

What is the Journey Toward Wholeness?

Our Unitarian Universalist Principles call us to affirm

- The inherent worth and dignity of each person
- Justice, equity, and compassion in human relations
- The goal of world community with peace, liberty, and justice for all

Yet we live in a world in which oppressive structures prevent us from living out these Principles.

Journey Toward Wholeness is the name for the Unitarian Universalist Association's initiative to develop anti-oppressive, multicultural, anti-racist ways of being in the world so that we can truly live by our Principles.

There are several paths on the journey – the path to dismantle racism, the path to eradicate heterosexism, the path to abolish ableism, and the path to combat economic injustice. The material in this document focuses on the path to anti-racism.

The Journey Toward Wholeness reflects a common overarching process grounding our transformation and includes the many programs, resources, strategies, committees, resolutions, and accountability structures that make up Unitarian Universalism's anti-oppression efforts.

The Journey Toward Wholeness is shaped by the anti-oppression work that is done by Unitarian Universalists in our congregations, districts, denominational structures, and organizations. The Journey is also embodied in how we work for justice in the world.

The Spiritual Dimension of the Journey Toward Wholeness

The work of anti-racism and anti-oppression is essentially spiritual work. The term Journey Toward Wholeness expresses the spiritual nature of the work.

To say that we want to move toward a greater sense of wholeness is to recognize there is a brokenness caused by racism that needs to be healed and transformed. There is a brokenness that exists in our nation because of the extermination of Native Americans, the enslavement of African peoples, the exclusion of Asians, and the internment of Japanese Americans.

The brokenness in our nation's history is mirrored in the brokenness of our faith community. For example, we remember Thomas Jefferson for whom we have named one of our districts – the author of one of the greatest documents of human freedom and champion of religious liberty – and yet he was an owner of African people who were enslaved and an avid proponent of taking the land of Native Americans.

And there is brokenness in our hearts as individuals. The demonic power of racism shapes the identities of peoples of all races in our society. Racist institutions acculturate those of us who are white to think that we are somehow superior to people of color. And it forces people of color to internalize the oppression of the dominant society.

To walk the path of the Journey Toward Wholeness is to heal the brokenness in our nation, in our faith community, and in our individual hearts.

The Development of the Journey Toward Wholeness Initiative

In the 1960s, political leaders in our country passed civil rights laws to end legal segregation in America. The passage of these laws resulted in open accommodations, new voting rights, affirmative action programs, and an increase of political power for people of color in our country.

However, the primary institutions and systems of our nation- business, health care, education, criminal justice, transportation, media, the arts, and religion – were barely affected by these new laws. Racism is still deeply imbedded in these organizations. Many people of color are marginalized in their relationships with these institutions. As a result, the hopes of people of color for equality, opportunity, and advancement have yet to be fully realized. Therefore, our task in the new millennium is to dismantle the racism that exists in these institutions and systems, including the Unitarian Universalist Association, its districts, and congregations.

During the early 1990s members of congregations across the continent discussed how racism operates in our congregations and our communities. Many programs at our General Assemblies from 1992 until 1997 addressed these issues. Some of the important observations made at that time were:

- Many Unitarian Universalists provided important leadership in integrating our religious community.
- In our congregations white culture is considered to be the norm and people of color are expected to assimilate into this white culture.
- The focus of much of our justice work is on the victims of racism and not the oppressors that benefit from racism.
- We need to put greater focus on the power and privilege that white people have in our racist society.

In June of 1997, by an almost unanimous vote, the 3,000 General Assembly delegates in Phoenix AZ voted to carry forward the vision put forth in a report from the UUA Racial and Cultural Diversity Task Force entitled “Journey Towards Wholeness-The Next Step: From Racial and Cultural Diversity to Anti-Oppression and Anti-Racist Multiculturalism.” The report was the culmination of five years of work and research that analyzed how institutional racism functions in the UU movement and outlined specific ways of dismantling it through an intentional anti-racism transformation process.

The 1997 resolution says:

TOWARD AN ANTI-RACIST UNITARIAN UNIVERSALIST ASSOCIATION

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

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

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

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

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

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

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

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

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

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

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

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

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

This resolution emphasizes the importance of moving toward anti-racist multiculturalism where we deal with the issues of white power and privilege at the various levels of our religious institution. It also calls on us as Unitarian Universalists to make a commitment to doing this work in our congregations.

Analysis of Racism

The Journey Toward Wholeness Path to Anti-racism was born out of the premise that racism and its effects are embedded in all social institutions as well as in us and will not be changed without deliberate engagement in analysis and action.

There are at least three ways of doing an analysis of racism.

1. Anti-bias or prejudice reduction
2. Diversity or multiculturalism
3. Anti-racism based on a power analysis of systemic oppression

If we diagnose racism as personal prejudice then we will create models of change to reduce prejudice. If we think that racism continues because whites don't understand or appreciate people of color, then we will want to have programs to foster diversity and promote multiculturalism. And if we perceive that racism is caused by the systemic misuse of power then we will want to do a power analysis.

In our experience, many Unitarian Universalists have been working to reduce their own personal prejudice and develop multicultural competency. They have been focusing their racial justice work at the first two levels. Reducing prejudice and developing multicultural competency are important efforts but they do not address issues of the systemic misuse of power and the need to change the imbalances of power in our institutions. Those of us involved in the Journey Toward Wholeness Initiative believe we are being called to do a more effective job of dealing with systemic racism and the significance of white power and privilege in our congregations.

To deal more effectively with systemic racism it is important to have an accurate diagnosis of racism and to use terms that have clearly understood meanings. We call this the process of developing a common analysis. Some of the issues discussed in this process are:

- Using the definition: Racism is prejudice plus the systemic misuse of power.
- Seeing how racism operates at the personal, institutional, and cultural levels.
- Using a wall of history to learn about the historical context of race and racism in our nation, in our denomination, in the local church, and in the local community.
- Doing a power analysis of the dynamics of racism so that we realize that racism not only has devastating consequences for people of color but it also provides undue privilege and power for white people in our society.
- Understanding the power of racism to shape our personal, social, and spiritual identities.

Getting consensus on a common language concerning racism is a challenging task. People need time to struggle with core concepts in order for that to happen. This process can be especially challenging for those of us who are white. As Marjorie Bowen's Whitley writes:

“Once one acknowledges white privilege, it is both easier and more difficult to be intentional and committed to taking a proactive stance against racism. It is easier because white people are more informed and aware of what racism is, how it works, and its insidious nature. It is more difficult

for the same reason because whites now have to face their own demons, and their own struggles about what it means to be a racist.”

The path begins internally. We take a fresh look at ourselves and learn to identify our personal and institutional relationships to oppressive systems. We then learn the skills we need to dismantle racism in our institutions and restructure ourselves into anti-racist institutions. At the same time that we work to get our own house in order we move into authentic multi-racial, multi-ethnic, and interfaith coalitions for effective spiritually-driven action for justice.

Racism in the Unitarian Universalist Association

Over the past several years, members of the UUA Board and staff have taken the time to analyze how racism exists in our denominational structures.

We looked at the history of discrimination against people of color who wanted to be ministers in our congregations. The Rev. Mark Morris on Reed has documented this pattern of discrimination in his book *Black Pioneers in a White Denomination*. As a result of this new awareness a committee was established by the UUA administration to focus on the recruitment and support of people of color into our ministry.

We reviewed our religious education programs and found that while our church schools are becoming more multicultural, we did not have the leadership and resources to support these changes. As a result the UUA Staff Group for Life span Faith Development and the Liberal Religious Educators Association are putting new thought into how we can be more effective anti-racism educators with our children, youth, and adults.

We examined the publications that are produced by the UUA. While demographers are predicting that by the year 2050 half of the citizens of the US will be Spanish speaking we were only printing two pamphlets in Spanish. Since then John Buehrens' and Forester Church's book *Our Chosen Faith* has been translated into Spanish. But this is only a first step in addressing this important issue.

These are examples of how racism exists in our denominational structures and the steps we have taken to dismantle it.

The analysis of the UUA as an institution continues. And strategies for dismantling racism in our beloved community are continually evolving. Members of the UUA staff, the UUA Board of Trustees, and leaders of UU organizations continue to make anti-racism initiatives central to their work. For example, the UUA Board has an anti-racism action plan it is implementing, maintains good contact with the leaders of the Journey Toward Wholeness Committee, and has started meeting with the leaders of Diverse and Revolutionary Unitarian Universalist Multicultural Ministries.

This same kind of reflection is going on in our congregations where members consider how racism operates in the various parts of their religious community: worship, religious education, social justice, membership programs, adult education, and so on.

The Relational Nature of this Work

The work of anti-racism and multiculturalism is deeply relational. People already engaged in the process have learned much but there is so much more to learn, synthesize, and share. UUA staff

and trained volunteers are working in partnership with UU organizations that are making a commitment to this initiative across the denomination.

