



UNITARIAN UNIVERSALIST
Church of Berkeley

Widening the Circle of Concern

Task Force Report
August 25, 2021

This cover image was designed and donated to us by a generous individual who wishes to remain anonymous. They say it “represents a multifaceted jewel - where there are many different faces & views, but together they make a beautiful whole. Also, the outer triangles represent conversation (the triangles are facing one another) & consensus (the colors are beginning to sync with one another). Oh, and of course the inner circles are radiating out in inclusive conversation.”

Table of Contents

- I. [Overview](#)
- II. [How to Read this Report](#)
- III. [Living Our Values](#)
- IV. [Arts & Culture](#)
- V. [Youth](#)
- VI. [Connections](#)
- VII. [Worship](#)
- VIII. [Education for Liberation](#)
- IX. [Recommended Resources](#)
- X. [Accountability](#)
- XI. [Conclusion: Futuring](#)
- XII. [Appendices](#)

Chapter I - Overview

VISION

“The next call to action for racial justice has arrived. My people: Will we answer?...What is at stake is the heart and soul of Unitarian Universalism.”
Aisha Hauser, accepting the Angus H. MacLean Award, 2018, [p. 89](#).

“Acknowledgement of anti-oppression work as a theological mandate is essential.”
Widening the Circle of Concern: Report of the UUA Commission on Institutional Change,
[page 17](#)

Welcome to the Unitarian Universalist Church of Berkeley’s (UUCB) Widening the Circle of Concern (WTCCOC) Task Force Report!

How does a revolution begin? It begins with a yearning that seeds in the heart, gathering the mind and body into atomic action carried forth by a multitude of other hearts and minds and bodies yearning toward a fundamental shift away from the status quo and toward the horizon of what is yet to be created.

We are at a critical and exciting juncture in history with regard to racism. Racism, personal and systemic, is a social evil that people of color have had no choice but to be keenly aware of for survival. It is the smog of hate that we have all inhaled and exhaled with every breath, but recently the conversation for change is widening beyond racism as something concerning or done only to people of color to admitting that it is also harmful to people who are not of color (white fragility), to interrogating the mindsets (anti-blackness, privilege, colorism) that reinforce exclusion (white supremacy), to delving into the multifaceted trauma of structural harm (intersectionality), to exploring healing (reparations).

As new as it feels, this shift is not without sacrifice. Countless lives have been and are being truncated, both named and unnamed, as our collective consciousness begins to awaken to the realization that all forms of oppression are not simply legally wrong, but are a crime against humanity. Before laws, hearts and minds must respond affirmatively to the call to action for racial justice. This call to action is a moral imperative for change. It is an invitation to a journey with revolution that at times will rock our core, and challenge and disrupt our comfort. This

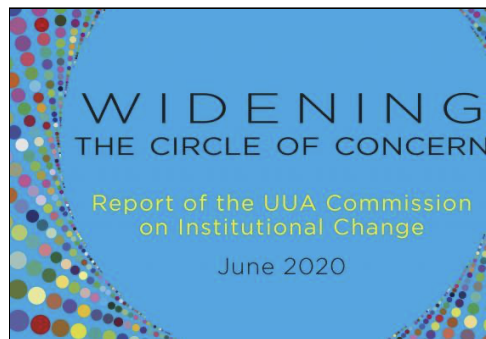
journey for racial justice is open-ended, and must start with each of us. Together, we can invent a new world of radical inclusivity in which each person’s unique qualities and contributions are valued.

Please note that when we use the words “WTCOC book”, we are referring to the UUA’s WTCOC book. [This is the link to the digital version of the book.](#)

When “WTCOC report” is used, we are referencing this UUCB WTCOC Task Force report that you are reading.

All names of groups and organizations, as well as all terminology and resources which appear in this report are current as of August 24, 2021.

Background to the Unitarian Universalist Association’s Widening the Circle of Concern book



In a three month period—from March through June of 2017, a cascade of events thundered through the Unitarian Universalist Association, shaking up the leadership structure, galvanizing Unitarian Universalist (UU) congregants, religious educators and ministers. At issue were concerns regarding a pattern of hiring white people over people of color for leadership positions and a history of racist and white supremacist incidents.

Various groups within UUA, including the Liberal Religious Educators Association, Black Lives of UU, Diverse and Revolutionary UU Multicultural Ministries, along with white UUs, including Allies for Racial Equity, joined together in solidarity to call for change. In the words of the great John Lewis, good and necessary trouble had once again come to Unitarian Universalism.

The UUA subsequently formed the [Commission on Institutional Change](#) in June, 2017. Its charge was to investigate white supremacy in UU spaces and to establish a truth and reconciliation process. After three years of interviews, surveys, focus groups and submitted testimony involving over 1000 UU participants, the Commission compiled the data into their book, which was highlighted at the [2020 General Assembly](#).

While the majority of recommendations and action items listed pertain to the national organization, the book contains many ideas and items which are applicable to individual congregations. UUA has urged all congregations to read, process and consider implementation of the book's suggested actions. This work is crucial for our congregation to do, and UUCB has decided to enter into this work.

UUA's book offers us an anti-oppression guide, a framework, populated with observations, data and recommendations on how we might do this revolutionary work. The Widening the Circle of Concern (WTCOC) Task Force of the UUCB Board of Trustees has read and processed the contents of the book, looking to see how the congregation might utilize the book's information as we harness our spirits and strengths to do this right and necessary work. In so doing, our process has been a trek into hard places as well as into spaces of joy and transformation, always proceeding in the company of one another.

Background to UUCB's Widening the Circle of Concern Task Force and Report

In the summer of 2020, the UUCB Board of Trustees approved the formation of The Widening the Circle of Concern Task Force, the goals of which are the following:

- read and analyze the [Widening the Circle of Concern](#) book,
- based on our analyses, make specific recommendations to the Board and congregation that align with the Commission's charge to support "long-term cultural and institutional change that redeems the essential promise and ideals of Unitarian Universalism,"

- as we keep ourselves accountable to the Commission's urging that anti-oppression work is a theological mandate, hold our Unitarian Universalist Association accountable, as we are in a reciprocal relationship,
- submit a final report to UUCB's Board of Trustees and to the congregation.

The WTCOC Task Force's role is **not the following:**

- To actually implement recommendations
- To provide training
- To provide a prescriptive step-by-step manual for implementation

While the UUA's Widening The Circle Of Concern book by the Commission on Institutional Change focuses mainly on matters related to the national association, UUCB's WTCOC's Task Force report is specific to our church.

The WTCOC Task Force, whose members collectively represent some 20 UUCB groups and programs, is composed of Rev. Michelle Collins, Suzette Anderson-Duggan, Susan Blair, Victoria Bowen (co-facilitator), Lynne Henderson, Albert Kueffner, Elaine Miller, Lonnie Moseley, Melissa Rosales, Cordell Sloan, and Helen Tinsley-Jones (co-facilitator).

We took on a strategy for analyzing the nearly 200 page Commission's book that served us very well. Prior to each meeting, members read the assigned chapter and sent Victoria passages that especially resonated with us. Then, at meetings, we would work our way sequentially through the chapter, each commenting on our chosen passages. Often, a larger group discussion would follow. The meeting summaries that Helen composed captured both the salient topics and recommendations as well as the power, beauty and depth of our deliberations. These recommendations were inserted into a shared document, which, over the course of 24, bi-weekly Zoom meetings, bloomed into 120+ items.

We created eight categories into which we nested the items, which now form the chapters of this report. The categories are Living Our Values, Arts and Culture, Youth, Connections, Education for Liberation, Resources, Worship, and Accountability.

Slowing down our process was probably the best decision we made. While our original goal was to complete at least one chapter per meeting, we quickly changed course, realizing we were on traumatized terrain. We covenanted to listen ever more deeply, to hold each other's pain and to weld our WTCOC Task Force into a strong and loving body in which our feelings had a safe home. We learned to expect, even to embrace discomfort and to stay in the room, as we

sometimes stumbled along. We found that both our process and our product were the agents of change. Not rushing through made space for ideas to arise which might not otherwise ever have.

We urge patience with the slow process of learning and changing. We're all committed to this for the very long run.

This report proposes the following as overarching goals for UUCB

- **Taking Action** - Moving forward together as an Anti-Racist, Anti-Oppressive, Equitable and Inclusive Congregation
- **Cultivating Sustainability** - Building spiritual hardiness and moral wealth as we help build a more equitable world
- **Futuring** - Enriching our present and preparing for our future

Acknowledgements

The WTCOC Task Force wishes to heartily thank and appreciate all who assisted in the preparation of this report, including congregants who were not on the Task Force and who gave so generously of their time and wisdom in providing editing, editorial comments as well as additions to our Resources List. To Rev. Dr. Michelle Collins, our Interim Minister, and the UUCB Board of Trustees who had faith in this process and unwaveringly approved this project, we are enormously grateful for their vision and support.

The work of social justice is hardly new to UUCB. The WTCOC Task Force honors and lifts up the many UUCB individuals and groups who, for many decades, have fiercely and passionately engaged in anti-racism, anti-oppression actions. We continue to educate ourselves and cultivate awareness of social justice issues and collaborate with and support our local, national and international communities in these efforts.

Please note that this report is not a stand-alone piece; it stands because of the foundation built for it by our congregation.

(back to [Table of Contents](#))

Chapter II - How to Read This Report

VISION

“In the spirit of that humility, we acknowledge that we have no doubt forgotten some ideas and recommendations that should be included and have perhaps misformulated others. And once again we acknowledge the debt to our ancestors: much that is written here is the collective wisdom of those who have travelled in the valley places of our faith. With this we pass the baton for others to pick up and carry.”

-[Widening the Circle of Concern](#), [page 138](#)

A Note about Format

You will note the richness and diversity of how information is presented in the chapters of this report. While some common formatting is featured across the chapters, a variety of styles and formatting are also present, thus reflecting our writers’ different styles and allowing for the chapters’ contents to determine how best to present the findings.

Recommendations are labelled by the abbreviations of the title of the chapter in which they appear and in the order in which they appear in that chapter. For example, the third recommendation in the “Education for Liberation” chapter is identified as E3.

You’ll also find a number of hyperlinks attached to items in the text such as quotes, ideas and names of publications. Clicking on the links allows you to go directly to the sources from which we took the information should you want to further engage with the material. Some hyperlinks will allow you to easily navigate within the report. For example, a recommendation in one chapter may connect with one that appears in another chapter. In this case, clicking on the hyperlink takes you from one recommendation to the other.

Different people will read this report at different paces. Some will be fast, some will take copious notes, some will need to re-read sections, some will need to take breaks to process. You should approach reading this report in the way that works best for you.

Acknowledging Limitations of the Book

We want to lift up the observation that while the UUA's Widening the Circle of Concern book makes mention of other communities affected by oppression, such as LGBTQIA+, gender-expansive, and disabled people, the book presents few recommendations and resources specifically for these communities. We have tried to include these communities in our recommendations and resources, but we recognize that more work needs to be done in these areas.

We make note also of the importance of how the intersection of identities adds other layers of nuance and complexity. An example is [this video](#) of Mr. Antoine Hunter, *"award-winning African, Indigenous, Deaf, Disable [sp], Two Spirit producer, choreographer, film/theater actor, dancer, dance instructor, model, poet, speaker, mentor and Deaf advocate."* In this video, he speaks about the intersection of just two of his identities, saying *"To be Black is to be a target. To be Black and Deaf was more dangerous. I can't understand what the cops are saying, or if they command me to do something, I can't understand them. So every time I leave my home I am afraid. I'm scared."*

We know that there are other limitations, things that were left out of the Widening the Circle of Concern book and things that we, the WTCOC Task Force, have missed in our report. We strive not for perfection, but instead honor collective wisdom which reminds us that no one of us holds all knowledge.

What is a report?

Technically, this is the WTCOC Task Force's "report" to the Board of Trustees, detailing our recommendations for UUCB after reading the book, Widening the Circle of Concern: Report of the UUA Commission on Institutional Change. However, we feel that the word "report" brings with it connotations of dryness, technicality, and academia. Instead, we hope that you will read this as a creative journey into a world of possibilities. The recommendations are an outline of possible paths toward UUCB becoming a more Anti-Racist, Anti-Oppressive, Equitable and Inclusive congregation and are offered as starting points.

We do not imagine that all of these recommendations will be implemented all at once, and we acknowledge that some of them may not be implemented at all. Once begun, the implementation of recommendations will ultimately take on a life of its own. It will require a little bit of science, a little art, creativity and a lot of flexibility. So we ask that you read this report with all of those in mind: science, art, creativity and flexibility. The WTCOC Task Force

represents some 20 different programs within UUCB, but it is certain that we will have missed some things. It is certain that there are wonderful ideas that are not captured in this report. That is why we need you.

Each member of the WTCOC Task Force came with different life experiences, familiarity, and comfort with anti-oppression, anti-white supremacy work. Some of us have been in the thick of anti-racism work most of our lives, while others have more recently become aware and increasingly concerned. There is room for everyone in this process, including you.

As you read this report with creativity and flexibility in mind, think also about where you might fit in. As you read, make note of areas that pique your interest. What do you have to offer? When the implementation phase begins, whatever form it may take, there will be many opportunities to add your voice and become involved.

Widening the circle of concern is a journey, and this report is only one small part of that venture. Our hope is that we will all choose to travel together.

"A Journey"

It's a journey . . . that I propose . . . I am not the guide . . . nor technical assistant . . . I will be your fellow passenger . . .

Though the rail has been ridden . . . winter clouds cover . . . autumn's exuberant quilt . . . we must provide our own guide-posts . . .

I have heard . . . from previous visitors . . . the road washes out sometimes . . . and passengers are compelled . . . to continue groping . . . or turn back . . . I am not afraid . . .

I am not afraid . . . of rough spots . . . or lonely times . . . I don't fear . . . the success of this endeavor . . . I am Ra . . . in a space . . . not to be discovered . . . but invented . . .

I promise you nothing . . . I accept your promise . . . of the same we are simply riding . . . a wave . . . that may carry . . . or crash . . .

It's a journey . . . and I want . . . to go . . .

--[Nikki Giovanni](#), February 9, 1997



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[Nikki Giovanni](#) is the author of numerous collections of poetry and was the first recipient of the Rosa Parks Woman of Courage Award.

(back to [Table of Contents](#))

Chapter III - Living Our Values

VISION

A church that is committed to **fully** living our Unitarian Universalist Principles, which involve the theological mandate to be Anti-Racist, Anti-Oppressive, Equitable, and Inclusive.

Introduction

We can no longer afford to rely on an implicit support for racial justice, but rather need to be very explicit. [White supremacy culture](#), the idea of whiteness as preferential, has been so woven into American society that it often remains invisible, most particularly to white people. So, in order to dismantle white supremacy culture, it is imperative to loudly identify it when it shows up, and be explicit in our efforts to eradicate it.

From the book, "In the Unitarian Universalist tradition, two "pillar" Principles invite us to covenant to affirm and promote the inherent worth and dignity of all people and to acknowledge the interdependent web of existence of which we are all a part. Systems, policies, practices, and expressions of Unitarian Universalism that bias one racial or cultural group above others make a mockery of these two core values, and so we are called into efforts to name and change them as acts of witness to a fuller and more authentic expression of this faith."

—Commission on Institutional Change, "Findings Related to the Southern Regional Lead Hiring Decision, Spring 2017," [Widening the Circle of Concern](#), [page 77](#)

To that end, the following recommendations support UUCB's commitment to live our UU values in dismantling white supremacy culture and fighting for racial justice, healing, and transformation in our world.

LOV1 - Recommendation

We recommend a church-wide conversation about the 8th principle, with the end goal of affirmation and adoption by UUCB:

"We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote: journeying toward spiritual wholeness by working to build a diverse multicultural

Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions.” <https://www.8thprincipleuu.org/>

Objective

UUCB's affirmation and adoption of the 8th principle, acknowledging that, without justice, love is “a soft word.” All souls “are brutalized” by racism. We aim to be explicit about our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion at UUCB.

Stakeholders involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Board of Trustees, entire congregation

For Consideration

- 4-session [Belong Circles](#), Chalice circles, cottage and salon groups could be explored as tools for discussion.
- Affirmation and adoption of the 8th principle requires full participation and support of the entire congregation.
- This discussion process needs time, likely a full year, in order to proceed in a way that promotes healthy discussion, provides for all to be heard, and brings us to consensus.

LOV2 - Recommendation

We recommend that our covenant (both the long and short versions) be revisited with consideration for the possibility of re-writing.

UUCB's [“Covenant of Right Relations,”](#) adopted unanimously by members in 2007:
(long version)

“We covenant to build a religious community guided by love and sustained by respectful relationships. Believing that building healthy relationships is a spiritual practice, we aim to listen appreciatively, speak with care, express gratitude, honor our differences, and assume good intentions. We endeavor to communicate directly, honestly, and compassionately, particularly when we are in conflict. When we hurt one another, we will try to forgive, make amends and reconnect in a spirit of love. In celebration of the common purpose that unites us, we will do our best to abide by this covenant.”

(shortened version)

“Love guides this church. The quest for truth and justice is its common purpose. To give thanks,

listen deeply, speak with care, honor our differences and seek and grant forgiveness, these things we covenant with one another.”

Objective

Explicitly express UUCB’s commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion in the shortened version of our covenant that we recite each week in worship service.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Board of Trustees, entire congregation

For Consideration

- Recognizing that we already do and will continue to fall in and out of covenant, “calling in” should be part of our covenant in an explicit form. Different from “*honor our differences and seek and grant forgiveness,*” calling in is how we gently remind ourselves of our covenantal commitment to each other. Falling out of covenant will likely happen more often if we make explicit reference to our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion in our covenant. This is to be expected as we learn and grow together, and so it makes sense to also include a way back to each other when we fall away. See “[Calling In](#)” under “[Recommended Resources](#)” for more information.
- Considering any changes to our covenant requires full participation and support of the entire congregation.
- Similar to discussion of the 8th Principle, this discussion process needs time, likely a full year or more, in order to proceed in a way that promotes healthy discussion, provides for all to be heard, and brings us to consensus. Development of the [current covenant](#) was a long process, as those involved in that process will attest, so it’s good to acknowledge that and to plan for it.
- If the Board and congregation decide to discuss adoption of the 8th principle this next year (2021-2022), then discussion of changes to our covenant should wait at least a year, no earlier than 2022-2023, and possibly it would be better to do it after our new minister is called (2023-2024).

