes)

Description of Activity

Provide an open space for your invited guests to respond to the stories, wisdom, and emotion shared in the worship service. Invite participants to sit in silence and take in the responses. If invited guests need prompting, use these or similar questions:

- What ideas or questions did the worship service generate for you?

- How can you imagine the wisdom and spirit of what you have heard being woven into the life of our congregation and community?
- Would you like to have this experience for yourself?

If there is time after guests have responded, invite workshop participants to offer comments and observations of their own.

Closing (5 minutes)

Materials for Activity

- Handout 1, [Possible Next Actions](#) (included in this document)
- Taking It Home

Preparation for Activity

- Copy Handout 1, Possible Next Actions and Taking It Home for workshop participants.

Description of Activity

Thank guests for coming to the service and discussion. Distribute Handout 1, Possible Next Actions and Taking It Home to workshop participants. Extinguish the chalice and close with these words from the Rev. Dr. Mark L. Belletini, used with permission:

For religion to be significant, it has to provide more than the comforts of community. It also has to provide opportunities for deepening, for what I call spiritual growth. It has to help us casting down the false images of stereotypes which hurt us all. A good religion has to open us to the real diversity of our modern world. For our work as liberal religious people is not to be competitive with others, and to find ways to supersede others, but rather to find ways to supersede ourselves, to grow beyond our limitations and our constrictive boundaries, each and every one of us. Diversity, you see, must not end up being some sort of feel good slogan, a word we keep in our back pocket to make us

feel like we're broad minded. Diversity is a gift. But it cannot be a gift... unless it is received. It is only received when there are hands and hearts open enough to receive it. And the opening of fists into welcoming hands and welcoming hearts is our spiritual work....

Leader Reflection and Planning

Take a few moments right after the workshop to ask each other:

- What went well?
- What didn't? Why?
- What do you think was the best moment of the workshop? Why?
- Did anything surprise you?
- Do we need to make any changes in the way we work together?

Taking It Home

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. — from "A Vision for Unitarian Universalism in a Multicultural World" by the Unitarian Universalist Association Leadership Council (October 1, 2008)

Write yourself a letter and commit to personal actions so you can continue to develop and deepen multicultural competency. Put your letter in a safe place. Read it periodically to see how you are honoring your commitments.

Or, find an accountability partner from the workshop group. Share your commitments to personal actions to help you develop and deepen multicultural competency and check-in with one another periodically to see how your commitments are being honored.

Before the next workshop, review Handout 1, Possible Next Actions, and consider which of these (or something else entirely) would be good for you to work on with other Building the World We Dream About participants.

Handout 1: Possible Next Actions

At the next and final workshop, you will consider actions to integrate learning from Building the World We Dream About into the life of the congregation. Possible plans of action include:

- Lead a Sunday worship service to share hopes and dreams for doing antiracist/multicultural work with the whole community.
- Repeat the program with a second generation of participants.
- Work with the congregation to construct a mission and vision statement that expresses your commitment to antiracism and multiculturalism in the congregation and the larger community.
- Conduct an antiracism/multicultural audit of the congregation to identify ways to communicate welcome, inclusion and affirmation of people of diverse races, ethnicities, and cultures.
- Identify UUA and District resources for increasing the congregation's commitment to antiracist/multiculturalism.
- Create and build an ecumenical partnership with another faith community to work on racial justice in your community.
- Team with a civic organization that deals with issues of racism.
- Create an ongoing discussion and action group that keeps issues of race and equity on the congregational agenda.
- Create an oral history project that chronicles the racial history of your congregation and/or community.
- Lead a racial reconciliation process in your congregation or community.
- Send youth and young adults from your congregation to regional and national Unitarian Universalist meetings on race and equity.
- Connect with the UUA Standing on the Side of Love campaign to challenge identity-based violence, exclusion, and oppression, with a focus on local antiracism and multiculturalism opportunities.

Find Out More

The UUA Multicultural Growth & Witness staff group offers resources, curricula, trainings, and tools to help Unitarian Universalist congregations and leaders engage in the work of antiracism, antioppression, and multiculturalism. Visit www.uua.org/multiculturalism or email multicultural@uua.org to learn more.