An important dimension of this work is our interfaith anti-racism work with Crossroads Ministry, the Minnesota Council Anti-Racism Initiative, and Ecumenical Partners for Racial Justice.

The Journey Toward Wholeness Initiative is monitored and evaluated by the Journey Toward Wholeness Transformation Committee. The members of the committee are appointed by the UUA Board of Trustees. The committee has the authority to ensure that the General Assembly Resolution "Toward an Anti-racist Unitarian Universalist Association" is implemented. The committee has representatives of diverse racial and ethnic backgrounds from various sectors of the UUA. It has an annual budget to carry out its work, with staffing and access to UUA resources.

Accomplishments of the Program

Since 1992, there have been many milestones and accomplishments on the Journey Toward Wholeness.

- Over 1000 UU Leaders have participated in the two and a half day power analysis of racism training.
- Since 1994, 135 congregations have had a “Creating a Jubilee World” workshop.
- In 2000-2001, 125 congregations held a Journey Toward Wholeness Sunday.
- 275 congregations have had a Beyond Categorical Thinking workshop.
- Religious professionals in eight chapters have participated in the Step Ahead Program.
- There has been important anti-racism programming at all the General Assemblies for the past nine years.
- There are now 340 Welcoming Congregations.

Currently there is important work going on in UUA organizations, districts, and congregations.

ORGANIZATIONS: The following UU organizations have important anti-racism initiatives including the UUA Board of Trustees, the UUA staff, the UU Minister’s Association (UUMA), Liberal Religious Educator’s Association (LREDA), Interweave, the General Assembly Planning Committee, Continental Unitarian Universalist Young Adult Network (CUUYAN), and Young Religious Unitarian Universalists (YRUU).

DISTRICTS: Anti-racism transformation teams have been formed in the Mass Bay, Thomas Jefferson, and Joseph Priestly Districts. Other districts have not formed transformation teams, but major organizing efforts are taking place in the Metro New York, Pacific Southwest, Clara Barton, and Ballou Channing Districts.

CONGREGATIONS: Anti-racism transformation teams have been formed in The Unitarian Society of New Haven in Ham den CT, The Unitarian Universalist Society of Springfield MA, The First Unitarian Congregational Society of Brooklyn NY, The Unitarian Universalist Church of Washington Crossing in Titus NJ, The Unitarian Universalist Church in Long Beach CA, and First Parish in Browser MA.

Leadership Groups

Several groups are responsible for providing leadership to the Journey Toward Wholeness Program.

The UUA Board of Trustees takes a major leadership role in supporting the Journey Toward Wholeness Program.

The Journey Toward Wholeness Transformation Committee was appointed by the UUA Board to monitor and assess the implementation of the 1997 General Assembly Resolution passed in Phoenix.

The Jubilee World Trainers provide resources and leadership to the anti-racism initiative. Every year this group of 20 people sponsors “Creating a Jubilee World” workshops in dozens of congregations across the continent.

Jubilee Two Trainers provide Jubilee Two workshops and analysis and team building training's for transformation teams.

Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) is a UU affiliate organization for UUs who are people of color.

Latino Unitarian Universalist Networking Association (LUUNA) is a UU affiliate organization that supports and advocates for Latinos within the UUA.

Unitarian Universalist Network on Indigenous Affairs (UUNIA) is a UU affiliate organization working within the UUA and is dedicated to advocating for Native American people and their issues.

African American Unitarian Universalist Ministers (AAUM) is a UU affiliate organization, which provides support and advocacy for African American religious professionals within the UUA.

The UUA Staff Structure for Congregational Services provides staff and resources for the Journey Toward Wholeness program.

Moving Forward on the Journey

The Unitarian Universalist Association is now offering anti-racism resources through the Office for Congregational Justice Making in the Staff Group for Congregational Services. These resources are available to congregations, clusters, districts, organizations, and religious professionals intent on becoming anti-racist multicultural organizations. The Office for Congregational Justice Making provides consultation, curricula, training, and resources to assist groups in developing a step-by-step plan for becoming an anti-racist multicultural religious community.

To become an anti-racist multicultural institution requires commitment, analysis, strategy, and willingness to risk, grow, and change. The benefits of embarking on this journey are to experience a spiritual change of heart and to enter into what some anti-racist theologians and organizers describe as a “politics of conversion” to create the beloved community.

There are four outcomes that we hope will be achieved as people do this work in their UU congregations, districts, and organizations.

First, we are called to develop anti-racist multicultural identity and practice within the life of our congregations. Identity is determined by how we define ourselves. It involves the core values we believe are central. Practice is determined by how we live out these values. It involves what we do in the world.

Developing an anti-racist multicultural identity and practice means we do the things we normally do in the life of the church but we use the lens of anti-racist multiculturalism while we do so. Hopefully all of our programs (worship, religious education, community action, membership growth, and so on) will be done in an anti-racist multicultural way.

Second, we are also called to develop anti-racist multicultural identity and practice in our communities when we engage in racial justice work. This involves working with leaders from people of color communities in an accountable way to dismantle institutional racism. We want to equip people to engage in racial justice efforts that are more effective, authentic, and accountable to oppressed communities of color.

Third, many Unitarian Universalists work in the basic institutions of our society like the government, corporations, non-profit agencies, educational institutions, health care structures, and so on. Racist identity and practice are still embedded in these institutions today. Hopefully the members of our congregations can take the analysis and organizing experience that they learn in our Unitarian Universalist congregations and apply these tools in the organizations where they work.

Fourth, we are called to join with other anti-racist activists in religious communities and local community organizations that are determined to create a broad anti-racism movement in the United States. We have many allies in other faith traditions who are committed to the same vision of a world of justice and reconciliation that we as Unitarian Universalists are. But we need an ongoing commitment to work with these groups.

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Compiled and written by Rev. William Gardiner, Director of Faith in Action at the UUA from 1996-2002. For questions please contact the Congregational Services help desk at 617-948-4279 or email congservices@uua.org

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A Road Map to the Journey Toward Wholeness

This is a description of the programs, organizations, affiliates, transformation teams, and staff support people for the Journey Toward Wholeness Program. It also provides a glossary for the words that are most frequently used to describe the program.

PROGRAMS

The Journey Toward Wholeness is the name of the UUA initiative for anti-oppression and anti-racist multiculturalism. It refers to all of the programs, committees, resolutions, organizing strategies, networks, and alliances that make up Unitarian Universalism's racial justice efforts. The term "Journey Toward Wholeness" comes from the title of the 1996 final report to the General Assembly made by the Racial and Cultural Diversity Task Force. The Task Force spent four years studying racism and efforts for anti-racist/anti-oppressive multiculturalism within the UUA. The term "Journey Toward Wholeness" conveys the need to find healing from racism in our nation, our faith community, and our personal lives.

The Journey Toward Wholeness Anti-racism Program provides anti-racism training, resources, curricula, organizing strategies, and consultation to UU congregations, districts, clusters, committees, and affiliate organizations. The program focuses on both internal consciousness raising and institutional transformation, along with doing community justice work with an anti-racist lens.

Journey Toward Wholeness Sunday Program: The JTW Sunday Program is an educational, worship, fundraising, and action program all rolled into one. It consists of an annual worship and fundraising event; a four-session curriculum; worship materials; fundraising steps; sample sermons; and examples for racial justice projects.

The Journey Toward Wholeness Sunday Program is an extension of the Whitney Young Sunday Program, which raises funds in UU congregations for urban ministry and racial justice projects. Congregations that raise money for The JTW Sunday program retain two thirds of the funds they raise for their own racial justice program. One third of the funds raised goes to the UUA to be distributed to applicants who are developing model racial justice projects.

ORGANIZATIONS

Journey Toward Wholeness Transformation Committee (JTWTC) is appointed by the UUA Board of Trustees to monitor and assess the implementation of the 1997 General Assembly Resolution "Toward an Anti-racist Unitarian Universalist Association." The JTWTC committee functions by creating "Stakeholder" relationships with UU affiliates, committees, organizations, and congregations. It reports to the Board of Trustees and to the General Assembly.

Jubilee World One Facilitators is a network of thirty anti-racism trainers that provide leadership for the "Creating a Jubilee World" workshops for UU congregations and organizations.

Jubilee Two Facilitators is a network of fourteen anti-racism trainers. This group provides Jubilee Two power analysis of racism training models. It also provides power analysis training for organizations and congregations intending to build anti-racism transformation teams. All of the trainers in this group are trained through Crossroads Ministry Leadership Development Institute.

AFFILIATES

Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) is a UU organization which provides support and advocacy for people of color. The purpose of DRUUMM is to work for self-determination, justice, and equal opportunity for people of color. The organization strives to celebrate diverse heritages, and overcome racism through resistance. *To contact DRUUM drop an email to info@druumm.org.*

Latina/Latino Unitarian Universalist Networking Association (LUUNA) is a UU affiliate organization that supports and advocates for Latinas, Latinos, and Hispanics. Contact person is the Rev. Jose Ballester.