LOV3 - Recommendation

We recommend that UUCB prioritize training and experience with Anti-Racism, Anti-Oppression, Equity and Inclusion in our search for a settled minister.

Objective

UUCB is making a long-term commitment to the work of Anti-Racism, Anti-Oppression, Equity and Inclusion, and we want to ensure that our next minister can support us in that effort.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Board of Trustees, Search Committee

For Consideration

- Widening the Circle of Concern, [page 132](#) - *“Those responsible for managing and negotiating in times of change and conflict should have training in anti-oppression work.”* How do we assure that our next minister has this training?
- We lift up that bias occurs in all situations. Our search committee needs to be aware and ready to counter bias in their process.
- If calling a minister of color (and/or a minister with marginalized identity/ies), challenges and considerations for predominantly white (cis/hetero/able-bodied/etc) congregations like UUCB could include:
 - Dealing with membership disengagement.
 - Building viable employment situations and strong support systems for ministers-of-color, given the fact that overt acts of racism and microaggressions occur and are documented in the Widening the Circle of Concern book.
 - Developing a culture that disempowers oppressive ideology and actions, while also offering healing to congregants.

LOV4 - Recommendation

As part of as yet-to-be-determined formal Pathways to Membership, include commitment of members to participate in anti-racist action and ongoing education such as a UUCB group (for example - Anti-Racism Task Force, the Literature Film Drama and Music Contingent, Honoring Indigenous Peoples Group, People Of Color Caucus, Whites Opposing White Supremacy) a demonstration, a training, a worship service, etc.

Objective

Ongoing continuing education in anti-racism/anti-oppression should be given to all new and existing members as an expectation/aspect of membership, so that our congregation continues to grow and thrive in our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Membership Committee

For Consideration

- For example, UU of Richmond, Virginia, in their Pathways to Membership, has the explicit expectation of anti-racism work as part of their on-boarding of new members. <https://richmondUU.org/connect/pathways>
- Consider existing UUCB members renewing their membership, with a commitment to doing anti-racism work/education.
- There should be a spectrum of ongoing options available, for those who are new to Anti-Racism, Anti-Oppression, Equity and Inclusion, as well as for those who are ready to grow deeper. There will always be those who are just coming in and always those who are ready to move deeper.
- Create a book club/study group, with stable membership and regular meetings, in which to grapple with anti-racist ideas in an atmosphere of trust. [See also [Recommendation E2](#)]

LOV5 - Recommendation

We recommend that our annual stewardship campaign (or any future capital campaigns) be considered for re-imagining in light of severe income inequality in our society, with critical consideration of racism, oppression, class, capitalism, ageism, and ableism.

Objective

We come to this church as a place of solace and to refill. Emphasis should be on supporting members' spiritual lives, rather than on what members can do for the church. We should be constantly looking at UUCB in terms of the needs of members who are living at the margins—those not often noticed or considered.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Board of Trustees, Executive Director, Membership Committee, Stewardship Committee

For Consideration

- A member of the WTCOC Task force noted about pledging: *"In realizing that newer members pledge less, at UUCB I have seen the focus turn to increasing the number of members to maintain the financial status quo, instead of revamping the system to meet the needs of (and the level of giving of) these newer members."*
- Care should be taken in our approach to stewardship, especially in light of the facts (1) that younger individuals, families, and those with marginalized identities are less likely to have large incomes and (2) drops in income have occurred for many during COVID-19.
- How should we be asking for money? Suggesting pledge dollar amounts or percentages, even listing minimum or average levels, can create shaming and difficulties for those who wish they could, but are unable to afford such amounts or percentages. How can UUCB be transparent about pledging without shaming people who cannot give as much as others?
- We acknowledge that like many UU congregations, UUCB struggles with issues of class. This needs deep examination and change as we continue expanding our Beloved Community. Consider that the concepts of "stewardship" and "pledge" may have roots in settler colonial thinking. More relevant and respectful would be the acknowledging of non-monetary gifts which members bring to the congregation. Emphasize questions such as—why is the world different because we are here? With what wisdom do people walk away?
- We can cultivate a culture of service throughout UUCB in which all members give generously in many ways, in gratitude for all that they receive in our community. Where we give because we are cared for and we want to pass that caring on to others as well. Where we are so abundantly filled that we are moved to give from our heart and spirit.

LOV6 - Recommendation

We recommend that UUCB holds firm to our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion, even when it hurts, financially or emotionally.

Objective

UU members within a congregation will hold a wide range of beliefs with regard to the existence and importance of examining and eliminating white supremacy. Some members do not or will not recognize that importance; members with attitudes similar to those summarized in the “White Counter Narrative Avatar”, [page 109](#) of the book. This composite avatar (compiled from testimony received by the Commission on Institutional Change over 2017-2018), says he “marched for racial justice” during the “sixties and seventies,” thinks that racism is over, does not understand cultural appropriation, and expresses “dismay at the direction our beloved Association is heading by adopting dangerous authoritarian ideas like critical race theory/critical race theology...”

How can congregants who share these types of thoughts be meaningfully engaged? Implicit in this avatar’s statement, and possibly implicit in UUCB members’ holding similar attitudes and making similar statements, is the threat of withdrawing funding and leaving the church. In these situations, our congregation should take stands that reflect being “morally wealthy” even if we’re “financially bankrupt.”

Stakeholders involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Board of Trustees, Executive Director, Membership Committee, Stewardship Committee

For Consideration

- The Board of Trustees could pass/adopt a resolution that explicitly states commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion work within UUCB even if there is a temporary financial cost due to uncommitted individual congregants threatening to withdraw monetary support or membership.
- We are encouraged to be bold in our acknowledgment and calling out of ongoing genocide and oppression of Black Indigenous People Of Color (BIPOC), which includes not being afraid to utilize words and concepts such as “genocide,” “oppression,” “invasion,” “colonialism,” “white supremacy,” and “socio-economic oppression.”
- We don’t fear the predictions of the [“White Counter Narrative Avatar.”](#) Rather, we believe, for every loss of membership or funding we may experience, we will gain members who are longing to be part of a community that is firm in its moral and theological commitment to anti-racism; a community fighting for justice, despite the cost

LOV7 - Recommendation

We recommend that a “truth and reconciliation” committee be formed and tasked to investigate and educate ourselves on UUCB’s historical (and/or present) complicity with oppression, so that we make reparations, heal from, and avoid repeating our mistakes.

Objective

Before any healing and transformation can occur, there must be a reckoning. We will eventually fail in our efforts to achieve Beloved Community at UUCB if we are not honest about ourselves, our past, and our complicity. We need to speak aloud the truths of our own history and make restitution when called for.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Board of Trustees, People of Color Caucus (POCC), entire congregation

For Consideration

- We should consider UUCB’s own possible history of abuse of power and white supremacy by collecting narratives, similar to what the UUA Commission On Institutional Change did in preparing the Widening the Circle of Concern book. How might UUCB be perpetuating racism now? In leadership, staffing, etc.?
- Did racism and classism play a role in our move “up the hill?”
- Education about our congregation’s and denomination’s race relations history could include watching the film: "Wilderness Journey, The Struggle for Black Empowerment and Racial Justice within the Unitarian Universalist Association, 1967-1970," VHS created by Ron Cordes, 2003, <https://www.youtube.com/watch?v=yDsD3mEtwjM>
Former UUCB attendee Betty Seiden is in this video, and our congregation is mentioned.

Closing Thoughts

We are thankful for the slowed down process we have taken in processing the Widening the Circle Of Concern book. Not rushing through has allowed for rich discussions and has made space for new ideas to arise—ones we otherwise might not have been able to envision. As we have done the work, we have changed ourselves. Significant and deep change to self co-occurs

with our work toward justice and equity in our congregation and the larger world. The process and the product (our recommendations), become the agents of change. We have been prompted to engage critically. We are reminded that all the expertise we need is already in the room.

So, our final recommendation in this chapter is to have patience with a slow process of implementation, especially around the "Living Our Values" recommendations. These are big ideas and will take more time than we first think in order to healthily come to consensus and adoption.

“We begin with the premise in all our work that the values of Unitarian Universalism cannot be realized in a system that is centered around one cultural expression. In fact, the centering of white culture and values has stymied the development of a full range of cultural expressions.”

Commission on Institutional Change, “Findings Related to the Southern Regional Lead Hiring Decision, Spring 2017,” Widening the Circle of Concern, [page 77](#)

(back to [Table of Contents](#))

Chapter IV - Arts & Culture

VISION

We recognize that in order to create lasting change, we need to address the current culture of UUCB and work to be much more explicit in our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion. We strive for a culture of commitment to ongoing learning and a culture of creativity.

Introduction

"We've gone from focusing on diversity, just trying to get diverse people into the congregation, to inclusion, which is to find ways to, you know, welcome and include diverse people in our congregation, to a greater understanding: that it's not enough to welcome people into our playgrounds, our congregation. We need to focus on racial equity and really, really seek out the voices of those who have not been present in our congregation, people from marginalized groups, especially in terms of race, and really begin to co-create with people from those marginalized groups to create a new kind of culture."

- focus group participant, [Widening the Circle of Concern, page 44](#)

We recognize that in order to create lasting change, we need to address the current culture of UUCB and work to be much more explicit in our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion. This includes our shared language, our environment, and the messages that people receive (verbally or nonverbally) when they walk through our doors, attend an event (in-person or virtual) or interact with congregants (in the church or out in the community).

We wish to promote a culture of commitment to ongoing learning. We will not be "perfect" -- we WILL make mistakes. We want UUCB to be a place where we all can be covenantally called in when we err and re-commit to trying again.

We strive to create a culture of creativity in our Anti-Racism, Anti-Oppression, Equity and Inclusion efforts, noting that *"This form of creative, faithful engagement is joyous when it is done in a spirit of aspiration to deepening our spiritual commitments."* ([Widening the Circle of Concern, page 135](#))

The WTCOC Task Force decided to split “Arts & Culture” into 3 categories:

1. Environment – those recommendations that have to do with our physical space and facilities.
2. Language and Communication (verbal & nonverbal) – those recommendations that have to do with creating a shared language and understanding, through words, images, music, experiences, and more.
3. Cultural Appropriation – combined into one recommendation all our thoughts about cultural appropriation.

There are overlaps in the three sections, but we thought it was beneficial to consider Arts and Culture through these three lenses.

Environment

AC1 - Recommendation

Set up a cork board within the church to display Anti-Racism, Anti-Oppression, Equity and Inclusion topics.

Objective

To make learning about Anti-Racism, Anti-Oppression, Equity and Inclusion easy and accessible for anyone, anytime they are within our walls. To make prominent to all our commitment to ongoing learning through a specific visual impact. Devoting physical space in our building shows the priority that we give Anti-Racism, Anti-Oppression, Equity and Inclusion topics.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Facilities, Executive Director, Aesthetics Committee, a group to have ownership of creation and ongoing maintenance (the proposed “Education for Liberation Development Team (ELDT)” could be a good choice, see [Recommendation E3](#))

For Consideration

- Find a prominent place for this, with plenty of room, which is very visible and easy for all to access.
- Use pictures and colors as well as words – be creative and inviting. We want people to be drawn into this area, and looking at it should be a pleasurable experience.
- Giving physical space in our building makes learning on these topics available to all who walk through our doors, not just congregants. Learning becomes available to anyone who passes by the board: visitors, tenants, event rentals, and others in our community.
- This space will need ongoing updating/refreshing and should be assigned to an individual, team, group or committee.
- NOTE: for guidance about possible content for the board, see [Recommendation AC6](#) under “Language.”

AC2 - Recommendation

Continue to have gender-inclusive bathroom signage, and gender-inclusive supplies inside all bathrooms (menstrual products, child changing equipment and products).

Objective

To broaden our work *“in solidarity with our transgender, genderqueer, and gender expansive kin whom we have previously cited as experiencing similar dynamics as those experienced by people of color within Unitarian Universalism.”* ([Widening the Circle of Concern, page 136](#)) An ultimate goal is to center LGBTQIA+ people, gender expansive people, as well as people of other marginalized communities.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Facilities, Executive Director

For Consideration

- There might need to be signs inside the bathrooms to explain why menstrual and child changing products are included in all bathrooms, and how this supports inclusivity and contributes to our Anti-Racism, Anti-Oppression, Equity and Inclusion efforts.

AC3 - Recommendation

Display in our building photos of people and cultural images reflecting and celebrating the rich diversity of our membership.

Objective

To enlarge the definition of who “we” are at UUCB. There is much diversity already within our congregation, and that should be celebrated. When people visit us, seeing themselves reflected within our membership will reassure them that they will be welcomed “in the fullness of who they are.”

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Facilities, Executive Director, congregants whose images are to be displayed, group to have ownership of creation and ongoing maintenance

For Consideration

- There is a sensitivity around tokenizing that needs to be carefully considered. From [pages 136-137](#) of the text: *“Those who are marginalized among us are not on display for the learning and edification of the majority culture.”* We want to be sure that we are not putting people with marginalized identities “on display.” The intention of celebrating the diversity of who we already are should be clear and explicit in the display.
- Permission will be needed from individuals for all photos displayed. Some individuals may not wish to be a part of this display, for a variety of reasons, and that decision should be respected.
- Space will be needed to display the photos and images. This display should be warm and inviting, celebrating our diversity.
- Will need ongoing updating/refreshing and should be assigned to an individual, team, group or committee.

AC4 - Recommendation

Create “big picture” representations (words, images, etc.) to have around the church, asking (and creating possible answers for) questions such as: What are we here for at UUCB? What are the pillars of our UU faith? What is our ideal vision for the Widening the Circle of Concern initiative? What would that vision look like if captured in an image?

Objective

To keep the focus and intention of the “why” of the Widening the Circle of Concern initiatives. There is a theological mandate that ties Anti-Racism, Anti-Oppression, Equity and Inclusion work to living our UU values. (See the “[Theology](#)” chapter of the [Widening the Circle of Concern](#) book to read more.)

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Facilities, Executive Director, group to have ownership of creation and maintenance (the proposed Widening the Circle of Concern Standing Committee could be a good choice, see [Recommendation A1](#))

For Consideration

- This could be an interactive, evolving space that invites congregants to share their own answers to these and other questions.
- Space will be needed for this display. This display should be creative and inviting. We want people to be drawn into this area.
- Will need ongoing updating/refreshing and should be assigned to an individual, team, group or committee.

AC5 - Recommendation

Assess our church grounds for accessibility and make changes as necessary.

Objective

To be inclusive of disabled persons and to think of ways to be ever more inclusive in how we all physically interact with each other. We want our environment to be available and accessible for everyone.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Facilities, Building and Grounds, Executive Director, Board of Trustees, disabled congregants

For Consideration

- Though churches are exempted from legal requirements to be accessible (Title III of the Federal Americans with Disabilities Act - ADA), we are morally obliged to be accessible.
- There are accessibility consultants we could hire to help us increase accessibility in all parts of our church. For more information see “[Disability and Accessibility](#)” from the UUA, and the UUA affinity organization [EqUUal Access](#).
- Ongoing maintenance will be needed to keep our grounds accessible, and a cost will be associated.
- We recognize and celebrate strides towards accessibility in our grounds with the recent installation of the ramp in the sanctuary, while also noting that there is much more to be done.

Language and Communication (verbal and non-verbal)

AC6 - Recommendation

Keep the congregation informed about Anti-Racist, Anti-Oppressive, Equity and Inclusion terminology and definitions.

Objective

To keep the congregation up to date on ever-changing cultural references and create a shared language and understanding around Anti-Racism, Anti-Oppression, Equity and Inclusion terms and topics. We cannot have deeper discussions unless there is some shared understanding.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), Education for Liberation Development Team (ELDT) (see [Recommendation E3](#)), and/or group to have ownership of creation and ongoing maintenance

For Consideration

- Terms can be displayed using a physical space (See [Recommendation AC1](#) under “Environment”), and terms can be displayed using a virtual space on our website through a dedicated webpage.
- Curation of terms and definitions will need ongoing updating/refreshing and this task should be assigned to a team, group or committee.

- We acknowledge the complexity and confusion around changing terms. We have a wide span of generations at the church and our congregants have differing experience with Anti-Racism, Anti-Oppression, Equity and Inclusion work and differing levels of comfort. Patience and compassion are needed while we seek to create a shared language. For more about the complexity and evolution around language see [Language Conversations](#) in Appendix 1.

AC7 - Recommendation

All name tags should have a space for including pronouns. Visitors to the church (in non-virtual times) can choose stickers to indicate their pronouns.

Objective

To broaden our work *“in solidarity with our transgender, genderqueer, and gender expansive kin whom we have previously cited as experiencing similar dynamics as those experienced by people of color within Unitarian Universalism.”* ([Widening the Circle of Concern](#), [page 136](#)) An ultimate goal is to center LGBTQIA+ people, gender expansive people, as well as people of other marginalized communities.

To create shared language and understanding.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Membership

For Consideration

- Education about different pronouns and their use should be included, with the explanation that everyone having their pronouns on their nametags supports inclusivity and interrupts assumptions of gender. It tries to minimize “othering” of those who use pronouns outside of a gender binary (she/her/hers and he/him/his).
- Even though the use of pronouns is advocated by the UUA, we realize that this is a complicated issue, and all signage should acknowledge this. What is liberating and inclusive for some, can be painful for others. In our explanations of the use of pronouns, an explicit statement to that effect should always be made. We make space for not choosing pronouns. However, we do encourage cisgender people to include their pronouns as an act of solidarity.

- For example, from [GLSEN](#): *“What if I don’t want to share my pronouns? That’s ok! Providing space and opportunity for people to share their pronouns does not mean that everyone feels comfortable or needs to share their pronouns. Some people may choose not to share their pronouns for a variety of reasons, e.g. they are questioning or transitioning their pronouns, they don’t use or like any pronouns, they don’t feel comfortable sharing them at that moment or in that space, or they fear bullying or harassment after sharing. In the case that someone has left pronouns off the nametag or chosen not to share their pronouns, please refrain from using pronouns for that person and refer to the person by name.”*
- For more information see the "[Sexual Orientation & Gender Identity](#)" section in "[Recommended Resources](#)."

AC8 - Recommendation

Be creative in interactions with the congregation on Anti-Racism, Anti-Oppression, Equity and Inclusion topics by utilizing different modalities.