Workshop 24: Celebrating Ourselves and Future Work

Introduction

We humans are deeply, fundamentally, inescapably, relational beings. Our spirituality, our experiences of the sacred, revolves around how we relate to ourselves, to each other, to the cosmos. — Rev. Peter Morales, in Bringing Gifts, a publication of the Latino/a Unitarian Universalist Networking Alliance (LUUNA)

In this final workshop, participants celebrate and express appreciation for the relationships their shared experience has created, and build action plans to move the work forward in the congregation.

Before leading this workshop, review the accessibility guidelines in the program Introduction under Integrating All Participants.

Goals

This workshop will:

- Invite participants to continue to work individually and collectively to create a justice-centered, multiracial/multicultural Beloved Community where all people are welcome
- Encourage participants to express gratitude to one another
- Honor the gifts participants have brought to and received in the workshop series
- Provide a process for developing action plans to continue the work in the congregation.

Learning Objectives

Participants will:

- Express their gratitude to one another

- Celebrate the creation of relationships rooted in antiracist/multicultural understanding
- Develop a plan of action for future work.

Workshop-at-a-Glance

Activity	Minutes
Welcoming and Entering	0
Opening	5
Activity 1: Your Gift to Me, Version One	45
Activity 2: Our Next Actions	60
Activity 3: Final Evaluation	15
Closing	5
Alternate Activity 1: Your Gift to Me, Version Two	45
Alternate Activity 2: Your Gift to Me, Version Three	45

Spiritual Preparation

As you prepare to lead this final workshop, spend some time reflecting on how your own understanding and commitment to antiracism and multiculturalism have deepened. How has facilitation of the workshops been a spiritual practice for you? How has it touched you? What would you tell a friend or colleague about your experience?

Welcoming and Entering

Materials for Activity

- Sign-in sheet and pen or pencil
- Name tags for participants (durable or single-use) and bold markers
- Optional: Music and player
- Optional: Snacks and beverages

Preparation for Activity

- Arrange chairs in a circle and set out name tags and markers on a table.
- Optional: Play music softly in the background.
- Optional: Set out snacks and beverages.

Description of Activity

Greet participants as they arrive.

Opening (5 minutes)

Materials for Activity

- Worship table or designated space
- Chalice, candle, and lighter or LED battery-operated candle
- Leader Resource 1, [Tomorrow's Child](#) (included in this document)
- Facilitator notes and impressions from Workshop 23
- List of this workshop's Goals
- Covenant established in Workshop 1

Preparation for Activity

- Practice reading Leader Resource 1, [Tomorrow's Child](#) aloud.
- Review your own notes and impressions from Workshops 23 and discuss with your co-facilitators any insights or concerns that have emerged.

- Post the workshop Goals and group covenant.

Description of Activity

Light the chalice or invite a participant to light it while you read Leader Resource 1, [Tomorrow's Child](#) aloud.

Invite participants to share briefly any new insights they may have gained since the last workshop.

Activity 1: Your Gift to Me, Version One (45 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Optional: Group photo

Preparation for Activity

- Read Activity 1, Alternate Activity 1, and Alternate Activity 2. Choose one of these activities to guide participants in expressing gratitude.
- Write on newsprint, and post:
 - [Name], over the course of Building the World We Dream About, what I have learned from you is...
 - [Name], I really appreciated the way you...
 - [Name], your gift to the group has been...
- Optional: Make copies of group photograph taken during Workshop 22.

Description of Activity

Create a circle of chairs in the middle of the room. Designate one chair as the "seat of honor." One by one, invite each participant to sit in the special chair. As each participant sits in the chair of honor, others around the circle take turns expressing appreciation for the person in the seat of honor. Invite them to complete one of the posted sentences or to state their appreciation in their own words.

Optional: Distribute copies of the group photo.

Including All Participants

Choose the method you will use for appreciation based on your knowledge of accessibility needs and personal styles in the group.