Unitarian Universalist Network on Indigenous Affairs (UUNIA) is a UU affiliate organization dedicated to advocating for Native American people and related issues. Contact person is the Rev. Robert Thayer.

TRANSFORMATION TEAMS

Transformation teams serve as organizers, educators, and consultants for congregations, districts and UU organizations doing anti-racism work. Teams exist in the Mass Bay, Thomas Jefferson, and Joseph Priestley Districts.

Congregational teams exist in First Unitarian Society in New Haven CT (Hamden), the UU Society of Greater Springfield MA, the UU Church of Long Beach CA, the UU Church at Washington Crossing in Titusville NJ, and the First Unitarian Congregational Society in Brooklyn NY.

STAFF

Identity Based Ministries: The mission of Identity Based Ministries - to create an environment in which bisexual, gay, lesbian, and/or transgender (BGLT) persons, economically oppressed people, Latina/Latino and Hispanic persons, multiracial families, people of color, and people with disabilities will experience a renewed sense of belonging, enthusiasm, and support for Unitarian Universalism; nurture spiritual community; strengthen their individual and collective leadership; and actively participate in transforming Unitarian Universalism into an anti-oppressive faith community. The department provides the following programs:

- Office for Bisexual, Gay, Lesbian, and Transgender Concerns (OBGLTC)
- The Welcoming Congregation Program
- Latina/Latino and Hispanic Concerns
- Multiracial Families
- People of Color Programs and Services
- Accessibilities and People with Disabilities

The Office for Congregational Justice Making is a part of the Congregational Services Staff Group. Congregational Justice Making provides anti-racism training models, curriculum resources, and team building strategies.

Leveraging Change is a cross-departmental resource and program development team made up of UUA staff members from program departments who use the lens of anti-racism and anti-oppression in their work for the UUA.

How to Organize Anti-Racism in Your Congregation

Understanding the Continuum of Becoming an Anti-Racist Multicultural Religious Community

The purpose of the continuum is to reflect on how the dynamics of race operates in institutions. The continuum reflects three important dimensions of race relations: the historical, the institutional, and the personal.

The Historical Dimension

The first dimension of the continuum is the historical. The continuum reflects the history of race relations over the past 100 years.

The first level on the continuum is that of the exclusive segregated institution. This level reminds us that for the first 60 years of the 20th century the United States was a legally segregated country.

During the period of legalized segregation white controlled institutions preserved the power and privilege of white people and oppressed people of color.

The continuum also shows that institutions are in motion - that change takes place.

Today, many predominantly white institutions (church, government, universities, and some corporations) are at level three. This is the stage of multicultural diversity.

Please note that it has taken 40 years of struggle for us to get to stage three. This has been a great accomplishment. But there are three more steps on the continuum. There is more work that needs to be done.

The Institutional Dimension

The second dimension of the continuum is as a tool for reflecting where institutions, like our Unitarian Universalist congregations, are.

It is our assumption that groups can move back and forth on this continuum, but cannot skip a level in their progress. It is also our assumption that no Unitarian Universalist congregations, nor our constituency groups, are at the final anti-racist multicultural level to which we aspire.

No institution is only in one place, and the larger the institution, the more spread out over the continuum the members may be. However, it is possible to identify the principal place where an institution is located on the continuum, especially regarding its public position on issues of race.

We further assume that with adequate support, coaching, and training all groups that wish to, can undertake the transformation process.

We recognize that many of our congregations now exist in racially and culturally homogenous all-white areas and are themselves racially homogeneous communities. To them we say, being anti-racist is not contingent on the presence of people of color nor should people of color be expected to provide leadership for a congregation to address issues of power and privilege and become anti-racist. Hopefully diversity will be the outcome of a congregation's anti-racist identity and practices as the racial makeup of its community changes.

The Personal Dimension

The third dimension of the continuum is that of the personal. The continuum shows where many of us are in our personal journey.

Some of us shaped our racial identities as persons during the time of segregation.

Some of us have lived in the racial isolation reflected by the second level of the continuum.

Some of us experienced the struggles of being in the diverse multicultural communities of level three.

And some of us are striving to learn what it means to shape an anti-racist identity.

Stage One Congregations

Stage one congregations are monocultural, exclusive, segregated institutions.

We associate these congregations with the period of legal segregation in the history of our country, which ended with the passage of the civil right laws. But we are also mindful that Sunday morning at 11:00 is still the most segregated hour in the lives of most Americans.

In this stage individual white members have little or no substantive contact with persons who are unlike themselves.

White power and privilege are seen as being normative. Consciously or unconsciously the congregation supports the needs and interests of the dominant white members - their values, norms, and assumptions.

Such a congregation intentionally and publicly enforces the racist status quo of dominance and exclusion. It intentionally and publicly excludes or segregates African Americans, Native Americans, Latinos, and Asian Americans.

The institutionalization of racism includes formal policy, practices, teachings, and decision making at all levels.

Such congregations usually do not engage in social action programs.

Stage Two Congregations

Stage two congregations are passive club institutions. As such, they are insular and inwardly focused.

A passive congregation continues to intentionally maintain white power and privilege through its formal policies, practices, teachings, and decision making at all levels of institutional life.

The congregation is a safe place for those who fear or simply would rather not engage with people of other races or ethnic communities.

Racism in the congregation and in the larger society is never confronted. Some of the members of the congregation will declare, "We don't have a race problem." Some members may even think there is too much attention placed on racial, ethnic, or cultural difference and that non-dominant group members are "too sensitive."

The passive congregation is tolerant of a small number of people of color with "proper perspective and credentials" and who will fit into the white club.

The congregation may maintain that “our doors are open” but by its programs, policies, worship forms, and leadership structures it communicates a message of exclusion and a desire to remain homogeneous. People of color feel marginalized or oppressed by a lack of openness to change.

Social action programs tend to be direct service programs rather than programs of advocacy or institutional change. Such programs can be very paternalistic.

In Unitarian Universalist congregations race is not the only way we are club churches. Class, educational level, cultural values, and financial power are also important factors.

Moving to the next stage requires learning to appreciate diversity. Here the group examines the nature of stereotyping and examines the consequences of behaviors stemming from prejudice.

Stage Three Congregations

Stage three congregations are multicultural institutions engaged in symbolic change.

This is the stage of the typical liberal mainline institutions in our society (universities, churches, progressive corporations, and government). Such institutions pass resolutions and make policies to promote diversity and multiculturalism.

Stage three congregations see themselves as “non-racist” institutions with open doors for people of color. However when people of color come into the congregation they are expected to think and act and worship like those in the dominant white majority. The norms, values, cultural patterns, and privileges of the white dominant group are seen as normative.

The white members of the congregation may have an interest in understanding difference but will not acknowledge the benefits that come from their white power and privilege.

Such an institution carries out intentional inclusiveness efforts, recruiting “someone of color” on committees. But people of color who make waves or bring perspectives that are very different from the dominant group are discouraged overtly or covertly.

A congregation’s expanding view of diversity may include other socially oppressed groups such as the disabled, elderly, or children and bi-sexual, gay, lesbian, and transgender persons.

A stage three congregation also has a limited view of how to work for justice in the community. Too often, the approach to social change focuses on helping the victims of racism with service programs and charity. We need to put greater emphasis on changing the systems that cause racism, which those of us who are white control.

A level three congregation has done little to change the continuing patterns of white privilege, paternalism, and control. It has made little or no contextual change in its culture, policy making, and decision making. It may want to be diverse but it doesn’t want to make fundamental change by taking on an anti-racist identity.

The multicultural diversity of this stage is “racist multicultural diversity.” The spoken or unspoken objective of institutions entering this stage is to project an image of non-racism rather than to address the issues of institutional racism.

Stage three is the most unstable and volatile of all stages. Many institutions in our society are in a crisis because of this instability. This is because of the contradictions of racist multicultural diversity. There are forces at work in institutions pushing the organization back into stage two

and forward into stage four. That is why millions of dollars are spent each year addressing issues of multicultural diversity. Either the institution will move forward into level four to take on an anti-racist identity and address the issues of power and privilege, or it will fall back to level two.

Moving to the next stage requires that groups understand the nature of oppression and are able to take action against oppressive attitudes and behaviors. Moving to level four is an awakening, which stimulates a deeper analysis of systemic racism and white power and privilege.

Stage Four Congregations

Stage four congregations are anti-racist institutions engaged in identity change.

A stage four congregation develops intentional identity as an anti-racist institution.

The leaders of the institution begin to understand power in systemic terms and begin to make use of a systemic analysis of racism. The members have a new consciousness of institutionalized white power and privilege. Out of this awareness leaders make a commitment to dismantle racism and eliminate inherent white power and privilege.