Objective

To increase the accessibility of our communication, learning, and understanding. People learn, understand and communicate in a variety of ways. There should be more than one way to convey information and interact with each other on Anti-Racism, Anti-Oppression, Equity and Inclusion topics.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), Education for Liberation Development Team (ELDT) (see [Recommendation E3](#)), any group communicating to the congregation about Anti-Racism, Anti-Oppression, Equity and Inclusion topics

For Consideration

- Different modalities could include creating an avatar*, using stories (e.g., each of us writing our personal journeys), visuals, setting a tone, sharing images and “quotable quotes.” (*avatar - *“The avatars are composites of the testimonies that were submitted and also those that came out of the focus groups we conducted in 2017 and 2018. These avatars allow us to amplify themes of the testimony without endangering individuals’*

livelihood or community connection.” For more information about avatars, see Preface, [pages xxiv-xxv](#) of the [Widening the Circle of Concern](#) book)

- To broaden engagement, consider using multi-sensory experiences, such as visual, musical, or kinesthetic tools and modalities to illustrate training concepts and processes.

AC9 - Recommendation

Use the discussion of definitions of Anti-Racism, Anti-Oppression, Equity and Inclusion terms to start a congregational training.

Objective

To create within the congregation a shared language and understanding of Anti-Racism, Anti-Oppression, Equity and Inclusion terms and topics, with a depth that is greater than just reading a definition. In the WTCOC Task Force, we found that reading a definition out loud and then discussing it as a group, deepened our understanding of the term and deepened our connection with each other. By doing so, we created a shared understanding.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))

For Consideration

- Anti-racism, Anti-Oppression, Equity and Inclusion trainings are best done in a stepwise progression, expecting that depth of discussion, learning, and connecting with others will be enhanced when trainings occur over time and when key words and concepts are “sprinkled”* throughout congregational life and services. (*One sprinkle theory is that it takes an average of 35-70 sprinkles of a concept here and there, in order to build familiarity and full understanding of the concept. Examples of “sprinkles” are a mention in worship, a definition posted on a cork board or webpage, a deep discussion, etc.)
- The conciseness and simplicity of the [Widening the Circle of Concern](#) book’s definition of the term “racism” ([page 146](#)) may make for a good discussion in a congregational training. The WTCOC Task Force or Standing Committee may also want to craft our own definition.

AC10 - Recommendation

Include visual descriptions and captions when possible.

Objective

To be inclusive of disabled persons and anyone for whom a visual description or caption is helpful. To remind ourselves that language comes in many forms, and to think of ways to be ever more inclusive in how we communicate with each other.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Worship Associates, Program Council, website Administrator/web developers, anyone addressing the congregation or anyone creating content

For Consideration

- When speaking, consider giving a verbal, visual description for yourself. An example for a speaker is “My name is Jane Doe, I use they/them pronouns, and I am a person with brown skin, long dark hair, wearing glasses and a blue shirt.”
- When there are images displayed on our website, use both “alt-text” to give a brief description, and text beneath the image to describe what is in the image. Alt-text is not only beneficial to those using screen-readers, but it is what a user sees if an image does not load, and is what is used to categorize images for search engines. Read more about alt-text and image descriptions, at this [article](#) from Harvard University under “Digital Accessibility.”
- When an image is displayed in a presentation that is spoken, have the speaker describe the contents of the image out loud. For example, “The next slide shows an image of a young child holding a puppy in their arms. The child is smiling.”
- Use captions and descriptions of video. Captions provide the text of words spoken within a video, and good captions will give additional context by including a description of things not spoken aloud. For example “[*three children run across a field*] Jim: “Hey, wait for me!” Grey: “Hurry up!”
An audio description involves speaking aloud a description of visual information. An example of an audio description used within a video can be seen in the video “[Web Accessibility Perspectives: Video Captions - Audio Described Version](#)”. This video also happens to be about the importance of using captions.
- This might seem strange to many at first, but education around accessibility will help normalize these practices.

AC11 - Recommendation

Assess our website for accessibility and make changes as necessary.

Objective

To be inclusive of disabled persons and to think of ways to be ever more inclusive in how we all communicate with each other. Our website is a main source of information about our church and a big way in which we communicate not only with each other but with those we hope will join our community. We want this tool to be available and accessible for all.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Website administrator/web developers

For Consideration

- There are many accessibility issues for websites, and many tools available to aid in usability for all people. Here is one example of such a tool: <https://userway.org/>
- In addition to a service or tool, there are accessibility consultants we could hire to help us increase accessibility in not only our technology, but also in all parts of our church. For more information see "[Disability and Accessibility](#)" from the UUA, and the UUA affinity organization [EqUUal Access](#).
- Ongoing maintenance will be needed to keep our website accessible, and a cost will likely be associated.

Cultural Appropriation

AC12 - Recommendation

Provide education with regard to assessing and avoiding cultural appropriation.

"We should not be culturally appropriative as a way of being inclusive, and education can help prevent that. We should do this education." ([Widening the Circle of Concern](#), [page 108](#))

Objective

We need to be mindful of the issues of cultural appropriation and racial entertainment as we work to be more expansive in our culture at UUCB.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- The proposed Education for Liberation Development Team (ELDT) could be a good choice to lead this. (See [Recommendation E3](#)) It is ultimately the responsibility of all groups to assess their programs for cultural appropriation.

For Consideration

- With regard to the inclusion in church services and events of cultural practices that are not part of the lived experiences of most members, special attention should always be paid to evaluating for possible appropriation. Have members, to whom this celebration is central, been consulted? Are they involved? What are the deeper stories behind the event and its cultural significance? (For more about inclusion of cultural practices in worship service, see [Recommendation W1](#) in "[Worship](#)")
- Intermittent Anti-Racism, Anti-Oppression, Equity and Inclusion trainings and presentations, along with traditionally-held events, such as Black History Month celebrations, do not satisfy the goal of ongoing education, and in the absence of such education, these presentations and events could be construed to be "racial entertainment."
- Excluding or minimally including the music and cultural themes and practices of people of color and people who are marginalized by society can harm and discourage, and create an unwelcoming atmosphere. See "[Cultural Appropriation](#)" under "[Recommended Resources](#)" for resources.
- Explanations about cultural significance are a great learning tool for the congregation and deepens understanding. Our Director of Music [Bryan Baker](#), Principal Organist [Katya Kolesnikova](#) and other members of the [Music and Arts](#) team do a very good job of this when giving cultural context about music in service.

Closing Thoughts

“Our basic premise is that if we can live into the full participation of those who have been most marginalized among us, we can create a responsive, vibrant Unitarian Universalism. A Unitarian Universalist faith marked by full equity and participation will continue to play a vital role in transforming lives and communities.”

-Widening the Circle of Concern, [page 137](#)

This is our goal—transforming our lives and other lives in the world.

(back to [Table of Contents](#))

Chapter V - Youth

**“Oran a azu nwa” - It takes a village to raise a child. - Igbo proverb*¹
And the village is UUCB!**

VISION

A whole church approach to shepherding our children into self-assured, spiritually rooted emerging adults ready to step into and step up as the future leaders of a Beloved Community that is diverse in its representation and united in its commitment to dismantling oppression.

Framework for recommendations - It is no secret that UUs struggle with engaging pre-teens to young adults in congregational life. A common experience that has been shared is a sense of alienation in the transition to adult UU life. Somewhere along the line a shift occurs in which the hugs-n-rainbows UU of childhood that many fondly recall is transformed into the talk-to-the-hand UU-the-institution that many report experiencing in their emerging adulthood. These experiences are not uncommon. There are many reasons for this, but a recurring theme is that UUs within the pre-teen to young adult continuum do not feel that their voices, needs, and perspectives are valued with any gravitas. So, how do we change this? How do we tap into the magic of our wild re-imagining of inclusivity in order to begin meeting youth where they are?

Why this is important now - Very simply, our children of today will be tomorrow’s adults and will inherit the world in the fullness of its jubilations and tribulations. We hope to leave the world better than when we came into it, with the knowledge that the struggle will continue. Unless we provide intentional opportunities for emerging adults to participate in congregational life as contributors, as well as supportive structures that develop them as leaders, we will continue to replicate the experience of alienation that could cause many to leave and some to never return.

General Recommendation for Engagement

A small step toward engaging emerging adults might be to get on their wavelength rather than assuming or expecting them to get on ours.

¹ *“It takes a village to raise a child”* is an often-repeated proverb in many communities, sometimes with slightly different phrasing, that cannot be traced to a single origin.

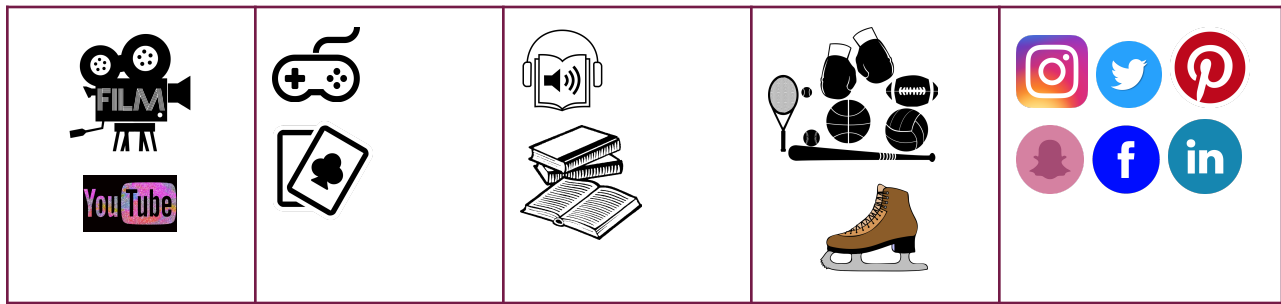
Teaching vs. Coaching - The default setting in our collective consciousness is the association of youth with inexperience in knowledge and lived life. And while it might be true that young people are inexperienced, why must teaching be the determining approach to interactions with those in the earlier stages of the age spectrum? Perhaps the experience of alienation stems in part from our adult “teacher mode” mindset fixing young people into the “role of learner.”

- What could it look like if we expanded our perspective to that of a “coaching mindset,” which would see the young person as already possessing a level of knowledge and capability to facilitate the exploration of ideas even when we might be unsure of the outcome?
- How might critical thinking be facilitated in encouraging the assessment of possible solutions in solving a problem or in working on an actual project?
- How might being an advocate build resilience and confidence in our children so that they are not discouraged even when the reactions and outcomes they receive are not what were expected?

<u>Shift from directional</u>	to	<u>Open-ended and Probing</u>
This is how its done	→	How might you do it differently
Delegation	→	What aspect of this project most excites you
No, that won't work	→	What could happen if it doesn't work out in the way you are describing
This is the outcome	→	What would make you feel successful

Whole church - Raising youth into adulthood has been the job of religious education. However, it takes a village or a whole church to facilitate the development of young UUs into confident UU adults. Religious Education can provide the foundational seeds of spiritual development, but other parts of the church are needed -- worship, membership, social justice, music, ushers, governance -- to provide the foundational seeds of spiritual development in the field.

Relationship Building - We must challenge ourselves to suspend the urgent pull of the “getting-things-done-business-mindset” as a default approach in favor of relationship building. This might mean a slower start or a longer ramping-up to a project, but the outcome could be a deeper and richer bond. Tapping into the youth-to-emerging adult’s interests or modes of expression might open a space to communicate from a common language. Connecting on the youth-to-emerging adult’s level might require venturing into unfamiliar modes of communication, and that can be scary at any age, but you might discover a new preferred way of interacting with others. The following diagram lists a few examples of how you might connect through shared or newly discovered interests based on age and age-appropriate interactions.



Recommendations for Involving Youth-to-Emerging Adults in Congregational Life

Guiding statement: Support, include, and encourage youth by exploring ways to creatively and intentionally include them in church projects and activities. This is a whole-church endeavor. Below are some recommendations for involving youth in congregational life as active participants and contributors.

Y1 - Recommendation

Have both youth and young-adult representatives on our Board of Trustees.

→Objective - This opportunity to be in-the-mix in the governance matters of the church is a way to expand the group's range of perspectives as well as incorporate opinions and perspectives into the Board of Trustees thought and decision-making process.

Consider actions such as creating a youth Board position that is only one year, perhaps not even with voting or other such responsibilities but as an invitation to a sort of internship, to get input from youth and to give opportunity to get some training.

For Consideration

- Age and availability
- Do our current structures support implementation or is there work to be done to get to implementation?
- How do we make Board meetings inviting, relevant, and interesting for youth?
- Consider a 1-yr consultative term, as youth may find 3 yrs difficult

Stakeholders - Middle School Unitarian Universalist Group (MUUGs), Board of Trustees, Family Ministry Committee

Y2 - Recommendation

Let youth join as members (sign the book), so they can vote!

→Objective - If we want their involvement, we should give them a say.

For Consideration

- What does a youth membership look like?
- What does the pathway to membership look like for youth (i.e. do parents have to be members, do parents need to consent)?
- Is there anything in the bylaws about membership that could impact the age of membership and/or voting rights?

Stakeholders - Youth, Parental Units, Membership Committee, Family Ministry Committee

Y3 - Recommendation

Involve our youth in social justice projects. Our youth feel the pressing urgency of climate change and are keenly aware of other current social issues. There is an opportunity for the Restoring Our Earth for All group within the Social Justice Council and Family Ministry to come together and collaborate. Engaging in environmental justice issues is of fundamental importance and is especially key for the younger generations.

→Objective - This is an opportunity for inter-generational collaboration and could be a way to involve all family members.

For consideration

- Use RE time to generate and explore social justice topics of interest.
- Invite various groups within UUCB's Social Justice Council to plan projects during RE time.

Stakeholders - Youth, Family Ministry Committee, Social Justice Council Groups

Y4 - Recommendation

Offer age-appropriate education about unconscious bias and provide ongoing anti-racism and anti-oppression learning opportunities to youth across age groups as well as expose youth to the fullness of UUA history.

→Objective - This is an opportunity for UUCB to be the space where our children are not only exposed to, but have the opportunity to practice the complexity of grappling with anti-racism and anti-oppression. Integrating this work into RE would be a powerful way to bring our children into this work.

For consideration

- UUA youth-centered resources on thoughtful and engaging ways to gently explore identity, ancestral history, privilege, unconscious bias, etc.
- Invite current UUCB groups engaging in anti-racism, anti-oppression work to speak during RE classes. Having SJC members speak about their projects during RE is an opportunity to bridge the youth/adult divide and put a “face” to the work for our youth because they could hear and interact with people who they might see only from a distance. Outside speakers could also be invited.
- Find ways to acknowledge and speak about historical and current harms done to marginalized communities, including harm committed within UUA and UUCB.
- Resources for UU parents/families to talk about anti-racism and anti-oppression.
- Talk about UU history (activism & complicity).
- Practicing self-awareness - for example, inviting a member of LFDMC (Literature, Film, Drama & Music Contingent) to talk about how the group practices identifying and sharing “moments of unconscious bias.”
- Intentional modeling of non-violent communication.
- Explaining complex concepts. For instance, the term “dominant” can be confusing. Is there a substitute? Supremacy culture? Settler colonialism?
- Further incorporate and reclaim accounts of Universalist, Unitarian, and Unitarian Universalist leaders of color and Indigenous descent in Tapestry of Faith resources to serve a more diverse children and youth population.

Stakeholders - Youth, Parental Units, Family Ministry Committee, Social Justice Council (such as LFDMC [Literature, Film, Drama & Music Contingent], POCC, WOWs

Y5 - Recommendation

Embrace and include young people at all points in their lives.

→Objective - Encourage youth to take the lead in their development so that they can experience full congregational life.

For consideration

- Include youth in each church service, for example have a Youth Worship Associate (see also [Recommendation W9](#))
- Shortened term of commitment for youth Worship Associates
- Have RE plan or collaborate on at least one church service
- Convene a learning group for people of color, youth and young adults, and other marginalized groups interested in experimenting with new ways of worshiping and convening that better suit their cultural norms.

Stakeholders - Youth, Parental Units, Family Ministry Committee, Worship Associates, Minister, the whole congregation

Y6 - Recommendation

Build the following into UUCB's annual budget: funding and scholarships for UUA educational experiences, including General Assembly, for youth and young adults.

→Objective - Financially support youth in learning and connecting opportunities.

For consideration

- Collaborate with other UU youth councils for inspiration and community building.
- Provide funding for an annual convening of youth and young adults of color across Unitarian Universalism that builds on and expands the reach of the Thrive program, including virtual gatherings to provide ongoing support.
- Invest in concurrent convenings of white youth and young adults interested in sharpening their skills at supporting and co-journeying with youth and young adults who are of color or Indigenous.

Stakeholders - Youth, Board of Trustees, Family Ministry Committee

Y7 - Recommendation

Intentionally connect our youth and emerging adult UUs with the larger UUA community.

→Objective - Help our children form connections with or experience UU life beyond UUCB.

For consideration

- [Chalice Camp](#) (pre-pandemic description) - a two week-long summer day camp for 1st through 6th graders. The goal of Chalice Camp is to deepen children's and youth's understanding of themselves as Unitarian Universalists and to expand their knowledge of Unitarian Universalism and their capacity to be articulate about our faith. Chalice Camp II – Identity and Justice explores the root causes of systemic racism in the US and presents a religiously grounded approach to countering racism and building just community.
- [YARN](#) - Young Addult Revival Network is committed to fostering and supporting inclusive, celebratory, UU spaces that connect young adults with one another across the world
- [UU College of Social Justice](#) - summer internship, leadership development, and workshops
- [UUA Youth Programs](#) - this might be of interest in providing connection, training and leadership opportunities at the national UU level.
- [Thrive@GA](#) (please note that the application for 2022 General Assembly is yet to be published) - this is an awesome opportunity to be a part of the team that co-creates the General Assembly UUA annual conference

Stakeholders - Youth, Parental Units, Family Ministry Committee, UUCB Social Justice Council Groups, YARN, First Unitarian Church of Oakland Family Ministry (Chalice Camp)

Y8 - Recommendation

Create structures for ease of direct connection between youth and congregation.

→Objective - Bring the JOY factor. Center our youth in our congregational life: learn from and about them.