Activity 2: Our Next Actions (60 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Workshop 23, Handout 1, [Possible Next Actions](#) (included in this document)

Preparation for Activity

- Make copies of Workshop 23, Handout 1, Possible Next Actions.
- Write on newsprint, and post:
 - What is your action?
 - What are the goals of your action? (or, Why do you want to do this?)
 - Are your goals realistic? Will achieving those goals bring about meaningful change?
 - What outcomes do you wish to realize from your action? (e.g., increase in participation, ease in talking about racial issues, more partnerships with racially or ethnically oppressed or marginalized communities, etc.)
 - What steps are necessary to fulfill your proposed action? In what order?
 - Who is responsible for what? When should items be completed?
 - What resources (human and financial) are necessary to complete the action? How will they be accessed, allocated and/or collected?

- How will you enlist the support of congregational leaders and other members of the congregation?
- How will you sustain connection and commitment (email, phone lists, reunions)?

Description of Activity

Invite participants to think about ways the learnings from this program can begin to be integrated into the life of the congregation. Ask: how can we invite the congregation to join us in developing multicultural competencies and building an antiracist/multicultural faith community?

Distribute Workshop 23, Handout 1, Possible Next Actions (which they have already seen) and spend time discussing the action or actions to which the workshop participants agree to commit themselves. Explain that their options are not limited to what is on the list; they can agree to a different plan of action. Allow 20-30 minutes for this part of the activity.

Once participants have decided on an action or actions, post the newsprint on which you have written the questions to help develop an action plan. Work together on a plan for each item they have chosen, addressing each question in turn. Record the plans on new sheets of newsprint, and post. Recruit a volunteer to transcribe the plans and distribute them to participants after the workshop.

Activity 3: Final Evaluation (15 minutes)

Materials for Activity

- Handout 1, [Final Evaluation](#) (included in this document)
- Pens/pencils

Preparation for Activity

- Copy Handout 1, Final Evaluation for participants.

Description of Activity

Invite participants to complete a Final Evaluation and distribute handouts and pens/pencils.

Ask permission to share the evaluations with UUA staff in order to help advance understanding of how this program works in various Unitarian Universalist settings and how it might be revised and improved.

Closing (5 minutes)

Materials for Activity

- Leader Resource 2, [The Shaking of the Foundations](#) (included in this document)
- Taking It Home

Preparation for Activity

- Print out Leader Resource 2, The Shaking of the Foundations, and prepare to read it aloud.
- Download and adapt Taking It Home. Copy it for all participants or plan to email it to the group.

Description of Activity

Distribute Taking It Home. Share Leader Resource 2, The Shaking of the Foundations.

Thank participants for their investment in the program. Extinguish the chalice.

Leader Reflection and Planning

Take a few moments to read the evaluations and discuss them with your co-facilitators.

Taking It Home

We humans are deeply, fundamentally, inescapably, relational beings. Our spirituality, our experiences of the sacred, revolves around how we relate to ourselves, to each other, to the cosmos. — Rev. Peter Morales, in Bringing Gifts, a publication of the Latino/a Unitarian Universalist Networking Alliance (LUUNA)

Write a letter to yourself or to a friend describing the actions and role you would like to play in deepening the congregation's commitment to being an antiracist/multicultural faith community.

Check in periodically with members of your workshop group and hold each other accountable to the commitments you made to your action plans. Find ways to honor and appreciate the changes you observe in each other and in the congregation going forward.

Alternate Activity 1: Your Gift to Me, Version Two (45 minutes)

Materials for Activity

- Newsprint, markers, and tape
- Lined paper and pens/pencils
- Small brown paper bags — one for each participant
- Optional: Group photo

Preparation for Activity

- Read Activity 1, Alternate Activity 1, and Alternate Activity 2. Choose one of these activities to guide participants in expressing gratitude.
- Write a participant's name on each bag.
- Tear or cut the lined paper into four inch squares. Make enough for each participant to write an individual note to each of the others.
- Write on newsprint, and post:
 - [Name], over the course of Building the World We Dream About, I have learned from you...
 - [Name], I really appreciated the way you...
 - [Name], your gift to the group has been...
- Optional: Make copies of the group photo taken during Workshop 22.

Description of Activity

Distribute paper so each participant has enough squares to write a note to every other participant. Call out the name of a participant, and invite other participants to express their appreciation by completing one of the posted sentences or using their own words. Pass around the bag with that participant's name on it and invite the others to place their notes in the bag. Repeat the process for each of the participants.