An anti-racist institution begins to develop accountability relations with racially oppressed communities both inside and outside the institution. For example, the Unitarian Universalist Association's Board of Trustees meets with the leadership of Diverse and Revolutionary Unitarian Universalist Multicultural Ministries for input on decisions being made that affect people of color communities.

There is an increasing understanding of racism and oppression as being theological and spiritual issues. One of the important concerns here is how racism internalizes superiority in white people and oppression in people of color. This internalization has profound consequences in our experience of the sacred.

However, the institutional structure and culture that maintain white power and privilege remain intact. Organizing strategies must be developed to dismantle the racism embedded in the structures of the organization.

Moving to stage five involves a group making structural change and redefining itself - becoming willing to share power and open all aspects of the congregation's life to examination.

Stage Five

Stage five congregations are transforming institutions engaged in making structural change.

The leaders of the congregation make a commitment to a process of institutional restructuring based on an anti-racist analysis and identity.

The leaders of the congregation audit and restructure all aspects of institutional life to ensure full participation of people of color, including their worldview, cultures, and lifestyles.

The leadership of the congregation implements structures, policies, and practices with inclusive decision making and other forms of power sharing on all levels of the institution's life and work.

The congregation actively seeks to express the history, context, contributions, culture, and spiritual needs of many groups but especially those that have been historically marginalized or oppressed.

Diversity is valued and celebrated. Diversity is seen as a defining quality of congregational life – not only in membership, staffing, and leadership but also in structures of decision-making, policies, procedures, and programs.

People begin to explore issue of group identity for people of color and for white people.

There is a movement to confront systemic oppression and become an advocate for oppressed groups. The leaders of the congregation commit to struggle to dismantle racism in the wider community and build clear lines of accountability to racially oppressed communities.

There is an emerging understanding of the linkages of oppression – that one form of oppression supports another.

Anti-racist multicultural diversity becomes an institutionalized asset.

When this process is complete a group is ready to become truly inclusive (stage six) understanding diversity as an asset. Use of power and decision making reflect the contributions of diverse people and their worldviews. Such a group has become truly anti-racist and multicultural.

Stage Six

A stage six congregation is a fully inclusive transformed institution in a transforming society. Most social differences have been transcended and there is authentic respect for all people as diversity in most activities occurs naturally.

A stage six congregation has full participation of historically marginalized peoples in decisions that shape the institution.

Such a congregation reflects the full participation and mutual power with diverse racial, cultural, and economic groups in determining its mission, structure, constituency, policies, and practices.

The congregation allies itself with others in combating all forms of social oppression. Because of its commitment to dismantle racism, heterosexism, classism, and linked oppressions the congregation stands as an ally with marginalized individuals, groups, and institutions working to combat these forms of oppression.

How to Empower Your Congregation To Move From Stage Two to Stage Three

Many Unitarian Universalist congregations are moving from stage two to stage three. In this section we will describe some of the characteristics of congregations moving from stage two to stage three and talk about some of the resources that are available for making change.

In the last section we described the characteristics of stage two congregations.

Stage two congregations are passive club institutions. As such they tend to be insular and inwardly focused.

A passive congregation intentionally maintains white power and privilege through its formal policies, practices, teachings, and decision-making at all levels of institutional life.

The congregation is a safe place for those who fear or simply would rather not engage with people from other races or ethnic communities.

Racism in the congregation and in the larger society is never confronted.

The passive congregation is tolerant of a limited number of people of color with "proper perspective and credentials" who will fit into the white club.

The congregation may maintain that "our doors are open" but by its programs, policies, worship forms, and leadership structures it communicates a message of exclusion and a desire to remain homogeneous. Marginalized or oppressed peoples that fall outside the dominant group feel uncomfortable because of the lack of openness to change.

Social action programs tend to be direct service programs rather than programs of advocacy or institutional change. Such programs can be very paternalistic and there is not sense of accountability to people of color.

The Movement for Stage Two To Stage Three

A congregation can't go from stage two to stage four. A group can only go from stage two to stage three.

Moving from stage two to stage three involves having members of the congregation develop an appreciation for diversity. This is an opportunity to relate the issues of diversity and justice to the core values and Principles and Purposes of Unitarian Universalism.

Below is a description of programs to enable congregation members to examine the nature of stereotyping and examine the consequences of behavior stemming from prejudice.

Book Discussion Series for Adult and Senior Youth Religious Education Programs

This book discussion series focuses on anti-racism and anti-oppression, using fiction and memoir. Each discussion can stand alone or be a part of a larger series. Discussion guides are provided. For more information contact the UUA Staff Group for Lifespan Faith Development.

Congregational Racial Justice Assessment

This checklist assists a congregation in applying an anti-racist lens to all aspects of congregational life: religious education, worship, social justice, physical space, welcoming atmosphere, and more. Once an assessment is made an action plan can be developed. A copy is included in section eight of this manual.

Weaving the Fabric of Diversity

This introductory curriculum looks at several different oppressions, including racism, heterosexism/homophobia, classism, and ableism. This series is a good way to begin discussion and is available from the UUA Bookstore for \$25.00. Call 1-800-215-9076 to order.

The Racial and Cultural Diversity Task Force's Action-Reflection Process. This four-session "mini-curriculum" can be found in the Racial Cultural Diversity Task Force's 1996 recommendations to the General Assembly, entitled The Journey Toward Wholeness Report. It is a good resource for congregations who want to continue discussion on racial justice issues. The Journey Toward Wholeness Report is available from the UUA Bookstore for \$7.00. Call 1-800-215-9076 to order.

Continuing the Journey

The Journey Toward Wholeness Transformation Committee prepared this report for the 2001 General Assembly. The report summarizes the work of the Journey Toward Wholeness Program. It is an assessment of its accomplishments and recommendations for next steps and new structures. The report is available from the UUA bookstore for \$7.00. Call 1-800-215-9076.

The Journey Toward Wholeness Sunday

This education and fund raising program is appropriate for congregations at all stages of the Journey. The goals of the program are:

- Expand understanding of how racial justice issues impact on our congregations and communities.
- Provide resources for projects and programs to advance racial justice.
- Build beloved community.

Two-thirds of all monies raised remain within a congregation for local racial justice programs, whereas one third goes to the UUA to support ongoing national anti-racism programs. Resources for this program include a curriculum, worship, religious education, and history materials, as well as information on how to select a racial justice project. There is an extensive body of resource material concerning the Journey Toward Wholeness Sunday Program

The Jubilee World Video Series

This flexible discussion tool is appropriate for all congregations as a way of continuing dialog on racial justice issues. Using films that are available from the UUA Video Loan Library and the local video store, this video series provides information and study guides to promote discussion.

“Creating A Jubilee World” Workshop

This weekend workshop explores many facets of race and racism and helps congregations create an anti-racism action plan. The goals for the workshop are:

- Increase awareness of racism within the church and the larger community.
- Recognize the power/privilege of racism from personal and institutional perspectives.
- Identify activities and responses that promote the elimination of racism.
- Examine our denominational values, principles, and purposes in relation to the vision of the Journey Toward Wholeness Program.

The Jubilee World Workshop takes place over a three-day weekend. The Friday evening program begins with a social gathering or reception for the participants. Afterward a video is shown and discussed. All of Saturday is focused on anti-racism activities led by the Jubilee facilitators. A “Creating a Jubilee World” Sunday Service is designed by the host congregation and the Jubilee facilitators to reflect the workshop themes of racial justice, multiculturalism, and anti-racism.

The Jubilee Two Workshop

The Jubilee Two workshop is an intensive two and a half day program on institutional racism, which runs from Friday evening through Sunday afternoon.

The Jubilee Two workshop equips participants with an institutional and historical analysis of racism in the United States. Exercises in the workshop explore the historical development of racism, the power dynamics of racism, the social construction of racial identity, and an analysis of the three manifestations of racism (individual, institutional, and cultural). The workshop assists participants in developing a UU spiritual and theological grounding for anti-racist/anti-oppressive action. It prepares participants to take leadership roles against racism in their congregation and in their community.

This workshop is appropriate for congregations, districts, or clusters that are in the process of building consensus on the need to be an anti-racist institution, which includes making a significant institutional and financial contribution to support a Transformation Team.

How to Empower Your Congregation To Move From Stage Three to Stage Four

Some congregations are moving from stage three to stage four. This section will describe some of the characteristics of congregations moving from stage three to stage four and describe some of the resources that are available for making change.

In the overview of the continuum, we described the characteristics of stage three congregations. They are multicultural institutions engaged in symbolic change.

This is the stage of the typical liberal mainline institution in our society (universities, churches, progressive corporations, and government agencies). Such institutions pass resolutions and make policies to promote diversity and multiculturalism. Leaders in the organizations acknowledge that prejudice and discrimination exist.