For consideration (some examples of ways to connect the youth and congregation)

- Youth friendly fun stuff - music, art, spoken word, etc.
- Table in the Atrium that reaches out to teens (12+) to let them know all the things going on in the church that they might be interested in.
- UUCB on Tik Tok
- Donut table - snacks are enticing for our youth!
- A clear hang-out space that is inviting and comfy
 - Couches and/or comfy chairs arranged around a coffee table (this was set up in the Social Hall before the pandemic shut down)
 - A place that lets the youth gather, but not be isolated away from the rest of the congregation
 - Foosball table (could bring it down from the Middle School Unitarian Universalist Group/High School Youth room and put in the hang-out space)
 - Remembering to pick up the hang-out space
- Annual Congrats to Grads program: collect money to give to all UUCB high school graduates as a gift from the congregation and celebrate them at a ceremony. Ask each grad to share which of the 7 principles they are taking with them into the next chapter of their lives.
- Pictures of youth on cork boards (with permission).
- Hold reunions for youth who have bridged into Emerging Adults. There was one organized just this summer that had close to 20 youth and emerging adults attend!
- Connect those going out-of-state with the closest UU church and send them care packages to remind them that we are thinking of them.
- Send birthday cards from the congregation to all children and youth.
- Taking into consideration the complexity and demands of family life, remember to engage and support parents/caregivers of youth. Also explore various communication strategies to keep in touch and keep parents/caregivers informed.

Stakeholders - Youth, Family Ministry Committee,
whole congregation

Closing Thoughts

We are at a critical stitch in time, as our church and everyone else makes plans to return to pre-pandemic life, to re-envision the ways we engage youth. Raising children requires everyone's contribution, not only immediate caregivers or religious educators because we are all responsible for the upcoming generation. Our emerging adults are smart, insightful and eager to be included in building a future that is inclusive of all abilities and anti-oppressive in outlook and practice. Let's be ready to welcome them!

(back to [Table of Contents](#))

Chapter VI - Connections

**“UUCB is a vibrant multicultural, anti-racist, anti-oppressive congregation.” - UUCB
Ends Statement**

VISION

A diverse community bravely committed to continuous learning and healing: actively embedding inclusion *as a spiritual practice* into the core of who we are and what we do in tandem with disrupting pervasive structures of inequity.

Framework for recommendations - We are fortunate to have a thriving, vibrant church that is a reflection of strong programs and passionate participation. However, our connection to the greater world -- UU and surrounding communities -- is not as robust. Social Justice is the work of the entire congregation and when we embark on initiatives, it might be useful to have the following guiding questions in mind.

- How do we support transformational, anti-racist learning and growth for our church community, especially given the fact that biases are unconscious and therefore difficult to change?
- How do we interface with other UUCB groups such that the work of social justice becomes the work of the entire congregation?

Why this is important now - Beyond UUCB, our nation is at a turning point in its awareness and acknowledgement of systemic racism, privilege, and white supremacy culture. Likewise our church is also at a turning point. We don't have all the answers. Our way may not be the only way or the best way to address both common and unique issues that our church grapples with and might face in the future. Harnessing the power of the greater community by tapping into existing resources and building strategic partnerships with organizations that are similarly engaged in anti-racist, anti-oppression work can simultaneously fortify our work as well as make us accountable. As we embark on becoming a more inclusive and welcoming congregation, how might we benefit from the UU community at large or other organizations engaging in similar work?

Congregational Context - In 2017-2018, the UUCB Board codified a set of goals for the next five years based on conversations with the congregation. We do not know how widely known the **Ends Statement** is or how often it is revisited as an accountability measure, but we believe it is a

powerful, grounding declaration of our collective intention as we explore how we might greater connect with the UUA and wider communities in our endeavors to widen the circle.

UUCB is a vibrant multicultural, anti-racist, anti-oppressive congregation

REACHING OUT

- A. We invite people of goodwill to make a spiritual home with us
- B. We celebrate the diversity of our congregation in the fullness of who we are
- C. We reach out to one another across differences to connect in shared purpose
- D. We have fun!

REACHING IN

- A. We are generous with our time, talent, and treasure
- B. We steward our financial resources responsibly
- C. We are comfortable, open and transparent in discussing both personal and congregational financial matters

BUILDING UP

- A. We embody and share Unitarian Universalism
- B. Our communities experience UUCB as an active and dynamic partner in pursuing societal and environmental justice
- C. People rely on UUCB in times of need

Recommendations for Building Connections

Charge - Look for opportunities and encourage members to participate in UUA-sponsored groups, programs and events. The objective is to spark ideas, rejuvenation and recommitment, and make connections with other UUs to bring it back home.

General Recommendations

C1 - Recommendation

Form a **General Assembly (GA) Committee** to prepare delegates, curate information, and coordinate reporting back to the Board

- Appoint a liaison from the Congregation to the UUA to ensure UUCB is kept up to date.
- GA Committee roles
 - Conducting a GA tutorial for “new to GA” delegates and UUCB attendees
 - Coordinating delegates with UUCB’s office
 - Running the chat at GA
 - Educating delegates and attendees on what is up for vote at GA

C2 - Recommendation

Communicate to the UUA discrepancies/suggestions with stated aspirations and actual practice at UUA level.

C3 - Recommendation

Send at least one delegate to GA specifically to gather Anti-Racism, Anti-Oppression, Equity and Inclusion training and resources to bring back to UUCB.

C4 - Recommendation

Explore UU and non-UU groups in the larger community that we might look to as models for developing UUCB's Anti-Racist, Anti-Oppressive and Inclusive framework. These groups can serve as models and accountability partners (such as Black Lives of UU - [BLUU](#), Diverse Revolutionary Unitarian Universalist Multicultural Ministries - [DRUUMM](#), [Honoring Indigenous Peoples](#) (HIP) Group, [Planting Justice](#), [Sogorea Te' Land Trust](#)).

C5 - Recommendation

Create a Rapid Response Team to call actions, write letters, etc in response to situations of injustice that occur in the wider community (also refer to the Accountability chapter, [Recommendation A10](#)).

C6 - Recommendation

Obtain resources, funding, and training from UUA and Pacific Western Region (PWR).

C7 - Recommendation

Visit partner/neighbor churches in order to cultivate community and connection. This would add our strength to other organizations and churches who share UUCB's vision, thereby increasing our relevance in the community, and our ability to be an agent of change.

C8 - Recommendations on Opportunities to Connect

Groups (UU)

- [BLUU](#)- Black Lives of Unitarian Universalism

- [YARN](#) - Young Adult Revival Network
- Mt. Diablo UU Board of Trustees
- Oakland UU - First Unitarian of Oakland Chalice Camp

Groups (non-UU)

- **Spiritual Leaders** - Engage different spiritual leaders to talk about compassion and love, their social justice and anti-racism activities in our worship services and other platforms such as Personal Theology.
- **Partner Church Network** - Cultivate a partner church network as a way of developing a collaborative relationship with a spiritual ally that could be sustained long-term. Other churches are also involved in social justice and so having an ongoing connection is an opportunity to link the energy of our congregation with the energy of an ally congregation for greater impact. Example: Bethlehem Missionary Baptist Church.
- **Visits** - Once a year attend service at another church and also invite them to one of our services. Involve UU minister & team in connecting with the church leadership to arrange the logistics.
- **Allyship** - Support a non-UU church in their anti-oppression and/or social justice work.

Programs

- **Beloved Conversations** - “program for Unitarian Universalists seeking to embody racial justice as a spiritual practice. In Beloved Conversations, we are here to heal the impact of racism on our lives, in order to get free together”: learn more - [website and FAQ](#)
- **Annual Welcoming Congregation Renewal Program** - UUCB is a Welcoming Congregation and this program is a way for the congregation to renew its commitment on an annual basis: learn more - [website](#)
- **Annual Training for Greeters** - provide annual Anti-Racism, Anti-Oppression, Equity and Inclusion training for all greeters who welcome people into our doors. For example, [“How do we practice Welcome?”](#)
- **Green Sanctuary** - organize with other UUs for climate justice: UUCB’s [Restoring Our Earth of the Social Justice Council](#) (previously named Environmental Justice); the [Green Sanctuary Program](#), which is a hub for various groups organizing around environmental concerns: [UU Ministry for Earth](#), [UU College of Social Justice](#), [UU Climate Action Teams](#), [Environmental Justice Practitioners Network](#) (check out their webinars), etc.

Events

- **General Assembly** - commit to having at least five members who are programmatically cross-representational attend GA: the WTCOC Task Force was inspired by the 2020 UUA Conference (see [Recommendation A2](#) - financial resources for marginalized communities, youth, and those with financial need).
- **New Day Rising Conference** - Commit to encouraging at least five members to attend this annual conference to learn about what other congregations are working on with regard to antiracism: access [Meeting Notes from the New Day Rising Recap on March 21, 2021](#) (compiled by Lonnie Moseley)
- **Pacific Western Regional Assembly** - Commit to encouraging at least five members to attend this annual conference. The PWR is an umbrella group that supports 180+ congregations.

Example of Connection in Action

Mira Vista UCC (United Church of Christ) sold its church property in El Cerrito, renamed themselves ***The Good Table***, and joined forces with Planting Justice (which happens to be one of UUCB's Good Neighbor recipients). They are currently working toward their vision of creating a food-justice community center offering spiritual programming, health and wellness education, sustainable agriculture training, arts and music events, a pay-what-you-can café, and an organic fruit tree nursery at the former Adachi nursery in El Sobrante. This is an example of an opportunity for collaboration, as we seek ways to widen our circle of concern.

Closing Thoughts

A future that is anti-oppressive and inclusive depends on acknowledging that we have much to learn, an openness to change, shared commitment to “reaching in,” “reaching out,” and “building up” even when it gets hard. *“With humility, we must affirm one another’s humanity, even in times of frustration, heartbreak, and trauma.”* Widening the Circle of Concern report, page 63.

(back to [Table of Contents](#))

Chapter VII - Worship

VISION

Worship is a space for reflection, introspection, inspiration, learning, and healing. We come to worship as whole beings with many needs and we seek a space that meets those needs at one time or another. Every worship service is not necessarily for everybody, but everyone should feel their need met at worship at some time. It is our hope that by attending worship at UUCB, each person receives something that they need or something they can take forward into their week.

Introduction

For many visitors, our Sunday worship service is the first contact they have with our church. For some congregants, worship is the main or only way in which they interact with UUCB. This gives great importance to the hour or so a week that we are in community together to worship, and makes our service a vital piece of the Widening the Circle of Concern effort.

W1 - Recommendation

Continue to be explicit in including in worship the music, cultural themes and practices of People of Color and people who are marginalized by society.

Objective

To create a welcoming atmosphere for all, and show that our culture comes with us and need not be left at the door. At UUCB, we are each welcomed in the fullness of who we are.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Music and Arts, Minister, Worship Associates, Family Ministry, Altar team, Congregants to whom this cultural expression is central

For Consideration

- Who is welcome and who is not? Excluding or minimally including the music and cultural themes and practices of people of color and people who are marginalized by society can harm and discourage, and create an unwelcoming atmosphere.
- Exploring different ways in which to worship might attract different types of people; for example, trying out a different liturgy (the order and type of events in service), or including contemporary music of varying genres.
- Explanations about cultural significance are a great learning tool for the congregation and deepens understanding. Our Director of Music [Bryan Baker](#), Principal Organist [Katya Kolesnikova](#) and other members of the [Music and Arts](#) team do a very good job of this when giving cultural context about music in service.
- Care needs to be taken to not step over into cultural appropriation. Since culture arises from within communities, when practicing something from a culture not your own, you should be in conversation with that community. Have congregants, to whom this cultural expression is central, been consulted? Are they involved? What are the deeper stories behind the event and its cultural significance? For example, at UUCB, we include Hanukkah in a winter service, not because we think we should, but because our Jewish congregants have asked for it to be included. Those Jewish members are engaged in the conversation, and will often lead the ritual portions. As is said in disability activism: “Nothing about us, without us.”

W2 - Recommendation

“Resource multigenerational efforts within Black/Indigenous/People of Color communities to develop rituals of healing and other worship materials to be used in congregations, regions, and national gatherings.” ([Widening the Circle of Concern, page 17](#)) The WTCOC Task Force would also expand this recommendation to include efforts from other marginalized communities as well.

Objective

Congregants from one culture should not decide, and really cannot authentically know, what is missing in our rituals and worship from multiple cultures. People operating from a single cultural perspective, cannot know what is necessary for healing for those not from that particular culture. *“Reinterpretation of our theological legacies in these times should be liberatory and articulate our commitment to affirming and welcoming those who have been*

marginalized in our larger society and within our communities and organizations.” ([Widening the Circle of Concern](#), [page 16](#))

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Music and Arts, Minister, Worship Associates, Family Ministry, Altar team, Congregants who are members of these specific communities

For Consideration

- [Black Lives of Unitarian Universalists](#) (BLUU) offers many resources, including monthly worship in Black-only sacred space, daily affirmations, children and youth gatherings, and a monthly subscription box called BLUU Box.
- [Diverse Revolutionary Unitarian Universalist Multicultural Ministries](#) (DRUUMM) offers a monthly newsletter, annual gatherings, and support for all People of Color.
- [EqUUal Access](#) supports disability justice and has resources *“enabling Unitarian Universalist congregations to understand and minister to the spiritual and personal needs of people with disabilities, their families, and friends;”*
- The Unitarian Universalist Association’s [Office of LGBTQ Ministries](#) (Lesbian Gay Bisexual Trans Queer) provides support for LGBTQIA+ (Lesbian Gay Bisexual Trans Queer Intersex Asexual and more) Unitarian Universalists through worship and education resources, a quarterly newsletter, gatherings, and the Welcoming Congregation certification program.
- [Transgender Religious professional Unitarian Universalists Together](#) (TRUUST) was founded *“to support and advocate for trans UU religious educators and ministers...”* TRUUST *“envisions a spiritual awakening that transforms Unitarian Universalism through worship, pastoral care, theology, education, and community to the end that trans religious professionals and their ministries are thriving, and a new culture of solidarity and common purpose among Unitarian Universalists committed to countering intersecting oppressions is flourishing.”*
- [Young Adult Revival Network](#) (YARN) offers small group ministries as well as monthly worship for ages 18-30s. Their mission is *“to foster and support inclusive, celebratory, Unitarian Universalist spaces that connect young adults with one another; to recognize intersectional identities and places of privilege and oppression; to create & share resources to build connections, grow the community, and actively engage in anti-racist & anti-oppressive efforts around the world while living the seven principles and striving to realize the eighth.”*

W3 - Recommendation

In addition to the annual rituals already in place in our worship at UUCB (Trans Day of Remembrance, Memorial roll call, remembrance of Hiroshima, lighting of Hanukkah candles, Passover Seder, etc.), look to the calendar to see if there are rituals/markings for marginalized communities that we could incorporate into our worship calendar.

Objective

To widen the groups/events/rituals that we choose to give our attention to in worship. As previously stated, worship is a huge piece of church life, and so anything included in worship automatically gets a boost in attention and priority. This also becomes a starting point for learning and deeper discussion for groups and/or issues that some congregants may be unfamiliar with.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Music and Arts, Minister, Worship Associates, Family Ministry, Altar team, Congregants who are members of these specific communities

For Consideration

- When including rituals from marginalized cultures, encourage rituals which are “exhilarating and uplifting.” We want to avoid the situation where any or all mentions of a marginalized group is centered around tragedy and sadness. In our rituals, let us also celebrate joy!
- Some examples of things to mark are Holocaust Remembrance day, Indigenous People's Day, Asian American Pacific Islander month, and many others.
- We can create our own rituals. For example, every Wednesday in June, 2020, the Worship Associates created a ritual during weekly vespers services, whereby they spoke aloud names (from “Say Their Names”) of Black people who have been murdered by police followed by a moment of silence. This June, 2021, Worship Associates again held this ritual during their vesper service. This could become an annual ritual during June of every year until no more Black people are murdered by police.
- From the UUA LGBTQ Ministries Office, specific questions to ask for [transgender inclusion and affirmation](#) in worship:
 - *“Are rituals and other elements of worship/services fully accessible to people of all identities and gendered experiences?”*

- *“Do you provide main worship space and ministerial services for transgender people, e.g., offering gender affirming ceremonies?”*

W4 - Recommendation

Each week during worship, include a slide/screen/poster/announcement that says, "We welcome your thoughts and ideas about worship. Please contact us. We love to hear from you!"

Objective

If we are committed to UUCB being a place where “our culture comes with us and need not be left at the door,” then we need to provide a way for inclusion of elements of other cultures into our worship services. If congregants wish to have rituals or music from their culture included, how can they make that wish known? How will they know that UUCB supports new ideas for worship?

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Music and Arts, Minister, Worship Associates, Slide team and/or Video Broadcast team

For Consideration

- Worship Arts Team meetings (meetings when all groups that are involved in worship meet together) should be open to all, or have frequent open houses, in order to provide a space for congregants to share their ideas.
- Note: this is not intended to be a space for “complaints” about worship, but rather a space in which we seek to widen the circle of inclusion of elements into our worship, so that our services begin to reflect the diversity among us.

W5 - Recommendation

Include more movement and embodied practices in our worship services.

Objective

Many cultures value movement and embodied practices as spiritual, however our typical worship at UUCB (which patterns closely a white protestant liturgy) does not regularly include

these. When we have included these types of elements, the feedback has been positive and many congregants express a desire for more.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Music and Arts, Minister, Worship Associates, Family Ministry, UUCB Moves

For Consideration

- The UUCB Moves group can be a resource for these elements. UUCB Moves is more than a performance liturgical dance group, and seeks to “utilize movement as an expression of our faith.”
- Ensure that any movement or embodied elements or practices are inclusive of all types of bodies, so that we avoid ableism.

W6 - Recommendation

Use our website to have other worship resources that are available at all times.

Objective

In today’s busy world, not everyone can attend worship. Asynchronous engagement with worship topics and themes can not only provide interaction and support for those unable to attend worship, but can also boost interaction for those who can. This increases the weekly number of touch-points we have with our congregants as well as providing enticement for those who are considering visiting.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Worship Associates, Family Ministry, Communications Team, website Administrator/web developers, Video Broadcasting team, Adult Education/Exploration, Pastoral Care Team (includes both Chaplains and lay member Pastoral Associates)

For Consideration

- Possible items to include are:
 - Daily affirmation via text (SMS)
 - Meditations (audio)

- Interactive image maps (click on piece of an image to get more info, via hyperlink)
- Clips from services (we have an archive of our video services from 2020-2021, and possible livestream recordings in the future)
- Increase engagement with worship themes by posting reminders, links, and additional resources on the UUCB Twitter feed and UUCB Facebook page.
- Change the prior service names (links to our videos) to include the monthly theme or service topic so that our services are searchable for those seeking something in particular.
- Our current congregational subscription to [Soul Matters](#) includes resources that are available ready-packaged for posting on social media and websites.
- When including items on our website or social media, our primary consideration should be what are we offering to our community? What are people seeking and can they find that within our congregation? For example, can we provide solace to those in grief? Connections and belonging for those that feel alone? Spiritual guidance for those that seek answers for their questions?