Then, give the bags to the participants to take home to read in private. Suggest they keep these as reminders of this program.

Distribute group photos, if you have them.

Alternate Activity 2: Your Gift to Me, Version Three (45 minutes)

Materials for Activity

- Newsprint, markers, and tape
- An object to pass (e.g., a stone, talking stick, kaleidoscope)
- Optional: Group photo

Preparation for Activity

- Read Activity 1, Alternate Activity 1, and Alternate Activity 2. Choose one of these activities to guide participants in expressing gratitude.
- Write on newsprint and post:
 - [Name], over the course of the program, I have learned from you...
 - [Name], I really appreciated the way you...
 - [Name], your gift to the group has been...
- Optional: Make copies of the group photo taken during Workshop 22.

Description of Activity

Invite a participant to hold the object to signal they will be the focus of the group's attention. Ask participants to hold silence until they are moved to express their appreciation for the person holding the object, using their own words or completing the posted sentences. When all who wish have spoken, invite a second person to hold the object and repeat the process. Repeat until all participants have been the focus.

Distribute group photos, if you have them.

Handout 1: Final Evaluation

Which activities, experiences, models, and methods in Building the World We Dream About helped you stretch or deepened your understanding of race and equity?

Please describe a particular activity that was successful in helping you learn.

Please describe an activity that was less effective for you or disappointed you.

What did you learn about how race, ethnicity, power, and privilege play out in your congregation and world?

How did the program shift your approach to thinking about and doing antiracist/multicultural work?

What do you consider the greatest challenges of doing antiracist/multicultural work?

If you were to write a letter to a mentor or friend about this experience, what would you say?

Leader Resource 1: Tomorrow's Child

Excerpted from *Tomorrow's Child: Imagination, Creativity, and the Rebirth of Culture* by Rubem A. Alves (New York; Harper & Row, 1972).

What is hope?

It is the presentiment that imagination is more real and reality is less real than it looks. It is the hunch that the overwhelming brutality of facts that oppress and repress us is not the last word. It is the suspicion that reality is more complex than the realists want us to believe. That the frontiers of the possible are not determined by the limits of the actual; and in a miraculous and unexplained way life is opening up creative events which will open the way to freedom and resurrection...

[... — but t]he two, suffering and hope must live from each other.

Suffering without hope produces resentment and despair. [...But, h]ope without suffering creates illusions, naivete, and drunkenness.

[So l]et us plant dates, even though we who plant them will never eat them.

... We must live by the love of what we will never see.

That is the secret discipline. It is the refusal to let our creative act be dissolved away by our need for immediate sense experience and it is a struggled commitment to the future of our grandchildren. Such disciplined hope is what has given prophets, revolutionaries and saints, the courage to die for the future they envisaged. They made their own bodies the seed of their highest hope....

Leader Resource 2: The Shaking of the Foundations

From *The Shaking of the Foundations* by Paul Tillich.

Sometimes... it is as though a voice were saying: You are accepted. *You are accepted*, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much.

... in the light of this grace we perceive the power of grace in others and to ourselves. We experience the grace of being able to look frankly into the eyes of another, the miraculous grace of reunion of life with life. With experience the grace of understanding each other's words. We understand not merely the literal meaning of the words, but also that which lies behind them, even when they are harsh or angry... we experience the grace of being able to attempt the life of another, even if it be hostile and harmful to us, for, through grace, we know that it belongs to the same Ground to which we belong, and by which we have been accepted. We experience grace which is able to overcome the tragic separation of the sexes, of the generations, of the nations, of the races, and even the utter strangeness between humans and nature. Sometimes grace appears in all these separations to reunite us with those to whom we belong.

For life belongs to life.

And in the light of this grace we perceive the power of grace in our relations to ourselves... because we feel that we have been accepted by that which is greater than we... We cannot force ourselves to accept ourselves. We cannot complete anyone to accept himself [sic]. But sometimes it happens that we receive the power to say "yes" to ourselves, that peace enters into us and makes us whole, that self-hate and self-contempt disappear, and that our self is reunited with itself. Then we can say that grace has come upon us.

Find Out More

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