Stage three congregations see themselves as “non-racist” institutions with open doors for people of color. However, when people of color come into stage three congregations, they are expected to sacrifice their identity and assimilate into the values and mores of the dominant white Unitarian Universalist culture, which are seen as being normative. They are expected to think and act and worship like those in the dominant white majority.

The white members of the congregation may have an interest in understanding difference but will not acknowledge the benefits that come with white power and privilege.

Such an institution carries out intentional inclusiveness efforts recruiting someone of color on committees. But people of color who make waves or bring perspectives that are different from the dominant group are discouraged overtly or covertly.

The congregation's expanding view of diversity may include other socially oppressed groups such the disabled, elderly, children, gays, lesbians, etc.

But a symbolic change organization has made little or no contextual change in its culture, policy-making, and decision-making. It has done little to change the continuing patterns of privilege, paternalism, and control. It may want to be diverse but it doesn't want to make fundamental change by taking on an anti-racist identity.

The multicultural diversity of this stage is racist multicultural diversity. The spoken or unspoken objective of institutions entering this stage is to project an image of non-racism rather than to address the issues of institutional racism. This is the most volatile and unstable of all the stages because of the contradictions of racist multicultural diversity. There are forces at work in institutions pushing the organization back into stage two and forward into stage four.

That is why racist multicultural congregations need to move to level four by taking on an anti-racist identity and practice. Here the message is not “Welcome, come and be like us” - but, “Welcome, come and bring your whole self. We want to empower ourselves to change.”

In the movements from level three to level four, the racist multicultural institution makes a commitment to dismantle systemic racism, begins to develop accountability to oppressed communities, and addresses issues of white power and privilege.

Moving to the next stage requires that groups understand the nature of oppression and take action against oppressive attitudes and behaviors. Moving to level four is an awakening, often with the help of consultants and trainers, which stimulates a deeper analysis of systemic racism and white power and privilege.

Resources For Moving From Stage Three to Stage Four

In the previous section of this handbook, on the movement from stage two to stage three there are descriptions of the resources for groups moving through this stage. Congregations moving from stage three to four can also use these resources. In stage three congregations will have members whose attitudes and minds set are still in stage two, and it is important to offer programming for these members. Here is a list of the programs that are described in detail on pages two and three of the section on “How to Empower Your Congregation to Move from Stage Two to Stage Three.”

- Weaving the Fabric of Diversity
- Book Discussion Series for Adult and Senior Youth Religious Education Programs
- The Racial and Cultural Diversity Task Force’s Action/Reflection Process
- The Jubilee World Video Series
- The Journey Toward Wholeness Sunday Resources
- The wall of history exercise

Education and Resources For Children and Youth

- Anti-Bias Curriculum (ABC Task Force) - Louise Derman-Sparks and the A.B.C. Task Force,
- National Association for the Education of Young Children, Washington DC, 1989.
- *Growing Together: A Guide for Building Inspired, Diverse, and Productive Youth Communities*,
- Gale, Greg. *The Food Project, Inc.*, Lincoln MA, 2000. Contact: UUA Bookstore.
- *Open Minds to Equality* - Nancy Schniedewind, Allyn and Bacon, Needham MA, 1998.
- *Race to Justice* - Robin Gray and Jose A. Ballester y Marquez. UUA, 1995. UUA Bookstore
- *Rainbow Children* - Norma Poinsett and Vivian Burns. UUA, 1995. Contact: UUA Bookstore

BOOKS

- Dalton, Harlon L. *Racial Healing - Confronting the Fear Between Blacks and Whites*. Doubleday, New York NY, 1995.
- Delgado, Richard and Jean Stefancic. *The Latino/a Condition*. New York University Press, New York NY, 1998

- Deloria, Vine, Jr. *God Is Red*. Fulcrum Publishing, Golden CO, 1994.
- Hitchcock, Jeff. *Unraveling the White Cocoon*.
- Kritek, Phyllis Beck. *Negotiating at an Uneven Table*. Jossey-Bass Publishers, San Francisco CA, 1994.
- Spring, Joel. *Deculturalization and the Struggle for Equality*. The McGraw-Hill Co., Inc., New York NY, 1997
- Summerfield, Ellen. *Survival Kit for Multicultural Living*. Intercultural Press, Inc., Yarmouth ME, 1997.
- Takaki, Ronald. *A Different Mirror: A History of Multicultural America*. Little, Brown and Company, New York NY, 1993.
- REACH Book Discussion Series – beginning with February 2000 REACH packet. Check with your Religious Educator or contact UUA Staff Group for Lifespan Faith Development at 617-948-4361 or visit their web site.

PERIODICALS

- Color Lines, 510-653-3415
- Teaching Tolerance - Southern Poverty Law Center 334-956-8200

VIDEOS

- All Power to the People (first 30 minutes)
- The Color of Fear (Please note: a skilled facilitator is essential to effective use of this video; we strongly discourage its use unless you have such facilitation.) Contact: Stir Fry Seminars & Consulting, Inc.
- Skin Deep - People's Century – Contact: WGBH, Boston MA.
- White Shamans & Plastic Medicine Men - Native Voices Public Television

Information on these antiracism materials can be obtained from congservices@uua.org

FORMING AN ANTI-RACISM COMMITTEE TO ORGANIZE FOR CHANGE

A first step in moving forward is to form an anti-racism committee to help provide leadership for this work. The committee should work closely with the members of the board and the leaders of church committees. The committee members should have an especially close relationship with those who are doing social justice programs in the congregation.

The committee should provide ongoing anti-racism education programs for the members of the church. In the section on the movement from stage two to stage three there is a description of the many programs that are available.

The committee can work to provide anti-racism training programs. The Jubilee One program is especially valuable in starting a conversation about race and racism among the members of the congregation. The Jubilee Two program is an effective way of grounding congregational leaders in an analysis of racism they can apply in the congregational context.

Work with the committee leaders of the congregation to infuse anti-racist identity and practice into the life of the various committees: membership, religious education, music, finance, property, adult programs, and worship.

Provide support for the religious professionals in your congregation as they attempt to provide leadership in this important but complex work.

Take steps to develop anti-racist social justice programs. See the special section in this handbook on ways of doing this.

FORMING A TRANSFORMATION TEAM

In addition, there are also resources for the congregation to form transformation teams. A transformation team is created with a specific assignment - to work with leaders in the congregation or district to develop an anti-racist multicultural identity and practice. Anti-racism transformation teams have been formed in The Unitarian Society of New Haven in Hamden CT, The Unitarian Universalist Society of Springfield MA, The First Unitarian Congregational Society of Brooklyn NY, The Unitarian Universalist Church of Washington Crossing in Titusville NJ, The Unitarian Universalist Church in Long Beach CA, and First Parish in Brewster MA.

When we have an important task to do in our congregations or districts, we set up a special committee or task force to take responsibility for this work. This is why we have religious education, membership, worship, and building and grounds committees, just to mention a few.

Many of our congregations have developed action groups to organize around important social justice issues in their community. And, there are times when we need to set up a special task force to manage a capital campaign or do long range planning.

The transformation team is like these other structures. The team is charged with working with leaders in the organization over an extended period of time to dismantle racism. And, since the transformation team is expected to create a long term organizing strategy it will need to exist as a permanent structure. Certainly the membership of the team will change over time but its mission and purpose will stay intact.

Congregational transformation teams participate in a series of anti-racism workshops, trainings, consultations, curricula, and assessments designed to teach team members how to analyze institutional racism and how to coach the institutions along the path to anti-racist transformation.

By learning to apply this powerful anti-racism anti-oppression lens to our theology, worship, justice work, and our relations with other institutions, UU anti-racism transformation team members become empowered to develop strategies, actions, and relations that will make the congregation not only visionaries for, but participants in, the anti-racist multicultural beloved communities we long to be.

IT'S AN INSIDE JOB

In the fight for racial integration and civil rights, many of us have had experience demonstrating and boycotting, working from the outside to change institutions. These actions have brought some needed changes in our society. And we will continue to participate in these important actions as needed.

But while we continue to act in the world we also need to address the racism that exists in the structures of our association, our districts, and our congregations. Now we are working for anti-racist institutions and right relationship with people of color.

That is why the organizing task for transforming institutions/systems begins as an internal change process within the institutions where we live, and work, and worship.

Since what the transformation team is doing is an “inside job” its work must be endorsed and mandated by the organization involved (congregation, district, or organization). In some circumstances congregational and district leaders will believe they have the authority to create a team. But others will think it is necessary to go to their constituents to get such a mandate.

Whatever way is chosen, the important thing is that a mandate exists. By endorsing the transformation team, the leadership gives the team the special authorization it needs to function in the congregation, district, or organization. This also means there is less of a chance that the team will be marginalized.