W7 - Recommendation

Encourage congregants to develop a regular spiritual practice.

Objective

Unitarian Universalists are known for our care, commitment and work in social justice. Commitment to our own spirits being revived is critical to continuing that work. Spiritual practices that calm, renew and de-stress are needed.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Family Ministry, Communications Team (to communicate out information and reminders), Membership, Adult Education/Exploration

For Consideration

- The Membership Committee could provide to new members options for a daily spiritual practice. The design and approval of the options will be determined in the future.

- All congregants of UUCB would have access to the same daily spiritual practice documents and would be encouraged to practice regularly with ongoing guidance and support.
- Periodic reinforcement with the congregation on the importance of these practices to maintain strength, inner compassion, and outward calm. (see also “[Revolutionary Self-Care](#)” in Chapter XI, “[Conclusion: Futuring](#)”)

W8 - Recommendation

Create a regular "moment of awareness" or "learning" moment in the worship service dedicated to Anti-Racist, Anti-Oppressive, Equitable and Inclusive topics.

Objective

Much as we would hope, there are many congregants who are not able or just will not participate in events outside of weekly worship. Therefore, in order to grow together to be an Anti-Racist, Anti-Oppressive, Equitable and Inclusive congregation, we need time in worship devoted to learning about these concepts and topics.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Minister, Worship Associates, Family Ministry, Music and Arts, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)) and/or the Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))

For Consideration

- This could include speaking about harm done, in order to be honest about and reckon with our history – Unitarian Universalist history and UUCB history.
- This could also include spiritual practices to support our work in becoming an anti-racist, anti-oppressive congregation. Some of us need to develop resiliency and a willingness to learn from our mistakes. Others of us need healing and solace from deep wounding. There are spiritual practices that could help all of us with this. (see [Recommendation W7](#))
- As also discussed in [Recommendation AC9](#) in “[Arts and Culture](#)”, learning is enhanced when it occurs over time and when key words and concepts are “sprinkled” throughout congregational life and services. This would be one type of “sprinkle.”

W9 - Recommendation

Continue our effort towards truly multi-generational worship services.

Objective

Our worship services should be inviting to people of all ages, from the youngest to the oldest among us. Without specific effort, our typical worship is generally not friendly to our youngest congregants or for any people that have trouble sitting still and quiet for an hour or more.

Stakeholders Involved - who should be in the room when discussing and/or implementing this recommendation?

- Music and Arts, Minister, Worship Associates, Family Ministry

For Consideration

- Revive our Young Worship Leaders program, begun by former Family Ministry Director Merrin Clough. In this program, a child (elementary age or younger) or youth (middle and high school age) would work with a Worship Associate to lead an element or elements of our service. The program originally aimed for this to happen once a month.
- Consider opening a Youth Worship Associate position. Many youth cannot fulfill a full three year Worship Associate term, but a position modified to fit their needs could be created. We would like to hear the voices of our youth in reflections in worship. See more in Chapter V, "[Youth](#)."
- Support an annual youth-led worship service, whereby the youth would create and lead an entire service.
- Keep using the "pray-ground" area in the front of the sanctuary. This is an area specifically for children with soft toys, pillows/beanbags and space to move or lie down.
- Encourage the presence of young ones in service by mentioning that noises and movement are perfectly okay during worship. This is also encouraging to adults who might need to make noises and move as well!
- Offer rocking chairs in the back of the sanctuary for nursing or for anyone who likes to rock.

Closing Thoughts

Worship is an opportunity to create clarity around our mission and values as a church. It is at once a space for inspiration and encouragement to live fully into the people we are meant to be and also a space for comfort and solace; a place to ask questions that may not have answers and to process the many tragedies of our world and in our everyday lives. This is a place where we can freely lean into our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion and offer a theology that is justice-centered and liberating for all.

“Such ambiguity and a concomitant tentativeness in articulating what we are about religiously is presently perhaps our greatest liability and the greatest obstacle to Unitarian Universalism achieving the fulfillment of its potential as an empowering and liberating faith for the twenty-first century. The fear that any such articulation somehow threatens the integrity or right of conscience of any individual is institutionally disabling and must be overcome by mutual trust and a sense of common purpose, the belief that we are joined together in religious association for more than merely instrumental reasons.”

-Rev. Earl Holt, Commission on Appraisal presentation to the 2005 General Assembly, Widening the Circle of Concern, [page 7](#)

(back to [Table of Contents](#))

Chapter VIII - Education for Liberation

VISION

“Together we can do what we cannot do alone. [UUA’s WTCOC Book] emphasizes education. We need to listen, listen, listen, and be open to each other. We are all victims when it comes to racism, and we all benefit from healing from racism.”

Elaine Miller, UUCB WTCOC Task Force Member

Stakeholders - Congregation, Ministers,
Executive Director, Staff

What Do We Mean by “Education for Liberation”?

The idea of “education” may arouse your interest and enthusiasm. On the other hand, it could also cause you to step back, questioning whether you wanted to engage in what might seem to be just another series of “diversity trainings.” You might think, “So, how might this ‘Education for Liberation’ be relevant to me?”

If you’ve had those or similar thoughts, perhaps even accompanied by a sense of overwhelm and disinterest, we invite you to read further. We certainly understand and would like to offer a few comments.

We utilize UUA’s concept of “**Education for Liberation**” to mirror the concept used in UUA’s book. And, in so doing, we embrace and hold up the importance of **freeing and liberating ourselves from the chains of bias, both conscious and unconscious**. And from guilt and other burdens that weigh us down, slow us down. By doing this, we can all be more fully present with enhanced clarity of vision as we live our lives and do the work of social justice.

“A question: How can we or ought we, with intentionality, mold and shape our guts, our instinctive, problematic, unconscious bias-driven behavior?”

Cordell Sloan, WTCOC Task Force Member

“Until you make the unconscious conscious, it will direct your life and you will call it fate.”

Attributed to Carl Jung, [pg. 89](#)

When we say, “education” or refer to “trainings,” please know we are referring to a **process** you cannot hold tightly in your hand, cannot check off in any box, cannot swallow like a magic pill that will instantaneously change you. We are talking about a journey, in which, in the company of UUCB congregants, you embark for destinations that will transform you beyond your expectations. You will have the opportunity to explore factual information (such as, what does “native appropriation” mean?) and to venture into deeper territories.

You will be even better prepared for taking the actions in the world that social justice requires. Because “social justice” really is a verb.

* * * *

Without a doubt, UUCB’s strong commitment to anti-racism and anti-oppression work is reflected in a myriad of ways—in our spoken and written words, music and ministry, and in our support of and alliances with marginalized members of our wider community.

The UUA’s WTCOC book poses this additional challenge: What else does our congregation need to do to move “to a new level of embodying the principles of justice, equity, compassion and liberation?”¹ How will we continue to matter to the world? How will we continue to do the right and hard work of social justice and to engage even more deeply with “good and necessary trouble”?

Racism never flags. It is shape-shifting—sometimes devastatingly and aggressively harmful and obvious, other times slippery and hard to pin down, but always dangerous and damaging. Racism and other forms of oppression are built into our cultural and political structures and policies and are undergirded by white supremacy,² settler colonialism and capitalism. We are unwittingly socialized in this culture—it is in the air we breathe. While white supremacy culture does not affect everyone equally, research tells us that it does harm us all, regardless of our race and ethnicity.^{4,5}

E1 - Recommendation

Create an Education for Liberation Education Development Team - Because of this ever-present, ever-changing feature of racism, doing the good and hard work of social justice means committing ourselves to ongoing anti-racism, anti-oppression education and training—it means committing to **Education for Liberation** for the long term.

Considerations

The WTCOC Task Force recommends keeping the following points in mind as we engage in Education for Liberation:

Education for Liberation means

- ★ acquiring information about and fearlessly acknowledging historical and current harms done to marginalized communities, including those done within our UUA and UUCB communities
- ★ examining the concepts and terminology of racism and oppression vigorously, knowing that as we search together for a common language, our goal is deeper understanding and clarity; absolute consensus is not necessary for this pursuit
- ★ identifying, examining, and learning to counteract our unconscious and unwanted racist beliefs and actions, keeping in mind that this process will be different for members from marginalized communities than it is for white-identified members
- ★ equipping ourselves for building powerful and respectful alliances and partnerships to take anti-racism, anti-oppression actions in the world

**Education for Liberation can be difficult.
We may feel**

- ★ uncomfortable
- ★ guilty
- ★ defensive
- ★ aggressive
- ★ angry
- ★ hurt
- ★ sad
- ★ like wanting to leave the conversation and the room

**Education for Liberation can also be joyous and uplifting.
We may experience**

- ★ greater knowledge and fluency in social justice concepts and issues
- ★ enhanced connection to our inner processes with regard to racism and oppression
- ★ greater discernment of our personal and collective roles in working for social justice
- ★ alliance-building and the breaking down of divisions
- ★ improved ability to recognize microaggressions in interpersonal interactions
- ★ strengthened capacity, confidence and skills when handling challenging situations around racism and other “isms”
- ★ enriched relationships with others - UUCB members, family and the wider community
- ★ even greater vibrancy, as we continue to live into the spiritual [mission of our church](#), knowing we are preparing it for future generations

E2 - Content Recommendations

Education for Liberation can be thought of as a path to personal and institutional growth and change. It is a journey of learning that involves both heart and head. We understand that all who undertake this journey come from different perspectives, life experiences, and connections with and interest in the work of social justice. Offering a rich palate of educational experiences that includes us all is the goal of Education for Liberation.

The WTCOC Task Force believes that the following training themes are important and foundational:



Considerations

To maximize the benefits of these trainings, we offer the following tips:

Education for Liberation Tips

- ★ We all have different learning styles and needs.
- ★ Repetition of anti-oppression information enhances understanding.
- ★ Experiencing feelings can and will accompany the learning of facts.
- ★ Discomfort can signal opportunities for change; hardiness for sitting with discomfort strengthens over time.
- ★ Modest expectations for learning are wise; depth of learning also increases over time.
- ★ Patience with self and others creates group bonds that support learning.
- ★ Lingering over information is instructive and inspiring, often leading to new insights; rushing through does not tend to be our friend.

We suggest the following educational formats:

Education for Liberation Formats

- ★ Congregation-wide trainings, scheduled throughout the year, with sponsored congregation-wide readings, videos and presentations, followed by small-group discussions, conducted on Zoom and/or in-person, facilitated by in-house or outside facilitators, endorsed by and accountable to the Board of Trustees, in conjunction/consultation with the LFDMC (Literature, Film, Drama & Music Contingent) and the Social Justice Council
- ★ Regularly published anti-racist, anti-oppression information, infused in The Week Ahead, the Beacon, Sunday services and the UUCB website
- ★ Theme-focused, facilitated small-group meetings assembled for one or more sessions (e.g., four-session Belong Circles; Chalice Circles; cottage and salon groups; Board of Trustees trainings)
- ★ A curated digital platform to which all UUCB groups can contribute and access anti-racism information, creating a living document of resource materials (coordinating this with the Program Council and Social Justice Council); platform to be available to other UU congregations and to the wider community

E3 - Recommendations for Creating the Educational Program

While the WTCOC Task Force considers the 15 training themes diagrammed above as essential, we recognize that our list is not exhaustive. Additional topics will likely emerge as educational programming rolls out and evolves. We present these as worthy starting points.

Suggested resources that can be very helpful in designing our educational programs are listed in Chapter IX, "[Recommended Resources](#)." There you'll find publications, links to websites and videos, as well as various professionally-prepared materials, some at no cost. The list begins with general anti-oppression resources and continues with specific areas of interest and importance. We highlight "Racial Equity Tools," the "UUA Widening the Circle of Concern Study List," consultation with UUCB's Pacific Western Region contact, who, at the time of this report, is Dr. Melissa James, and gathering resources that groups within UUCB have already discovered or designed.

Considerations

The WTCOC Task Force offers the following:

Education for Liberation: Implementation

- ★ It is recommended that implementation of the training program be done by a dedicated **Education for Liberation Development Team** (ELDT), which is part of the proposed Widening The Circle of Concern Standing Committee of the Board, to which ELDT would be accountable (see [Recommendation A1](#) in “Accountability”).
- ★ In addition, we recommend that ELDT have the following responsibilities and features:
 - oversees education development and implementation and may conduct trainings
 - is composed of interested UUCB congregants from various UUCB groups, with no expectation that congregants of color or congregants from marginalized communities lead, unless those congregants express interest in doing so. As noted earlier in our report, anti-oppression teaching should not be placed on the shoulders of those of us who belong to historically and currently oppressed groups
 - offers dedicated ministerial support when participants “have something heavy on their hearts”--ministers from marginalized groups should be available
 - is supported by and works in collaboration with
 - the Minister, Board, Program Council, Pastoral Care Team (includes both Chaplains and lay member Pastoral Associates), Executive Director, and the Social Justice Council
 - UUA Pacific Western Regional staff
 - paid consultants, facilitators and trainers as needed to ascertain Best Practices for anti-oppression training
 - has funding sufficient to fulfill and accomplish its goals

Closing Thoughts

“We are at a juncture in our history where we can maintain the status quo or we can jump at this opportunity to be brave, go deep and make systemic change that will take us into the future. I say jump.”

Victoria Bowen, UUCB WTCOC Task Force Member

The Widening the Circle of Concern Task Force envisions UUCB’s Education for Liberation to be an exciting and extraordinarily important endeavor. Far beyond just acquiring facts and understanding concepts, it is an opportunity to strengthen our connection, build our hardiness and capacity for change, while answering the call--

How will we continue to matter to the world?



Notes for Education for Liberation

¹ York, J., McDonald, C., Johnson, J.M. "Commission on Institutional Changes final report is a critical waypoint, not the end of the journey." UU World, Fall 2020, Vol. XXXIV, No. 3, p. 55.

² White supremacy "is the belief that [white people](#) are superior to those of other [races](#) and thus should dominate them. The belief favors the maintenance and defense of white power and [privilege](#)." Downloaded from the World Wide Web on 6/7/21 @ https://en.wikipedia.org/wiki/White_supremacy.

³ Settler colonialism "is a form of colonialism that seeks to replace the original population of the colonized territory with a new society of settlers....is enacted by a variety of means ranging from violent depopulation of the previous inhabitants to more subtle, legal means such as assimilation or recognition of indigenous identity within a colonial framework....the colonizing authority generally views the settlers as racially superior to the previous inhabitants." Downloaded from the World Wide Web on 6/7/21 @ https://en.wikipedia.org/wiki/Settler_colonialism

⁴ Montoya, Elizabeth. "The Effects of Microaggressions on One's Health." March 9, 2021. Downloaded from the World Wide Web on 6/11/21 @ <https://sites.uci.edu/morningsignout/2021/03/09/the-effects-of-microaggressions-on-ones-health/>

⁵ Alvarez, A.N., Liang, C.T.H., and Neville, H. A. (2016). The Cost of Racism for People of Color. Washington, D.C.: American Psychological Association.

⁶ McGhee, H. The Sum of Us. (2021). The Sum of Us. New York: Random House.

(back to [Table of Contents](#))

Chapter IX - Recommended Resources

<h2>VISION</h2>	<p>To create a living library of anti-racism and anti-oppression resources that are</p> <ol style="list-style-type: none">1. accessible to all UUCB members and friends2. shared with our wider communities3. open to additions <p>and are</p> <ol style="list-style-type: none">4. guides to deep exploration and learning, personally and collectively5. launching pads to visionary acts of courage as we work to dismantle social inequities and inequalities
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General Anti-Racism/Anti-Oppression Educational Guides

Akhtar, A. [Homeland Elegies](#)

Alexander, M. [The New Jim Crow: Mass Incarceration in the Age of Colorblindness](#)

Anderson, C. [White Rage](#)

Beloved Conversations,

<https://www.meadville.edu/fahs-collaborative/beloved-conversations/beloved-conversations-virtual-faq/>

Chug, D. [7 Ways to Fight Bias in Your Everyday Life](#)

Coming to the Table, <https://comingtothetable.org>

Consultation and facilitator training through UUCB's Pacific Western Regional contact, Dr. Melissa James, mjames@uua.org, <https://www.uua.org/pacific-western/staff>

dRworks, changework: [Dismantling Racism Workbook](#)

Eberhardt, J. L. Biased: Uncovering the Hidden Prejudice That Shapes What We See, Think, and Do

Felton, J.Z. Nine Picture Books that Illuminate Black Joy

Honoring Indigenous Peoples Blog of UUCB, <https://honoringindigenouspeoples.group>

Hong, C. P. (2020). Minor Feelings: An Asian American Reckoning

Kendi, Ibram X. How to Be An Antiracist

Kim, Anatasia S., Ph.D. & Del Prado, Alicia, Ph.D. It's Time to Talk (and Listen)

Oluo, Ijeoma. So you want to talk about race

McGhee, Heather. The Sum of Us

Menakem, Resmaa. My Grandmother's Hands

Miller, C. Everything She Touched: The Life of Ruth Asawa

The Othering and Belonging Institute, <https://belonging.berkeley.edu/>

Reclaimed Sacred Land in the Bay Area, video,

<https://nativememoryproject.org/reclaimed-sacred-land-in-the-bay-area/>

Racial Equity Tools, <https://www.racialequitytools.org>

Racism Has Always Been Part of the Asian American Experience,

<https://www.theatlantic.com/ideas/archive/2021/04/we-are-constantly-reproducing-anti-asian-racism/618647/>

Ritchie, A. Invisible No More: Police Violence Against Black Women and Women of Color

Sogorea Te' Land Trust, <https://sogoreate-landtrust.org>

The Scapegoating of Asian Americans, <a-long-history-of-bigotry-against-asian-americans>

Steele, C.M. Whistling Vivaldi

Stories in living color. Storytellers, working together, learning about race, unlearning racism and discrimination, <http://www.storysaac.org/stories-in-living-color.html>

Widening the Circle of Concern: Report of the UUA Commission on Institutional Change.

Unitarian Universalist Association: 2020.

https://www.uua.org/sites/live-new.uua.org/files/widening_the_circle-text_with_covers.pdf

UUA Widening the Circle of Concern Study Guide,

https://www.uua.org/files/2020-10/widening_study_action.pdf

Widening the Circle of Concern UUA 2021 Implementation Plan,

https://www.uua.org/files/2021-06/widening_circle_concern_implementation.pdf

Wilkerson, I. Caste.

UUA Leader Lab, Leadership Development, <https://www.uua.org/leadership>

UUA's "An Invitation to Conversations For Liberation,"

<https://www.uua.org/conversations/invitation>

Undoing Racism consultants, <https://pisab.org>

Specific Topics

Accountability Checklist:

---Westside UU Congregation Equity Decision-Making Tool,

<https://pnwduua.org/wp-content/uploads/sites/3/2020/11/Westside-UU-Equity-Decision-Making-Tool.pdf>

Calling In, Calling Out/Step Up, Step Back:

---Calling In vs Calling Out: Expectations of Grace,

<https://www.youtube.com/watch?v=6Rb0moZ2Cq8>

---"Interrupting Bias: Calling Out vs. Calling In"

http://www.racialequityvtnea.org/wp-content/uploads/2018/09/Interrupting-Bias_-_Calling-Out-vs.-Calling-In-REVISED-Aug-2018-1.pdf

---Step Up, Step Back, <https://medium.com/@elledowd/step-up-step-back-1b4b9d13a58>

---"When to Call Someone Out or Call Them In Over Racist Behavior"

<https://www.kqed.org/mindshift/55779/when-to-call-someone-out-or-call-them-in-over-racist-behavior>

Cultural Appropriation:

---"7 Myths About Cultural Appropriation," <https://youtu.be/KXeJdHrGOul>

---Deloria, P.J., [Playing Indian](#)

---"Don't Cash Crop on My Cornrows," https://youtu.be/O1KJRRSB_XA

---Fadel, L. [Cultural Appropriation, A Perennial Issue on Halloween](#)

---"Is Travel Next in the Fight Over Who Profits From Native American Culture?"

<https://www.nytimes.com/2021/08/03/travel/travel-native-american.html>

---Native Appropriations, All My Relations podcast,

<https://www.allmyrelationspodcast.com/post/ep-7-native-appropriations>

---UUA, [Activity 2: Cultural Misappropriation in Worship and Congregational Life](#)

---UUA, [Cultural \(Mis\)Appropriations](#)

Disabilities and Disability Rights:

--- [Crip Camp: A Disability Revolution](#)

---The Disability Visibility Project, <https://disabilityvisibilityproject.com/about/>

---Longmore, P., [Why I Burned My Book and Other Essays on Disability](#)

---"My Disability Justice: The Dancer" <https://youtube.com/watch?v=TMhzgpOONc8>

---"Minister of Color Avatar," of Black, femme, disabled person,

https://www.uua.org/sites/live-new.uua.org/files/widening_the_circle-text_with_covers.pdf#page=96

From UUCB member Marsha Saxton, PhD,

World Institute on Disability

Disability Studies Program, University of California, Berkeley

<https://www.buzzfeednews.com/article/margaretkingsbury/ownvoices-books-disability-chronic-illness>

<https://www.meriahnichols.com/13-books-understanding-disability/>

This list below is compiled to offer a very wide range focus on the various types of disabilities:

[Blind Rage: Letters to Helen Keller](#), by Georgina Kleege (2006) Gallaudet University Press

(explores the personal and complex circumstances of Keller beyond the stereotypes, written by our own blind UCB faculty member, who felt compared to Keller all her life.)

Disability Visibility: First Person Stories from the Twenty-first Century, by Alice Wong (2020) (From Harriet McBryde Johnson's debate with Peter Singer over her personhood to original pieces by Keah Brown and Haben Girma; blog posts, manifestos, and eulogies to Congressional testimonies, this anthology offers the rich complexity of the disabled experience)

Cancer Journals by Audre Lorde, Aunt Lute Books (1980) (classic memoir of a black, lesbian, poet, cancer survivor's critique of the breast cancer industry.) Include some exploration of Lorde's poetry.

Kindling: Writings on the Body (2013) [Aurora Levins Morales \(Links to an external site.\)](#), Puerto Rican and Jewish, feminist, artist and activist, storyteller and historian, explores the meanings of sickness and healing, suffering and pleasure, through the story of her own body, of all our bodies, of the body of the planet.

Deaf in Delhi: A Memoir, (2006) by [Madan Vasishtha \(Links to an external site.\)](#) awoke one night to discover that he could no longer hear. In India, the word for "deaf" in all three main languages, Punjabi, Urdu, and Hindi, denoted someone who was not really human.

One of Us: Conjoined Twins and the Future of Normal by Alice Domurat Dreger (2004) Harvard Univ. Press. (about the life experience and surgical separation of conjoined twins)

Send in the Idiots: Stories from the Other Side of Autism by Kamran Nazeer, (2006) Bloombury. (a man labeled autistic interviews four of his childhood classmates to learn how their lives continued.)

Life Beyond Reason: A Father's Memoir by Chris Grubber (2019) (a philosopher and scholar of *rationality*, reflects on parenting a severely cognitively, yet emotionally intact disabled child.)

Do You Remember Me? A Father, a Daughter, and A Search for the Self, By Judith Levine (2004) Free Press (about Alzheimer's Disease and family versus institutional care for people with dementia.)

Wheelchair Warrior: Gangs, Disability and Basketball (2008) by [Melvin Juetter](#) & [Ronald J. Berger \(Links to an external site.\)](#). Temple University Press. (Juetter's journey from Chicago gang member to National Wheelchair Basketball champion.)

Sticks and Stones: Disabled People's Stories of Abuse, Defiance and Resilience. (2009) by Marsha Saxton, World Institute on Disability (collection of personal accounts of resisting abuse and violence.)

This list below has books written by women with disabilities:

Danquah, Meri Nan-Ama, Willow Weep for Me: A Black Woman's Journey Through Depression, Random

Saxton, Marsha, With Wings: An Anthology of Literature by and about Women with Disabilities, Feminist Press

Finger, Anne, Past Due: A Story of Disability, Pregnancy, and Birth. Seal Press.

Klein, Bonnie Sherr. Slow Dance: A Story of Stroke, Love and Disability. Vintage, Canada

Johnson, Harriet McBryde. Too Late to Die Young: Nearly True Tales from a Life. Henry Holt.

Rouso, Harilyn. Don't Call Me Inspirational. Temple University Press.

Wendell, Susan. The Rejected Body: Feminist Philosophical Reflections on Disability Routledge

Mairs, Nancy, Waist High in the World: Life Among the Non-Disabled Beacon Press

Rosner, Jennifer, If a Tree Falls: A Family's Quest to Hear and Be Heard Feminist Press

Linton, Simi, My Body Politic: A Memoir University of Michigan Press

Levins Morales, [Aurora](#), Kindling: Writings on the Body Palabrer Press

[Cronin](#), Eileen, Mermaid: A Memoir of Resilience Norton & Co

Kleege, Georgina, Blind Rage, Gallaudet University Press

Grandin, Temple, Thinking in Pictures, Knopf Doubleday

Lakshmi Piepzna-Samarsinna, Leah, A Queer Femme of Color Dreaming Her Way Home

Indigenous Peoples:

---Atkins, D.B. & Bauer, W.J., Jr. We Are the Land: A History of Native California

---Brown, D. Bury My Heart at Wounded Knee

---Cafe Ohlone by mak-'amham: Strengthening Ohlone food sovereignty in the East Bay,

<https://www.makamham.com/cafeohlone>

---Cameron, A. Daughters of Copper Woman

---Deloria, P.J., Playing Indian

---Dunbar-Ortiz, R. An Indigenous History of the United States (Revising History)

---Dunbar-Ortiz, R. An Indigenous History of the United States for Young People (ReVisions History for Young People)

---Erdrich, L. The Antelope's Wife

---Erdrich, L. The Roundhouse

---For Indigenous People, Homelessness is More Than Lacking a Home, <https://thetyee.ca/News/2017/10/30/Indigenous-Homeless-More-Thank-Lacking-Home/>

---Fitzgerald, J. & Fitzgerald, M.O. The Spirit of Indian Women

---Geniusz, W.M. Our Knowledge Is Not Primitive: Decolonizing Botanical Anishinaabe Teachings (The Iroquois and Their Neighbors) Illustrated Edition

---Haas, L. Saints and Citizens: Indigenous Histories of Colonial Missions and Mexican California

---Justice, H.D. Why Indigenous Literatures Matter

---Kimmerer, Robin Wall, Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants

---McNally, R.A. The Modoc War: A Story of Genocide at the Dawn of America's Gilded Age

---Madley, B. An American Genocide: The United States and the California Indian Catastrophe, 1846-1873.

---Margolin, M. The Ohlone Way

---Miranda, D., Bad Indians

---Moreton-Robinson, A. The White Possessive: Property, Power and Indigenous Sovereignty (Indigenous Americas)

---[My Favorite Native American Podcasts--Updated 2021](#)

---Page, J. In the Hands of the Great Spirit

---Sogorea Te' Land Trust, <https://sogoreate-landtrust.org>

---The Tracking Project, Six National Museum. THANKSGIVING ADDRESS: Greetings to the Natural World

---UUCB Honoring Indigenous Peoples blog, <https://honoringindigenouspeoples.group>

Microaggressions:

---3 Reasons Why Being Called Exotic is NOT a Compliment," <https://youtu.be/NIK9Wn98nHM>

---The Bruise That Never Heals," <https://www.uua.org/worship/words/reading/bruise-never-heals>

---"Excluding Subtle Acts of Exclusion," <https://youtu.be/NzESzEkUzEA>

---"How Do You Handle a Racist Joke?," <https://www.youtube.com/watch?v=Bg1aTLsS69Y>

---"Interrupting Microaggressions" by Greta Kenney,
<https://www.uua.org/sites/live-new.uua.org/files/gretakenney-interrupting-microaggressions.pdf>

---"Killing Me Softly, a Game of Microaggressions,"
<https://games.common.gc.cuny.edu/2016/08/03/killing-me-softly-a-game-of-microaggressions/>

---Liu, A. [No, You're Not Imagining It: 3 Ways Racial Microaggressions Sneak into Our Lives](#)

---Manning, R., Ph.D. [Microaggressions](#)

---"Questions" by Alexandra Dal (this is a comic),
https://www.uua.org/files/pdf/1/160624_356_microaggressionsquestions.pdf

---"Stopping Harm," <https://files.meadville.edu/files/resources/bc-stopping-harm-flyer-s.pdf>

---Sue, Daryl Wing. [Microaggressions in Everyday Life](#)

---What exactly is a microaggression?
<https://www.vox.com/2015/2/16/8031073/what-are-microaggressions>

---What Goes Through Your Mind: On Nice Parties and Casual Racism,
<https://the-toast.net/2016/01/05/what-goes-through-your-mind-casual-racism/>

---Where are you From? <https://www.youtube.com/watch?v=crAv5ttax2I>

---"Why Microaggressions Hurt" by Alli Kirkham (this is a comic),
https://www.uua.org/files/pdf/1/160624_356_why-microaggressions-hurt.pdf

Racism in UU/UUA:

---The black hole in the white UU psyche,
<https://www.uuworld.org/articles/black-hole-white-uu-psyche>

---Critics see white supremacy in UUA hiring practices,
<https://www.uuworld.org/articles/critics-challenge-uua-hiring-practices>

---Racism in Our House,
https://www.uucr.org/sites/default/files/sermons/transcripts/2017_0507_Strauss_RacismInOurUUHouse.pdf

---Why Look at Racism in the UUA?
https://www.uua.org/sites/live-new.uua.org/files/coic_talk_race_uua_112017.pdf

---"Wilderness Journey, The Struggle for Black Empowerment and Racial Justice within the Unitarian Universalist Association, 1967-1970," VHS created by Ron Cordes, 2003
<https://www.youtube.com/watch?v=yDsD3mEtwjM> Former UUCB attendee Betty Seiden is in this video, and our congregation is mentioned.

Reparations:

- The Case for Reparations, Ta-Nehisi Coates,
<https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>
- Estimating the cost of reparations,
<https://www.newsweek.com/reparations-slavery-cost-more-just-money-1518649>---Reparations timeline, <https://guides.library.umass.edu/reparations>
- Reparations, video with Nicole Hannah-Jones,
<https://www.msnbc.com/ali-velshi/watch/nikole-hannah-jones-reparations-to-black-americans-repay-centuries-of-economic-exploitation-87935045885>
- Reparations Now Toolkit,
<https://m4bl.org/wp-content/uploads/2020/05/Reparations-Now-Toolkit-FINAL.pdf>
- What is Owed, Nicole Hannah-Jones,
<https://www.nytimes.com/interactive/2020/06/24/magazine/reparations-slavery.html>

Sexual Orientation & Gender Identity:

- The Asexual Visibility & Education Network, <https://www.asexuality.org>
- A Ceremony for Proclaiming and Affirming Name and Pronouns by Shige Sakurai,
<https://www.uua.org/lgbtq/blog/ceremony-proclaiming-and-affirming-name-and-pronouns>
- "After decades of invisibility, asexuals are speaking up and gaining ground: 'I don't need to be fixed because I'm not broken.' ",
<https://www.chicagotribune.com/news/ct-asexuals-stepping-forward-0723-20210727-yb7tooyvcvgwzd6zuyk5evxujm-story.html>
- "Pronouns: A Resource" by GLSEN,
<https://www.glsen.org/sites/default/files/GLSEN%20Pronouns%20Resource.pdf>
- Rule, R. [She/He/They/Me: For the Sisters, Mistresses, and Binary Resisters](#)
- Sexual Orientation & Gender Identity 101, <https://www.uua.org/lgbtq/identity>
<https://www.uua.org/lgbtq/identity/transgender>
- Supporting Trans/Non-Binary Youth in Your Congregation,
<https://www.uua.org/youth/identity-formation/resources/trans-non-binary-youth> Transgender
- 101: Transgender 101: Identity, Inclusion, and Resources,
<https://www.uua.org/lgbtq/identity/transgender>
- Why Adding Pronouns to Email Signatures Matters,
<https://www.uua.org/lgbtq/identity/adding-pronouns-matter>

Supporting BIPOC Ministers:

- "Minister of Color Avatar," of Black, femme, disabled person,
https://www.uua.org/sites/live-new.uua.org/files/widening_the_circle-text_with_covers.pdf#page=96

---WTCOC Education Fund for Developing Religious Professionals of Color including Black and Indigenous people,

<https://www.uua.org/uuagovernance/committees/cic/widening/religious-professionals>

White Supremacy:

---DiAngelo, R. [“White Fragility and the Rules of Engagement”](#)

---"Flipping the Script,"

<http://www.mpassociates.us/uploads/3/7/1/0/37103967/flippingthescriptmostupdated.pdf>

---"Let's not conflate white supremacy with white people" by john a. powell of the [Othering and Belonging Institute](#),

<https://www.dailycal.org/2021/02/05/lets-not-conflate-white-supremacy-with-white-people/>

---Okun, T. [White Supremacy Culture -- Still Here](#)

---"White Supremacy Culture" by Tema Okun (updated 2021),

<https://www.whitesupremacyculture.info/>

Also of Interest

“7 ways to fight bias in your everyday life”,

[https://greatergood.berkeley.edu/article/item/seven_ways_to_fight_bias_in_your_everyday_lif
e](https://greatergood.berkeley.edu/article/item/seven_ways_to_fight_bias_in_your_everyday_life)

Implicit Association Test, <https://implicit.harvard.edu/implicit/>

Multi-Cultural Welcome: A Resource for Greeters in UU Congregations.

https://www.uua.org/files/documents/idbm/multicultural_welcome.pdf

[SURJ \(showing Up for Racial Justice\) Bay Area](#)

UUA: [Side With Love: What is Love Calling Us to Do?](#)

UUCB Widening the Circle of Concern Education Fund,

<https://uucb.org/news-the-week-ahead-at-uucb/news-bulletins/2/>

UUCB Widening the Circle of Concern Education Fund Application,

[https://uucb.org/wp-content/uploads/2021/06/Widening-the-Circle-Ed-Fund-Full-Application.p
d](https://uucb.org/wp-content/uploads/2021/06/Widening-the-Circle-Ed-Fund-Full-Application.pdf)

(back to [Table of Contents](#))

Chapter X - Accountability

VISION

We are a congregation that knows that the way forward will not be easy, but we will remain firm in our commitment to becoming an Anti-Racist, Anti-Oppressive, Equitable and Inclusive congregation. With eyes open and hearts ready, we plan for the future, keeping us on track and accountable.

“We still need to address the bias and oppression within our systems to build resilience in our living tradition for the times we are in and strengthen it for future generations. Making these changes will allow us to stay relevant. Addressing these issues will allow us to live into the theology we profess. Furthermore, if we are committed to this work as central to our faith, we will create the conditions in which all who are attracted to the theological premises of our faith can thrive.”

- Widening the Circle of Concern, UUA Commission on Institutional Change, 2020 (as cited in [“Widening the Circle of Concern UUA 2021 Implementation Plan,”](#) page 1)

Introduction

So many times in the recent history of the Association of Unitarian Universalist Congregations, we (the body of the Association) have failed to follow through on our commitments to Anti-Racism, Anti-Oppression, Equity and Inclusion. We may begin with the best of intentions, but energy and intensity wanes with time, and our impact remains feeble. That seems to be changing in the last few years, and that gives reason for hope that real and lasting change is happening in our Association. But what about us? How will we, the congregants of UUCB, remain accountable to our commitment to this work in our own church?

The WTCOC Task Force has identified three areas of accountability that can set us on a path to convert our best intentions into real and measurable impact for change:

- Structural accountability – creating lasting change
- Process accountability – continual assessment for ongoing change
- Reconciliation – acknowledgement of harm and active work to repair

Structural Accountability

The WTCOC Task Force recommends creating measures and structures that are “baked in” whenever possible. These are things that will last beyond any one congregant, committee, or minister and that happen automatically. Once in place, these become harder to remove. We have identified three opportunities for creating structural accountability for lasting change.