EQUIPPING THE TEAM

Our experience teaches us that in order to be effective, a team needs to have a common analysis of racism. This is especially true among religious liberals where we often confuse personal prejudice and racism. We need to understand that racism is racial prejudice plus the systemic misuse of power in our institutions and systems. We also need to understand how racism gives whites undue power and privilege in our society. We need to understand the personal, institutional, cultural, and spiritual dimensions of racism.

Members of the transformation team also need to be equipped with educating and organizing skills. Team members will be leading educational programs in our congregations and we want to be sure they are skilled in doing so. But more importantly they will need to work as organizers to develop strategies to dismantle racism in the institutions where they work.

They will also need to develop a strategic plan with short term and long-term goals.

These are the skills that the members of the transformation team will learn in the analysis and team building and organizing and educating training programs provided by the UUA’s Office for Congregational Justice Making.

THE TRANSFORMATION TEAM MUST WORK WITH OTHER LEADERS IN THE ORGANIZATION

The members of the transformation team will work with the other board and committee leaders in the church. There is no way the members of the transformation team can work in isolation from the other leaders in the congregation. And there is no way the church can be transformed unless other leaders also make this part of the structures and programs of the church. So the members of the transformation team will work with leaders in religious education, membership, worship, building and grounds, music, budget and finance, and social justice to do an institutional assessment and develop action plans.

WORKING WITH OTHER COMMUNITIES TO TRANSFORM OUR SOCIETY

The organizing starts as an internal change process to create an anti-racist identity and practice in our congregations. But our congregations will never be able to be isolated anti-racist communities in a racist world. We can’t be “islands of enlightenment” in a sea of institutional racism.

That is why we need to work with other religious communities and other community organizations to create an anti-racist majority in our society.

In addition to building internal transformation teams to dismantle racism in our institutions, we also need to equip the members of our congregations to do anti-racism work in the communities where they live and the organizations where they work and go to school. This means we will have to rethink the way we do our social justice programs. We need to move beyond the belief that ending personal race prejudice will result in racial justice. We need to understand that our liberal approach to social change focuses on helping the victims of racism without changing the systems that cause racism, which we control. We need to realize that, too often, our solutions focus only on service programs and charity rather than working for systemic justice. So, the task is to work for transformation within our religious institutions as well as in the larger society.

UUA RESOURCES FOR CONGREGATIONS MOVING FROM STAGE THREE TO FOUR

Following are some of the resources that are available for the formation of transformation teams. All materials are available from Bill Gardiner at bgardiner@uua.org or 617-948-6450.

We use a three-phase process to engage congregations and districts in systemic training and organizing. This process was originally developed by Crossroads Ministry in Chicago and has been adapted to work in the context of our Unitarian Universalist faith community.

PHASE ONE is called planning and design. Each participating congregation or district goes through a period of shaping its participation in the Journey Toward Wholeness program. This includes appointing a planning and design task force and participating in introductory anti-racism training.

PHASE TWO is called team formation. After the Transformation Team is formed the team goes through an orientation in preparation for the two and a half day analysis training.

PHASE THREE is called skill building and strategy development.

Transformation teams go through a series of skill building workshops and develop strategies for long-term transformation in their congregation.

While the congregation is going through these phases of developing a team anti-racism educational programs are carried out, and members of the congregation continue to engage in action in the community.

PHASE ONE RESOURCES

Congregational Racial Justice Assessment

This checklist assists a congregation in applying an anti-racist lens to all aspects of congregational life: religious education, worship, social justice, physical space, welcoming atmosphere, and more. Once an assessment is made, an action plan can be developed.

Creating A Jubilee World Workshop

This weekend workshop explores many facets of race and racism and helps congregations create an anti-racism action plan. The goals for the workshop are:

- Increase awareness of racism within the congregation and the larger community.

- Recognize the power and privilege of white racism from an institutional perspective.
- Identify activities and responses that promote the elimination of racism.
- Examine our denominational values, principles, and purposes in relation to the vision of the Journey Toward Wholeness Program.

The Jubilee World Workshop takes place over a weekend. The Friday evening program begins with a social gathering or reception for the participants. Afterward a video is shown and discussed. All of Saturday is focused on anti-racism activities led by the Jubilee facilitators. A “Creating a Jubilee World” Sunday service is designed by the host congregation and the Jubilee workshop facilitators to reflect the workshop themes of racial justice, multiculturalism, and anti-racism.

The process begins by filling out an application for “Creating a Jubilee World.” There is a large body of information about the Jubilee World workshop on the UUA web site.

The Jubilee II Workshop

The Jubilee Two workshop is an intensive weekend program on institutional racism, which runs from Friday evening through Sunday afternoon.

The Jubilee Two workshop equips participants with an institutional and historical analysis of racism in the United States. Exercises in the workshop explore the historical development of racism, the power dynamics of racism, the social construction of racial identity, and an analysis of the three manifestations of racism (individual, institutional, and cultural). The workshop assists participants in developing a UU spiritual and theological grounding for anti-racist/anti-oppressive action. It prepares participants to take leadership roles against racism in their congregation and in their community.

This workshop is appropriate for congregations, districts, or clusters that are in the process of building consensus on the need to be an anti-racist institution, which includes making a significant institutional and financial contribution to support a Transformation Team. Congregations with search committees who are calling religious professionals can use it as a resource as well.

Introduction to Building A Transformation Team (IBTT)

This one-day workshop introduces the concept of building transformation teams in UU congregations and districts. The three goals for the IBTT PROGRAM are:

1. Inform participants of the transformation team strategy for creating internal institutional change.
2. Inform participants about the overall Journey Toward Wholeness anti-racism organizing process.
3. Generate enthusiasm and build momentum for continued anti-racist education and organizing in the congregation.

Participants learn about internal organizing for transformational change and review the needed spiritual, financial, and institutional commitments needed to dismantle racism and replace it with anti-racist identity and practice.

Introduction to Anti-Racism for People of Color

Compiled and written by Rev. William Gardiner, Director of Faith in Action at the UUA from 1996-2002. For questions please contact the Congregational Services help desk at 617-948-4279 or email congservices@uua.org

People of color play a specific role in dismantling racism. This one-day event orients people of color to the Journey Toward Wholeness Program and equips them with the skills needed to actively participate in and give leadership to anti-racism efforts. It also provides a time for people of color to explore the ways racism has impacted their lives, including identity formation and internalized racist oppression. This event is designed and facilitated by the staff structure for Identity Based Ministries.

Planning and Design Consultation

In order to build a congregational transformation team, the governing board of a congregation appoints a Planning and Design Task Force to help form the team. Once created, the Planning and Design Task Force meets with a UU anti-racism consultant in a one-day workshop. During the workshop the Task Force creates a project description, a budget, a training time line, criteria for transformation team members, and a recruitment process.

PHASE TWO RESOURCES

Orientation for the Transformation Team

This one-day program focuses on an orientation of the members of the newly formed transformation about their role as a team and their use of the analysis of racism. This meeting prepares the congregation's transformation team for the upcoming Transformation Team Training.

Transformation Team Training

This three and a half day intensive training is designed to equip Transformation Teams with an anti-racist analysis. This UUA training is only available to congregations, districts, and clusters that have done a Planning and Design process.

PHASE THREE RESOURCES

Anti-racist Institutional Practice

A one-day workshop focusing on:

- Review of the analysis of racism
- Creating formal accountability structures
- Caucusing
- Managing identity based conflict

Developing Training Skills

A one-day workshop focusing on:

- Use of the Jubilee One model
- Developing a ninety minute training model
- Conversation about training as a tool for organizing

Creating A Strategic Plan

A one-day workshop focusing on:

- Creation of a strategic plan for the institution based on guideposts for anti-racist transformation and developing a process for the periodic review of the strategic plan

Using Anti-racism Resources

The focus of this one-day training is to introduce a comprehensive set of resources available to Unitarian Universalist institutions engaged in anti-racism work including videos, films, curriculum, speakers, workshops, networks, websites, racism audits, case studies, and dialogue groups.

Community Partnering

This one day workshop focuses on:

- Introducing principles of organizing for racial justice beyond the walls of the institution
- Input on liberation theology
- Designing an action/reflection process

TEAM SUPPORT

Annual meetings at the General Assembly

Each year at the UUA's General Assembly the members of all the congregational and district Transformation Teams from around the country meet to share resources and learning's.

Anti-Racism Network

Crossroads Ministry sponsors an Interfaith Network of Transformation Teams, which all UU Teams are free to participate in. This network offers conferences, e-mail lists, electronic chat groups, and a quarterly newsletter.

Consultation

UUA consultants work with congregations at all levels of development and all stages on the continuum. Consultants are also available for congregations and districts that have developed Transformation Teams.

CAN YOUR CONGREGATION FORM A TRANSFORMATION TEAM?

In order to be able to form a Transformation Team you need to ask yourself the following questions.