A standing committee of the Board of Trustees

After the Widening the Circle of Concern Task Force ends, create a Widening the Circle of Concern Standing Committee of the Board of Trustees. Members of the committee will change over time, but this committee will remain in perpetuity, similar to the Nominating Committee and the Endowment Committee.

A1 - Structural Accountability Recommendation – Widening the Circle of Concern Standing Committee

This committee

- Would report to the Board of Trustees.
- Could oversee some of the implementation of the recommendations in this report.
- Could oversee the Education for Liberation Development Team (ELDT) (See [Recommendation E3](#)).
- Would regularly assess to ensure that the congregation is following through on its commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion and give guidance in accordance with ongoing recommendations from the [Commission on Institutional Change](#) of the UUA.
- Stakeholders Involved - Board of Trustees

Line items in the annual budget

Line items in our annual budget provide structural accountability because they automatically roll over for consideration each year, and the budget must be approved annually by congregational vote.

Structural Accountability Recommendations - Budget

- **A2 - Widening the Circle of Concern Education Fund**
Monies available for UUCB members of marginalized communities to use to attend district, regional, and national gatherings, to allow them more contact with people who share their identity and as an act of congregational reparations. (See [this link on our website](#) for more details about this fund.)
- **A3 - Shuumi Land tax**
Monies paid annually to the Sogorea Te' Land Trust to acknowledge the history of genocide and promote the healing of the the occupied land stolen from Indigenous peoples, on which our church resides.
<https://sogoreate-landtrust.org/shuumi-land-tax-guidance-for-foundations/>
- **A4 - Education for Liberation Development Team (ELDT)**
Monies available for congregational education and training around anti-oppression practices. (See [Recommendation E3](#))
- Stakeholders Involved - Board of Trustees, Executive Director, Honoring Indigenous Peoples Group, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), and/or Education for Liberation Development Team (ELDT) (see [Recommendation E3](#)), UUA Liaison team (see [Recommendation C1](#)), General Assembly committee (see [Recommendation C1](#)), entire congregation

Our bylaws

Additions to our bylaws that support our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion provide structural accountability because once there, it would require a congregational vote in order to change or remove.

A5 - Structural Accountability Recommendation - Bylaws

- From the Widening the Circle of Concern book, [page 130](#): “Request that all Unitarian Universalist-related organizations examine their commitment to equity, inclusion, and diversity work and include such a commitment in their bylaws.”
- Stakeholders Involved - Board of Trustees, Bylaws Committee, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), entire congregation

“Active attention and deep commitment to long-term progressive structural change address the satisfaction and guarantees of non-repetition requirements of reparations as defined by the United Nations....”

-Widening The Circle Of Concern, [page 128](#)

Process Accountability

The WTCOC Task Force recommends creating processes to aid in holding ourselves accountable to our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion. These processes would be ongoing and updated according to new information and further education. We will continue to learn and grow, and our processes should change and grow with us.

Recognize that the work of social justice is the work of the entire UUCB congregation.

While the Social Justice Council sponsors many programs, social justice, and specifically Anti-Racism, Anti-Oppression, Equity and Inclusion needs to be threaded into everyone’s work. No program at UUCB is exempt from the work of dismantling oppression and white supremacy culture. Every program at UUCB should be regularly asking itself, “Does our program serve the needs of all? Whose voices are not in the room? How can we expand and change to include those voices?”

A6 - Process Accountability Recommendation - Social Justice is the work of the entire congregation

- Encourage programs to be alert to and examine their structures, policies and procedures for silent, unintended elements of oppression and white supremacy.
- Provide all UUCB program leaders with a checklist to assess their programs with respect to Anti-Racism, Anti-Oppression, Equity and Inclusion. This assessment should be completed at least once annually.
- Here is an [example model](#) from Westside Unitarian Universalist Congregation - “Equity Decision-Making Tool”
- Stakeholders Involved - Program Council, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), and/or Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))

Hold ourselves accountable in our partnerships with community groups.

As we continue to learn, grow, and implement change within UUCB, we want to make sure that we do not cause harm in our interactions with our community partners. Basic education about Anti-Racism, Anti-Oppression, Equity and Inclusion is vital to bring to our work in our communities. This can include ongoing education about recognizing and avoiding microaggressions and how to respond to microaggressions, tokenizing, and other forms of modern racism. We recommend that real-life learning occur across all age groups.

A7 - Process Accountability Recommendation - Accountability with community partners

- Provide basic anti-racism, anti-oppression training for members of groups and programs that represent UUCB with community partners. While everyone in the congregation should have access to this training, it is especially crucial for those members of groups and programs that represent UUCB in our community.
- This basic training should include recognizing and avoiding microaggressions, and should be refreshed periodically. (See “[Microaggressions](#)” in “[Recommended Resources](#)”)
- Stakeholders Involved - Program Council, Social Justice Council, Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))

How are we doing?

It is important to know how far we have come, and how much further we need to go. In order to measure this in a way that makes it easier for comparison, it is important to conduct the same assessments regularly.

A8 - Process Accountability Recommendation - Assess our progress

- Conduct a congregational anti-racism audit, at least once every 3 years.
- Conduct an anonymous survey to take the temperature of where we are as a congregation on Anti-Racism, Anti-Oppression, Equity and Inclusion topics. This could be paired with the anti-racism audit, or as a separate assessment. An example of a survey question might be "Do you understand what white supremacy is?" with multiple-choice answers. Conduct the same survey again, in 1-3 years to compare and see if any progress has been made.
- Stakeholders Involved - Board of Trustees, Minister, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), and/or Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))

“Ongoing monitoring is needed to continue to track progress toward equity, inclusion, and diversity. Continued assessment should be rooted in dialogue with groups representing Black people, Indigenous people, People of Color, and other people marginalized within Unitarian Universalism....”

-Widening The Circle Of Concern, [page 128](#)

Reconciliation

There has been harm done at UUCB. Even as we learn, grow, and commit to change and in spite of our best intentions, harm will happen in the future. We hold ourselves accountable by acknowledging harm when it occurs, and actively working to repair the damage. We hold ourselves accountable by building in structures that provide support for our Widening The Circle of Concern efforts. Supporting our staff, our congregants and ourselves whether we are learning, repairing, healing or any combination thereof, is vital to ensure our success.

Develop ways to support UUCB Black Indigenous People Of Color (BIPOC) staff and congregants, recognizing the importance of safety.

As stated on [page 166](#) of the text, *“Truth must come before reconciliation and transformation...”* and it is clear that many Black, Indigenous, People of Color, trans, gender expansive, and disabled people do not feel safe to tell their truths. Consider the following two quotes from the text:

“The lack of safety for truth telling has meant that religious professionals of color are carrying an unsustainable amount of tension. Ironically, the positive development of a growing number of religious professionals has led to those same religious professionals of color collecting more and more stories about damage done to those same professionals, especially because they are too often placed in congregational systems ill-equipped to handle a different leadership style in a productive way. These dynamics also hurt white participants.”

- Widening the Circle of Concern, [pages 165- 166](#)

“And the testimonials collected show that congregations may not know about the experiences that people of color have within their walls, because Black people, Indigenous people, and people of color have experienced a lack of safety when honest.”

- Widening the Circle of Concern, [page 42](#)

A9 - Reconciliation Recommendations - Safety and Support

- Develop ways to support UUCB Black Indigenous People Of Color (BIPOC) staff and congregants, recognizing the importance of safety.
- For Black Indigenous People Of Color (BIPOC) congregants, encourage the use of UUCB's People of Color Caucus (POCC) as a space for truth telling, healing and understanding. The Board and Minister could make public endorsements to the congregation for their support of the POCC, and for members of color to join the caucus.
- Acknowledge that there are power dynamics at play when there are conflicts involving People of Color. We suggest having other congregants of color, or a team that has anti-racism and anti-oppression training, at any meetings/mediations to provide context and support.
- When possible, connect people experiencing conflicts with staff and/or resources that will provide support, whether that is at the regional or national level, or outside the UU community.
- Stakeholders Involved - Minister, Staff, Board of Trustees, People of Color Caucus, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), and/or Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))

Rapid Response Team: Addressing Issues of Immediate Concern

There are times when it is important to respond quickly to social justice issues when they arise in the larger community. Currently, there are layers of approval needed to send even just a simple letter of support on behalf of the congregation, as was the case with the letter we sent to Alamance County in North Carolina, *“condemning the use of force by Alamance County deputies and City of Graham police officers on the citizens who participated in a peaceful march to the polls this past weekend.”*

A10 - Reconciliation Recommendation - Rapid Response Team

- Establish a Rapid Response Team which works in collaboration with the minister and has the ability and authority to send out letters of support and/or condemnation on behalf of the congregation.
- Rev. Michelle offers the [“Resolution of Conscience and Statement of Positions \(RCSP\) of the Unitarian Universalists of Southern Delaware”](#) as a model. From their website: *“The document describes the social and environmental justice issues that UUSD members have identified as priorities for us as a congregation and provides examples of ways we are addressing each. The RCSP allows the minister, Board, and members to witness on behalf of the congregation about current, compelling justice issues and to mobilize action on those issues.”*
- Stakeholders Involved - Minister, Board of Trustees, Social Justice Council, Communications Team

Provide pastoral care for congregants needing help to ask questions or process incidents involving elements of racism and oppression

When we experience harm, it can be deep and very wounding to our hearts. When we inflict harm, it can also be deep and we may not know how to repair the damage. Sometimes, these incidences of harm (experienced or committed) bring up spiritual questions for us that we need help processing.

A11 - Reconciliation Recommendation - Pastoral Care

- Provide ongoing pastoral care for congregants around incidents of racism, microaggressions and oppression. This could be a virtual chaplain, or specialists in certain areas - LGBTQIA+, race/ethnicity, disabled people, etc.
- For white-identified people, encourage the use of the WOWS group, Whites Opposing White Supremacy, as a resource for asking questions and learning.
- Stakeholders Involved - Minister, Pastoral Care Team (includes both Chaplains and lay member Pastoral Associates), Community Ministers, People of Color Caucus, Whites Opposing White Supremacy

Reparations committee

In order to ever move forward to begin healing the deep wounds of racism, oppression, and inequity that this country was founded on and still perpetuates, reparations must happen. There is no reconciliation without reparations. Currently, there are conversations about reparations happening at both the national and statewide level. There are also local initiatives such as the Arlington Community Church's [Black Wealth Builders Fund](#) (formerly known as the Black Homeownership Reparations Fund).

A12 - Reconciliation Recommendation - Reparations

- Create a committee whose purpose is to keep the congregation informed about local, statewide, and national efforts towards reparations. This committee could be under the purview of the proposed Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), or under the Social Justice Council umbrella.
- Join as partners to other community groups already doing the work. We don't always need to invent groups or start from scratch. (See "[Reparations](#)" under "[Recommended Resources](#)")
- Stakeholders Involved - Program Council, Social Justice Council, Widening the Circle of Concern Standing Committee (see [Recommendation A1](#)), and/or Education for Liberation Development Team (ELDT) (see [Recommendation E3](#))
- See also [Recommendation A3](#) "Shuumi Land tax" as an act of reparations to local Indigenous peoples.

"Among the lamentations and learnings the assembled Black people, Indigenous people, and people of color identified were these... No shared accountability structures and processes are in place to hold people accountable for the continued harming of Black people, Indigenous people, and people of color among us."

-[Widening The Circle Of Concern](#), [Preface page vii](#)

Closing Thoughts

If we wish to succeed in our efforts to become an Anti-Racist, Anti-Oppressive, Equitable and Inclusive congregation then we must hold ourselves accountable; both the congregation of now and the congregation of the future. These acts of structural, process, and reconciliatory accountability are love notes to our future selves and to our future congregation. We care so much about the work continuing long after we are gone that we are taking the time now to build strong foundations of support, to guide us and hold us along the way.

[Mia Mingus](#), an educator, writer, disability activist, and visionary in the fields of transformative and disability justice writes:

“What if accountability wasn’t scary? It will never be easy or comfortable, but what if it wasn’t scary? What if our own accountability wasn’t something we ran from, but something we ran towards and desired, appreciated, held as sacred?”

What if we cherished opportunities to take accountability as precious opportunities to practice liberation?

To practice love?

To practice being the kinds of people ... we want to be?”

-Mia Mingus, blog post titled [“Dreaming Accountability”](#)

(back to [Table of Contents](#))

Chapter XI - Conclusion: Futuring

VISION

Futuring: engaging with one another in the creation of a “[possibility space](#),” a liminal, luminous space in which we imagine what is needed for the future, and with love and labor, generate and act on concrete plans for change and sustainability which benefit all people
Futuring: widening our circle of concern

The future is always beginning now.

Mark Strand

This Widening the Circle of Concern report itself is an act of futuring. The events of our times shout to us. UUA’s [Widening the Circle of Concern](#) book challenges us. The WTCOC Task Force report urges us.

How will we vigorously engage in the fight against white supremacy, racism and other forms of oppression that terrorize and kill marginalized people and communities and diminish the richness of life for all communities?

The actions recommended in this report are presented as a guide in addressing this crucial question.

We thank you for journeying through this report! If, at this point, you are experiencing a sensation of overload and wondering what to do with what you’ve read, please know that your reaction is quite reasonable and expected! After all, this 100+ page report is packed with a prodigious amount of information presented in multiple formats. Here, in our concluding comments, we hope to provide a tight summary that will organize and focus the information we’ve previously presented.

As was mentioned in the “[Overview](#),” the role of the WTCOC Task Force has been to read the UUA’s [Widening the Circle of Concern](#) book and to make recommendations based on our analysis of its contents. With the submission of this report to the Board and the congregation, the work of the WTCOC Task Force nears completion. In order to assist in a smooth transition from the WTCOC Task Force to other UUCB groups (currently existing and those yet to be formed) which will implement any recommendations deemed worthy, the Task Force would like to offer the following plan for “passing the torch”:

1. The WTCOC Task Force will be available for discussions with the Board and the congregation to answer questions and to further process the report.
2. In the section below, **we spotlight some recommendations, ideas and suggested starting places to facilitate the transition.**

Bridging to UUCB’s Future

1. **We recommend that the Board establish a Widening the Circle of Concern Standing Committee of the Board**, whose charge would be to set overall goals and be a visionary body, discerning the use of the currently-proposed recommendations and developing, over time, new ideas and action plans that support the spirit and intent of the UUA’s [Widening The Circle Of Concern](#) book. As racism and oppression morphs and as the needs of society evolve, this Committee can adapt its goals and plans to meet these new changes. The proposed permanent quality of this Committee helps to assure that the work will continue, even as membership in the Committee changes. Membership could be drawn from interested members of the WTCOC Task Force, thereby offering continuity, and should include new members from the congregation-at-large and those appointed by the Board. We suggest that the Committee work in collaboration with the Minister, Executive Director and UUCB groups, including the Social Justice Council and the Program Council. [See [Recommendation A1](#)]
2. **The Standing Committee could consider forming a sub-committee--a dedicated Education for Liberation Development Team (ELDT)**--whose primary function is to oversee education development and implementation. This team may also arrange or conduct trainings. We urge that adequate funding be provided for accomplishing these endeavors. [See [Recommendation E3](#) and [Recommendation A4](#).]

3. **Inclusion of all congregants at all points is essential. The processing and utilization of this WTCOC Task Force report is a CONGREGATIONAL EVENT!** The report should be distributed to all members, with special attention given to accessibility. Members may need assistance in digital access or need to receive the report and associated information in other formats. The current WTCOC Task Force will (1) prepare an audio version and (2) facilitate the setup of a special place on the UUCB homepage with links to the report and to postings made by the current WTCOC Task Force and the new Standing Committee.
4. **Assumptions and agreements about how we engage in discussions with one another should be developed and agreed upon by the congregation.** The following are examples [adapted from Race & Resilience - Working Across Lines of Difference](#) (workshop presented by M.C. Johnson and K. Kelly at the Embodied Social Justice Summit, 1/28/21. While no longer available for free viewing, [video of the entire summit can be purchased.](#)):
 - ★ Be willing to do things differently.
 - ★ Embrace discomfort.
 - ★ Agree to confidentiality.
 - ★ Expect and accept non-closure--not all will be resolved in any one session.
 - ★ Racism and white supremacy cause trauma.

These examples come from the [Center for Courage and Renewal](#):

- ★ When the going gets tough, turn to wonder.
 - ★ Trust and learn from the silence.
 - ★ Know that it's possible to leave the circle with whatever it was that you needed when you arrived, and that the seeds planted here can keep growing in the days ahead.
5. **After distribution of the report, congregational processing of it (with assumptions and agreements in place) could be done in a variety of exciting formats, including**
 - ★ one or more post-service sessions of "Conversations with the WTCOC Task Force," in which the congregation can engage in discussions with WTCOC Task Force members.
 - ★ facilitated meetings focusing on specific topics suggested in [Recommendation E2](#). These meetings, virtual and in person (per health code regulations and other vetted guidelines), could be with the entire congregation or take place in small group settings and utilize formats such as [Belong Circles](#), Chalice Circles, and

other types of gatherings, sometimes referred to as cottage and salon groups. Some UUCB entities may find it helpful to also meet in their respective groups, e.g., the Board of Trustees, the Program Council, UUCB staff. We stress that all members are encouraged to participate in several different configurations of discussions, trainings and meetings. Cross-fertilization of ideas and building of new interpersonal connections is a hallmark of Education for Liberation and important for widening the circle.

- ★ This report hopes to assist planners in the design and implementation of anti-racism, anti-oppression educational events. Specific topics can be selected from [Recommendation E2](#), which is in Chapter VIII, “[Education for Liberation](#).” Planners can then go to Chapter IX, “[Recommended Resources](#),” to locate educational guides that directly relate to the selected topics. For example, if a group decides to discuss “Microaggressions: What They Are and What to Do About Them,” a topic listed in [Recommendation E2](#), planners will find publication titles and links to microaggression resource materials in “[Recommended Resources](#).” This is the case for a variety of topics, including [Cultural Appropriation](#), [Reparations](#), [Disability and Disability Rights](#), and [Indigenous Peoples](#), each of which has a corresponding trove of educational resources attached to it.