- Does your congregation have good institutional health?
- Are the professional leaders of the congregation willing and able to provide effective leadership and support?
- Are the members of the Board of the congregation solidly behind this work?
- Do you have the financial resources to fund anti-racism training programs? It will cost several thousand dollars for the congregation to fund this work. See the section in this information packet called "Costs for the Journey Toward Wholeness" for a list of the program costs.
- Are people of color in your congregation willing to be on the team or support anti-racism work in the congregation?
- If you don't have people of color in your congregation that can serve on the team, are there people of color in your community you can partner with? Members of the team in

Titusville NJ did this - they created an accountability structure with people of color in their community.

- Are you able to form accountability relations with people of color in your church and in your local community?

Becoming A Journey Toward Wholeness Congregation

The Welcoming Congregation program identifies sixteen areas that a congregation is supposed to develop. When a congregation wants to get a certificate from the Office for Bisexual, Gay, Lesbian, and Transgender Concerns the leaders of the congregation send in a brief paper describing the steps they have taken to fulfill each of these sixteen areas. In addition the members of the congregation are supposed to vote to become a Welcoming Congregation.

In our context of doing anti-racism work, we are basically working with congregations that are moving from stage two to stage three or stage three to stage four.

There are ten critical areas on which a congregation works to become recognized as a Journey Toward Wholeness Congregation.

1. Being Intentional

Anti-racist multicultural congregations don't just happen. Becoming an anti-racist multicultural congregation requires intentionality, planning, and commitment.

Congregational leaders must be willing to make a commitment to a long-term change process. They also need to create a group that develops an organizing strategy and a plan for implementation. Congregational leaders will also need to commit financial resources to fund this work.

Intentionality is also important because anti-racism work is difficult. As we do this work in our congregations, we must be willing to make a commitment to "stay at the table", struggle with our differences, and create an anti-racist identity and practice in our faith communities.

2. The Need for Committed Leadership

The organizing task for transforming our congregations starts as an internal change process. This process can begin with some committed members but it will require the leadership of the religious professionals, the board of the congregation, and committee leaders.

Religious Professionals

Committed leadership on the part of religious professionals is essential to developing anti-racist multiculturalism. A study conducted by Rev. Olivia Holmes on behalf of the Racial and Cultural Diversity Task Force showed the importance of the leadership of religious professionals in bringing anti-racist multiculturalism to our congregations. Holmes writes:

"Unitarian Universalists who believe their minister's attitudes are extremely important in forming the attitudes of the congregation consistently report higher levels of diversity, higher levels of diverse programming in the church, higher levels of outreach into the community on issues of social justice, and higher levels of activity in the congregation to reduce racism and promote diversity. Unitarian Universalists who believe their minister is extremely supportive of

congregational efforts report similar results. This is why it is so critical for ministers and congregations to be intentional about doing their work together. It works. It's a two way street on which the minister and the congregation work together."

(See page 58 of Journey Toward Wholeness Booklet of 1996)

The Board of the Congregation

The Board of the congregation also has a critical role in this work. The Board needs to model responsible leadership in addressing issues of racism and developing anti-racist identity and practice.

The Board will probably want to create a special organizing group or a transformation team to provide leadership, monitoring, and assessment for this work. In some circumstances, congregational leaders will think they have the authority to create a team. But others may find it necessary to go to the membership of the congregation for a special meeting to get a vote. Whatever way is chosen, the important thing is that a mandate exists. By endorsing the transformation team or organizing group, the leadership gives the team the special authorization it needs to function in the congregation. This means there is less chance this leadership group will be marginalized.

The Board also has an important role in budgeting for anti-racism training programs.

The members of the Board and the Transformation Team also need to keep the members of the congregation informed about the ongoing work of the team.

Forming an Organizing Committee or a Transformation Team

When we have an important task to do in our congregation we set up a special committee or task force to take responsibility for this assignment. Managing a capital campaign or creating a long-range plan would be examples of this. An anti-racist committee functions in a similar way. The anti-racism committee is charged with working with congregational leaders over an extended period of time to create anti-racist multicultural identity and practice in the life of the congregation. Certainly the members of the organizing group will change over time but its mission and purpose will stay intact.

Congregations with good institutional health, viable leadership, a significant number of people of color, and the financial resources for training may want to take a more in depth approach and form a transformation team. The members of the transformation team would learn about anti-racism analysis, team building, principles of organizing, and how to be an effective anti-racism educator. The transformation team would develop a strategic plan with short-term objectives and long-term goals for the congregation. Such a team should be able to provide the strongest kind of anti-racism leadership for the congregation.

Congregational Committees

Anti-racist multicultural identity and practice should be a goal of all the leaders of the congregation and not just the special committee created to address it. If the work remains only with the organizing group or transformation team then that group will be marginalized. But if this work is to impact on worship, religious education, social justice, and membership development then the leaders of those key areas must also embrace it.

Some good bench marks for effective anti-racism leadership are:

- The Board has taken a vote to support this work.
- There is a committee or transformation team that has been formed, authorized, supported, and funded to provide leadership for the work.
- The leadership of the congregation reviews the congregation's constitution, by-laws, procedures manuals, and hiring practices using an anti-racist lens.
- People of color are in leadership positions and providing leadership for change grounded in a power analysis. People of color are "at the table" when important decisions are made.
- Significant financial and people resources are committed to anti-racism work.
- The congregation makes use of the Beyond Categorical Thinking Program when hiring new religious professionals.
- The mission and purpose of the congregation has been rewritten to state a clear commitment to being an anti-racist community.

3. Anti-racism training

There would be some kind of anti-racism training provided for the leaders of the congregation each year. Congregational leaders in a congregation going from stage two to stage three have been through a Jubilee One program. Congregational leaders in congregations going from stage three to stage four have been through a Jubilee One and a Jubilee Two program.

Where a congregation has formed Transformation Teams the team members have been through a team orientation, team power analysis training, and training modules for educating and organizing.

To deal effectively with systemic racism it is important to have an accurate diagnosis of racism and to use terms that have clearly understood meanings. We call this the process of developing a common analysis. Some of the issues discussed in this process are:

- Using the definition: Racism is prejudice plus the systemic misuse of power
- Seeing how racism operates at the personal, institutional, and cultural levels
- Learning about the historical context of race and racism in our nation, in our denomination, in the local church, and in the local community
- Doing a power analysis of the dynamics of racism so that we realize that racism not only has devastating consequences for people of color but it also provides undue privilege and power for white people in our society
- Understanding the power of racism to shape our personal, social, and spiritual identities

Getting consensus on a common language concerning racism is a challenging task. People need time to struggle with core concepts in order for that to happen. But having a common analysis empowers people to make real institutional change.

4. Ongoing Multi-layered Educational Programs

Ongoing and multi-layered anti-racist educational programming is necessary in our congregations. These programs need to be multi-layered because people have different levels of awareness and development concerning race and racism. Such programs need to be ongoing because new people are continually coming into the church.

In doing anti-racism work, many Unitarian Universalists become painfully aware of the inadequacies in their education and experience. Often they will acknowledge this pain and the fear of not knowing or not having the experience of living with people of color. Hence there is a need for a wide variety of educational programs so that there can be multiple entry points for discussion and dialogue. Anti-racist educational programs need to be developed for those who are learning about prejudice reduction and developing multicultural competency as well as learning how to make systemic change.

These educational programs can make use of a variety of educational modalities including films, video programs, forums, guest speakers, book study groups, and so on.

A good example of a congregation with vibrant anti-racism educational programming is The Unitarian Church of Montclair NJ. This congregation had study groups on Mark Morrison Reed's curriculum "How Open the Door" and Cornell West's book, Race Matters. They held a lecture series with guest speakers talking about racial justice issues. And, they did an "Undoing Racism" weekend workshop with leaders from the People's Institute for Survival and Beyond.

UUA curriculum resources and trainers include, but are not limited to:

1. *Weaving the Fabric of Diversity*
2. *"How Open the Door?"* (a curriculum by Mark Morrison-Reed)
3. The Jubilee One and Jubilee Two Workshops
4. Beyond Categorical Thinking
5. The Racial and Cultural Diversity Task Force's Action-Reflection Process
6. Continuing the Journey Report
7. Journey Toward Wholeness Sunday resources
8. The Jubilee World Video Series
9. People of color gatherings and workshops led by Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM)

We encourage you to see the full description of these resources that can be found in the sections on the movement from stage two to three and stage three to four.

Anti-racism leaders are mindful that people becoming new members of the congregation will need orientation to the work that is going on.

The expectation is that a congregation would do two or three education programs each year.

5. Reflecting Anti-Racist Multiculturalism in the Worship Life of the Congregation

Anti-racist identity and practice certainly needs to be reflected in the worship life of the congregation.

Religious professionals and lay people leading worship services have an important role in using worship resources that reflect anti-racist multicultural images, stories, and themes. There is a great deal of music, literature, and art that can enliven a service.

This is also an opportunity to invite guest speakers from people of color communities who can expand the perspective of the members of your congregation.

Hopefully we can have the imagination to go beyond simply having Martin Luther King Sunday or Black History Month to use these resources and instead address racial justice issues on other Sundays as well.

6. Anti-racist Social Justice Work

The congregation would develop anti-racist justice programs. Social justice programs are done within the context of a power analysis and with clear lines of accountability to people of color leaders in oppressed communities.

For further information about anti-racist social justice programs, see section eight in the Information Packet. The expectation is that the congregation would develop at least one program that meets the criteria in that section of the packet.

7. Developing Accountability Relationships

In our race-based society, where white controlled institutions and culture dominate, white people have not been accountable to people of color. The internalized superiority of whites coupled with the inordinate institutional power of whites stand in the way of achieving accountability. Those of us who are white have not been socialized to follow the leadership of people of color. Therefore, one of the critical tasks of forming anti-racist identity and practice is to develop accountability relationships and structures between white people and people of color.

According to Webster's Dictionary the root word for accountability means, "giving an account, being answerable, being explainable -as in providing an explanation."

Accountability refers specifically to white allies being accountable to people of color in the context of a multiracial coalition whose work is grounded in (or accountable to) a power analysis of racism.

As we do this work we find there are many levels of accountability. These include:

a. Accountability to the power analysis of racism

The power analysis of racism comes primarily from people of color and their five hundred years of struggle for liberation from white oppression in the Americas.

b. Accountability to people of color in our congregation or district who are working from an anti-racist analysis

Such accountability relationships involve white people looking to and accepting leadership and direction from people of color who are grounded in the analysis of racism. The accountability structures we work with in the UUA are many and varied. They include:

- People of color who are members of transformation teams that exist in districts and congregations
- National Steering Committee and regional networks of Diverse Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM)
- People living in the nearby community. For example, the Unitarian Universalist Church at Washington Crossing in Titusville NJ is having people of color from the local community come to its Jubilee Two program to provide the basis for a future structure of accountability.

c. Accountability to leaders in local communities who are working from an anti-racist analysis

At the same time that we work to make change in our predominantly white institutions, anti-racist white people need to work as "white allies" to support people of color who are on the front line in making systemic change. We need to connect the members of our congregations to

ongoing political work and deal with the issues most directly affecting the lives of people of color. For example, in Brewster MA, the congregation's Transformation Team developed an accountability relationship with the local NAACP chapter.

d. Accountability to the leaders in the congregation

If a congregation creates a Transformation Team or an organizing group, such a structure is accountable for its work to the board of the congregation. The ideal situation is a sense of mutual accountability between the board and the transformation/organizing team.

Whether accountability relationships exist inside a congregation or are in relation to leaders of people of color communities outside the congregation, there are certain ingredients that are necessary if these relationships are going to work.

- Accountability involves not only the members of an anti-racism team or committee but also the leaders of the institution such as the religious professionals and board members.
- Accountability implies significant working relationships and a real covenant to work together.
- Such relationships must be grounded in trust and transparency.
- Emphasis needs to be given to clear communication and receiving good feedback.
- Hopefully there is clarity about the goals and objectives that are to be achieved.
- Along with the accountability goes the commitment to make things different.

8. Forming Caucuses for People of Color and for Euro-Americans

Caucusing is an important part of anti-racism work for dealing with the identity shaping power of racism (power three). Racism creates racists and victims – because that is what racism needs in order to survive as a system. Because it shapes the very identity of persons and institutions, racism has the power to destroy people of color and white people alike. While racism shapes the identities of all people in our society it impacts on people of color and white people in different ways. People of color internalize racist oppression. White people internalize a sense of racial superiority. The formation of caucuses for people of color groups is important for dealing with internalized oppression and exploring how racism shapes racial identity. A caucus provides a place where people of color can feel safe, develop group identity, and support one another in the struggle to dismantle racism. Euro-Americans also need groups in which we can explore the impact of racism on our lives and our internalized feelings of superiority. We need a place where we can talk about how to live with an anti-racist white identity. White people also need a place where we can support one another as we work for change. Members of congregations, which are predominantly white, can also form groups to study issues of white identity.

9. Antiracist identity and practice is fostered in the various programs of the congregation.

There is broad ownership of an anti-racism perspective in the congregation. The leaders of the various committees and program areas are involved in developing anti-racist identity and practice within the program areas. All aspects of the institution are audited and restructured with an anti-racist and anti-oppression lens.

- Membership
- Worship
- Building and grounds

- Fund raising
- Social Justice
- Adult Education
- Advertising programs
- Educational programs for children

The members of the congregation are informed about the emerging work.

10. There is a clear and measurable movement from stage two to stage three or stage three to stage four on the continuum.

The institution has understood and accepted an analysis of its own institutional racism. A new consciousness of the institutional and cultural systems of white power and privilege increases the desire to eliminate racist practices and inherent white advantage. The language and goals of racial justice work shift from diversity to anti-racist multiculturalism. White allies are focusing on learning from and being accountable to people of color. There is a shift in the identity of the congregation from racist to anti-racist. There is also a change from a white oriented culture to a multicultural one.

Congregation Anti-Racism Self-Assessment

Congregation Name		
City		
State		
Your Name		
Your Email address		
Daytime Phone Number		
	Yes	No
1. Our congregation is familiar with the UUA's Racial/Cultural Diversity Initiative.		
2. Our congregation has a mission statement that reflects a commitment to dismantling racism.		
3. People of color hold leadership positions in our congregation.		
4. Policies and procedures in the area of employee recruitment, interviewing, and outreach, reflect an anti-racist workplace.		
5. Our congregation commits time and money to working against racism.		
6. Our congregation commits time and financial resources to support other groups working against racism.		
7. Religious education and overall programming reflect an anti-racist perspective.		
8. Our RE curricula and reading materials are reviewed for racial bias.		
9. Our congregation is known for not tolerating racist community practices and policies.		
10. Language used in worship services reflects a commitment to ending racism.		
11. Overall, what level of priority does the congregation give to dismantling racism? (Rate your congregation using 1-5 with 5 being the highest level of commitment.)		

12. What general programmatic racial justice efforts has your congregation made?
(Check all applicable choices)

- | | | |
|---|---|---|
| <input type="checkbox"/> nothing | <input type="checkbox"/> formed Racial Justice Committee | <input type="checkbox"/> policy changes |
| <input type="checkbox"/> art displays | <input type="checkbox"/> raised money for social justice work | <input type="checkbox"/> forums |
| <input type="checkbox"/> book/video discussions | <input type="checkbox"/> community social service projects | <input type="checkbox"/> choir exchanges |
| <input type="checkbox"/> joined coalitions | <input type="checkbox"/> Whitney Young Ministry Sundays | <input type="checkbox"/> language/liturgy |
| <input type="checkbox"/> cultural/social activities | <input type="checkbox"/> multi-cultural potlucks | <input type="checkbox"/> rentals |
| <input type="checkbox"/> music programs | <input type="checkbox"/> discussion groups | <input type="checkbox"/> outreach |
| <input type="checkbox"/> worship services | <input type="checkbox"/> pulpit exchanges | |

Compiled and written by Rev. William Gardiner, Director of Faith in Action at the UUA from 1996-2002.
For questions please contact the Congregational Services help desk at 617-948-4279 or email congservices@uua.org

13. Workshops in which your congregation has participated:
- | |
|---|
| <input type="checkbox"/> Beyond Categorical Thinking |
| <input type="checkbox"/> Black Pioneers in a White Denomination |
| <input type="checkbox"/> District Social Justice Anti-Racism Workshop |
| <input type="checkbox"/> Jubilee World 1 |
| <input type="checkbox"/> Jubilee World 2 |
| <input type="checkbox"/> Other (describe) |

14. UU Religious Education Curricula offered:

- | Adult/High School | Children | From Other Circles |
|--|---|---|
| <input type="checkbox"/> How Open the Door? | <input type="checkbox"/> In Our Hands | <input type="checkbox"/> Roots and Wings |
| <input type="checkbox"/> Parents as Social Justice Educators | <input type="checkbox"/> Race to Justice | <input type="checkbox"/> Study Circles: Conversations on Race |
| <input type="checkbox"/> Parents as Social Justice Educators | <input type="checkbox"/> Rainbow Children | Other (please describe briefly): |
| <input type="checkbox"/> Weaving the Fabric of Diversity | <input type="checkbox"/> Rainbow Making | |
| <input type="checkbox"/> Welcoming Congregation | | |

15. Resource materials used:

- Book/Video – Black Pioneers in a White Denomination
- Empowerment: One Denomination’s Quest for Racial Justice 1967-1982
- Book – Clyde Ford’s We Can All Get Along
- Other (please describe)

16. Approximately how many people have been involved in these programs?

17. What has been the overall response to your racial justice efforts?

18. How do you rate the effect of your current efforts?

(Rate your congregation using 1-5 with 5 being the highest level of commitment.)