6. Other points of entry into the work of the WTCOC include

- ★ interfacing with Rev. Michelle’s 2022 plans for discussions related to the adoption of the 8th Principle. [See [Recommendation LOV1](#) for more information about the 8th Principle.]
- ★ developing and offering a brief, specially-designed-for-UUCB survey to congregants as a way of gathering members’ ideas about personal and congregational needs and interests with regard to anti-racist, anti-oppression work. Surveys often serve to stimulate thinking and discussion. [For additional information, see [Recommendation A8](#), “Assess Our Progress.”]
- ★ implementing recommendations that are more easily or quickly accomplished. [see “[Chart of Recommendations](#),” Appendix]. Examples include creating a virtual corkboard on the website to display anti-racist, anti-oppression topics; involving our youth in Social Justice projects, such as with the Social Justice Council’s environmentally-centered “Restoring Our Earth for All” project, which is collaborating on a project with the Honoring Indigenous Peoples (HIP) Group.

Considerations for UUCB's Futuring

More than merely intellectual, Anti-Racism, Anti-Oppression, Equity and Inclusion work is the work of feelings. While our minds are engaged, our emotions arise. Accounting for and caring for those feelings are essential. Here are examples of issues to keep in mind.

Change

Change can be hard--not for everyone, but for many of us. While we're built for seeking novelty, we're also built for predictability. Social justice engagement calls for making personal, interpersonal and structural changes which can provoke fears of

- ★ leaving our comfort zones,
- ★ becoming angry,
- ★ making mistakes,
- ★ failing,
- ★ feeling guilty,
- ★ upsetting or alienating others.

While few of us may fall into the binary categories of "will never change" and "will always be ready to change," most of us experience different degrees of comfort with change. At the UUA's 2020 General Assembly workshop entitled "[Why We Want and Resist Diversity](#)," Rev. Patrice Curtis and Rev. Keith Kron presented an excellent schema of these differing levels, which Rev. Kron classified in a concentric circle schema. He also suggested ideas on how change can happen, based on this model. We highly recommend checking out this video.

WTCOC Task Force Vision for Change

At intellectual and spiritual levels, we acquire new information and move to new understandings on personal and congregational levels.

We craft and undertake intentional actions in small and large ways; sometimes subtle, sometimes bold. We move both with ease and in fits-and-starts; often with grand, graceful leaps forward and also with stumbles and steps backward. All the while holding each other and staying in the room (with occasional breaks, of course!).

Revolutionary Self-Care

Anti-racism/anti-oppression work is called “work” because it is! Mental, physical and emotional energy is expended over long periods of time. While we’ve noted that difficult emotions may emerge, we also note that positive feelings, like the exhilaration of surmounting difficulties, also do. Since social justice efforts require energy, self-care is an essential part of our efforts.

We heartily endorse the development and practice of self-care methods that refresh and protect our physical and emotional health and vibrancy.

Here are two sites to check out--

- ★ [Program in a Box: Staying Woke Require Rest Self-Care 101 for Social Justice Advocates](#)
- ★ [The Importance of Self-Care for Activists](#)

Revolutionary Self-Care

Experiencing sadness, guilt and anger would not be unusual and should actually be expected! When we feel discomfort rumbling around in our gut, when our brain’s alert system transmits a distress signal, THEN we know we are in the zone of change, of futuring. We’ve reached the point of new possibilities for transforming ourselves and, thereby, contributing to changing the world.

Self-care in the face of these difficult feelings is a revolutionary act and essential for being a social justice ally and accomplice. This includes discussing and encouraging self-care strategies as a congregation and providing members with access to dedicated pastoral care. [Also see [Recommendation A11](#) and [Recommendation W7](#).]

“Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare.”

-audre lorde

Closing Thoughts

We do not urge immediate implementation of all of this report's recommendations all at once. Successful implementation should happen on a slower time-scale. This kind of deep, committed change always takes longer than we think it will at the outset. A rule of thumb for success might be to estimate the time we think is needed for a project or initiative, and then double it.

Remember, we must account for the time needed for learning concepts, processing new ideas, healthy discussion, and the accompanying emotional reactions. Our goal is to healthily reach consensus, defined as *"group solidarity in sentiment and belief."* (Merriam-Webster, [definition 2.](#))

We also acknowledge that likely not all of these recommendations will be implemented, and that there will be things implemented that we have not yet dreamed of. As we said in the ["Overview"](#) at the beginning of this report,

"Once begun, the implementation of recommendations will ultimately take on a life of its own. It will require a little bit of science, a little art, creativity and a lot of flexibility. So we ask that you read this report with all of those in mind: science, art, creativity and flexibility. The WTCOC Task Force represents some 20 different programs within UUCB, but it is certain that we will have missed some things. It is certain that there are wonderful ideas that are not captured in this report. That is why we need you."

Now that you have read this report, where do you fit in? Was there anything that sparked your interest? When the implementation phase begins, whatever form it may take, there will be many opportunities to add your voice and become involved. There is room for everyone in this process, including you.

We are all in this together!

How do we want to matter to the world?

"A Journey"

It's a journey . . . that I propose . . . I am not the guide . . . nor technical assistant . . . I will be your fellow passenger . . .

Though the rail has been ridden . . . winter clouds cover . . . autumn's exuberant quilt . . . we must provide our own guide-posts . . .

I have heard . . . from previous visitors . . . the road washes out sometimes . . . and passengers are compelled . . . to continue groping . . . or turn back . . . I am not afraid . . .

I am not afraid . . . of rough spots . . . or lonely times . . . I don't fear . . . the success of this endeavor . . . I am Ra . . . in a space . . . not to be discovered . . . but invented . . .

I promise you nothing . . . I accept your promise . . . of the same we are simply riding . . . a wave . . . that may carry . . . or crash . . .

It's a journey . . . and I want . . . to go . . .

--[Nikki Giovanni](#), February 9, 1997



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[Nikki Giovanni](#) is the author of numerous collections of poetry and was the first recipient of the Rosa Parks Woman of Courage Award.

(back to [Table of Contents](#))

Chapter XII: Appendices

- [Language Conversations](#) - key terms, acronyms, and phrases
- [Chart of Recommendations](#) - compilation of recommendations
- [Guiding Principles](#) - the “Nine Commitments”
- [Vision Statements](#) - WTCOC Task Force members’ futuring visions

Appendix 1: Language Conversations

“Language can harm or heal; it can further oppression or create liberation. The choice is ours.” -from <https://radicalcopyeditor.com>

The words, phrases, and acronyms that appear throughout this report may be familiar or unfamiliar. We recognize that language is never neutral and that some terms and phrases might hold a hurtful charge for the reader. We have intentionally not labeled this section a “glossary” or “definitions” because these words suggest that the idea or concept each represents is fixed when in fact they are evolving as our understanding expands and becomes more nuanced. In addition, the ever-changing nature of our socio-cultural-political environment can significantly impact how concepts and ideas are understood at any moment in time.

Here’s an example that one WTCOC Task Force member offers.

When my father grew up in the mid-1920’s South, the “polite” way to describe a person of African descent, which my father was, was “colored.” When my father was a soldier in WW II, both “colored” and “negro” (sometimes capitalized, sometimes not) were how he described himself or how others described him, with “black” considered disrespectful. “Colored” gradually became far less frequently used, since it harkened back to Jim Crow days. The 1960’s through 1980’s heralded rapid change, as the usage of “Negro” faded, replaced by the revolutionary “African American” and “Black”--words not universally accepted by all people of African descent--but most often used today. By the time my father died in the 1970’s, he called himself “Black.” Depending on the context in which I find myself, I claim my race as “Black,” “mixed-race,” or say I am “a person of color.”

We propose that words and the ideas they represent can only be understood within the personal and historical context in which they sit. The words, phrases, and acronyms listed in this section is a partial list, some taken from the “Distinctions and Definitions” chapter of the [Widening the Circle of Concern](#) book ([p.139-150](#)) and some suggested by the WTCOC Task Force. We hope that this list will continue to expand. We invite you to reimagine them as part of a dialogic conversation.

Language Conversations (Distinctions)

*Race Forward: Race Forward, founded in 1981, catalyzes movement building for racial justice. In partnership with communities, organizations, and sectors, they build strategies to advance racial justice in our policies, institutions, and culture. <https://www.raceforward.org/>

Antiracism ≠ Racial Justice

While antiracism is an appropriate and needed response to racial inequality it is not enough to be *against* something. Racial justice is a proactive assertion of what we are *for*— justice/equality/fairness. — Race Forward

Racial Justice ≠ Equality

Things can be equal but still not fair/ the goal of racial justice is *not* to make everything and everyone the same but rather to make things fair. “Equality” can be an effective concept (e.g., equal opportunity”) to use, but equitable outcomes are the goal. — Race Forward

Racial Equity ≠ Multiculturalism

Multiculturalism is the belief that different cultures within a society should all be given importance; racism is a system of social hierarchy based on the belief that white people have more value than non-whites. If we ignore the power dynamics embedded in this social construction of race and attend only to its cultural manifestations, racism will persist, even if things appear to be multicultural on the surface. *[Note: these terms have engendered a lot of controversy, with a range of views from the idea that multiculturalism is a worthy goal to the idea that multiculturalism is most often used in a tokenizing way.]* — Race Forward

Intentions ≠ Impact

In pursuing racial Justice, focus on equity and fairness and opportunities, outcomes, and impacts. Assess policies and actions based on whether they help or hurt communities of color, regardless of intentions. — Race Forward

Admitting Oppression Exists ≠ Recognizing One’s Own Culpability/ Complicity

The ability to recognize and acknowledge instances of a system of oppression is not sufficient for the work of transformation. Recognizing your role and complicity in maintaining and continuing the oppressive system is the next step to interrupting and dismantling to build a new way. — Race Forward

Radical Hospitality ≠ Welcoming

Hospitality is the commitment to center the relationship and provide solidarity, a sense of family and belonging, and action that supports these. Welcome is a beginning and temporary state. — Race Forward

Personal Bias ≠ Systemic Oppression

Systemic oppression differs from personal bias in terms of power dynamics involved. Systemic oppression exists independent of the personal bias of the actors and/or beneficiaries. Personal bias may or may not result in acts of aggression and oppression, but systemic oppression always does. — COIC

Language Conversations (Explanations)

The terms in this section are not in alphabetical order, but rather organized to be in “conversation” with each other. It might be an interesting exercise to diverge from the usual way of reading terms within the confines of a discrete meaning (aka definitions) to viewing them through the lens of how they relate to one another. You might find this approach to be thought-provoking. For instance, how might viewing inequality through the lens of **intersectionality** raise awareness of privileges and disadvantages that could expand on a personal level our understanding of how to be better **allies** so that all **congregants** practice and experience greater **inclusion**?

1. **Inclusion** - Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.
—OpenSource Leadership Strategies
2. **Intersectionality** - “A lens, a prism, for seeing the way in which various forms of inequality often operate together and exacerbate each other. We tend to talk about race inequality as separate from inequality based on gender, class, sexuality or immigrant status. What’s often missing is how some people are subject to all of these, and the experience is not just the sum of its parts.” —Kimberlé Williams Crenshaw in [“She Coined the Term ‘Intersectionality’ Over 30 Years Ago. Here’s What It Means to Her Today”](#) by Katy Steinmetz, *Time*
3. **Congregant** - One who participates in or attends a church or congregation. In this report, we chose to use the word “congregant” because it is inclusive of visitors, friends (regular attendees who are not members), and members of UUCB.

4. **Ally** - Someone who makes the commitment and effort to recognize their privilege and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. –OpenSource Leadership Strategies
5. **Cis-gender** - Of, relating to, or being a person whose gender identity corresponds with the sex the person had or was identified as having at birth. –Merriam-Webster dictionary
6. **Black/POCI** - Political terms of solidarity that include people of the African diaspora, Indigenous people, First Nations people, other formerly colonized victims of white supremacy/domination, and non-European people outside the paradigm of whiteness. –OpenSource Leadership Strategies
7. **Diversity Diversion** - Diversity can be a diversion. We must go beyond diversity to real parity, where inclusion of people of color on corporate boards, in senior leadership roles, advertising, and professional services can be quantified and measured. –Rev. Jesse L. Jackson, Sr., “Diversity Is a Diversion”
8. **Color-Blindness/Racial Neutrality** - The racial ideology that posits the best way to end discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity. . . Colorblindness alone is not sufficient to heal racial wounds on a national or personal level. It is only a half-measure that in the end operates as a form of racism. –Monnica T. Williams, “Colorblind Ideology Is a Form of Racism”
9. **Anti-Blackness** - Anti-Blackness is not simply the racist actions of a white man with a grudge nor is it only a structure of racist discrimination--anti-blackness is the paradigm that binds blackness and death together so much so that one cannot think of one without the other. When one thinks of dying, we think of “fading to black”--when we think of Death (Grim Reapers, Devil, Angel of Death), we think of being cloaked in blackness. And in the popular imagination, when we think of black people (children, women, men), a dead body will come to mind. –Nicholas Brady
10. **Whiteness/White Identity** - A set of physical characteristics and experiences generally associated with being a member of the white race. Due to worldwide anti-Blackness, primarily as a result of the imposition of white supremacist ideology through conquest, settler colonialism, and neo-colonialism, whiteness is seen by many cultures touched by

this process as having inherent privileges over those who are considered “darker skinned.” –UUA Book, Widening the Circle of Concern

11. **White Supremacy Culture** - The totality of race-based oppression in its ideological, interpersonal, institutional, internalized, and intersectional expressions, describing both the breadth and the depth of the impact in a way other terms such as *oppression* or *unconscious bias* do not. Refer to the UUA book for a more in depth explanation of this concept, captioned “On White Supremacy Culture,” by Cir L’Bert, Jr. (p.[146-47](#)).
12. **White Privilege** - I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was “meant” to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks. –Peggy McIntosh, “White Privilege”
13. **White Fragility** - A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium. –Robin DiAngelo, “White Fragility”
14. **Unconscious/Implicit/Hidden Bias** - Negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Notably, implicit biases have been shown to trump individuals’ stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. The Implicit Association Test (IAT)* is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics. –Cheryl Staats, “State of the Science: Implicit Bias Review” *Implicit Association Test (this linked tool may or may not be the same as referenced above: <https://implicit.harvard.edu/implicit/>; please note that the test measures implicit preference (slight, moderate, or strong) which could be influenced by socialization).
15. **Microaggression** - Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color. Those who inflict racial microaggressions are often unaware that they have done anything to harm another person. –D.W. Sue et al., “Racial Microaggressions in Everyday Life”

16. **MAUB: Moments of Awareness of Unconscious Bias** - This term comes from UUCB's Literature, Film, Drama, & Music Contingent (LFDMC). From their [webpage](#): *"We created Moments of Awareness of Unconscious Bias (MAUBs) as a way to help us get in touch with biases we don't own, let alone talk about. We share those times we catch ourselves thinking or acting in ways that can be considered racist, biased, or self-hating — in the safe space we have created within our meetings. We believe that awareness is key, because: 'Individual ignorance sustains institutional racism,' (Jennell Benson, for the Black Lives Matter movement)."*

17. **"Disabled people" instead of "people with disabilities" (identity-first and people-first language)** - The [Widening the Circle of Concern](#) book and this report both use the term "disabled people" which may not be familiar to some and may even seem "incorrect" or offensive. As with many intra-community language discussions, *person-first* (e.g. people with disabilities) or *identity-first* (e.g. disabled person) language can be complicated. With respect to disabilities, *person-first* language emphasizes the person before the disability; the disability is a secondary attribute—not a defining characteristic of a person's identity. *Identity-first* language recognizes that the person is not separate from their disability. Consider these words from [Cara Liebowitz](#):

"Though person-first language is designed to promote respect, the concept is based on the idea that disability is something negative, something that you shouldn't want to see. After all, no one tells me that I should call myself a person with femaleness or a person with Jewishness. I'm a Jewish woman. No one questions that. Yet when I dare to call myself a disabled person, it seems the whole world turns upside down. That's because gender and religion are seen as neutral, if not positive, characteristics. The idea of separating the disability from the person stems from the idea that disability is something you should want to have separated from you, like a rotten tooth that needs to be pulled out."

Although *person-first* language seemed to be preferable in recent years, in many disabled spaces *identity-first* language is preferred. However, we re-emphasize that this issue is complex. No individual or group can speak for an entire community, and different communities have different preferences. We always uphold and support the right of people to self-identify using whatever terms they feel best describe themselves. There are nuances involved with language choice and we know that there is no one "right" term. In the words of [Emily Ladau](#):

“Ultimately, the key is to ask, whenever possible, how a person chooses to identify, rather than making assumptions or imposing your own beliefs. Each person’s relationship to language and identity are deeply personal, and everyone’s identity choices are worthy of respect. ... Being who you choose to be—who you are—is something no language rule should ever take away.”

Types of Racism

Disrupting racism is an enterprise that is critical to healing, but can be exhausting because it might feel like for every gain, there are several steps back. These terms are grouped to highlight racism’s hydra-like qualities and why it is so difficult to root out its insidious influence and impact.

18. Structural Racism

A system in which public policies, institutional practices, cultural representations and other norms work in various, often reinforcing ways to perpetuate racial group inequity. The structural racism lens allows us to see that, as a society, we more or less take for granted a context of white leadership, dominance and privilege. It has come about as a result of the way that historically accumulated white privilege, national values, and contemporary culture have interacted so as to preserve the gaps between white people [in the United States] and people of color [in the United States] — Aspen Institute of Roundtable on Community Change

19. Institutional Racism

The ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies never mention any racial group, but their effect is to create advantages for whites, and oppression and disadvantage for people of color.

— Maggie Potapchuk, et. al., “Flipping the Script”

20. Internalized Racism

Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviours, social structures, and ideologies that undergird the dominating group’s power.

— Donna Bivens, “Internalized Racism”

21. Racism - Individual, cultural, Institutional, and systemic ways by which differential consequences [and outcomes] are created for different racial groups. The group historically or currently defined as white is being advantaged, and groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.) are being disadvantaged.

— Racial Equity Tools

Language Conversations (Acronyms)

ARAOMC: Anti-racism Anti-Oppression Multiculturalism

In the [Widening the Circle of Concern](#) book, and in some racial justice spaces this term is used as an umbrella term for anti-racism and anti-oppression work. However, our WTCOC Task Force has issues with the term “Multiculturalism,” noting that there are many meanings for this word and not all of them carry positive connotations. Illustrative of the fact that language is ever-evolving, our Task Force has chosen in this report to use instead the following term:

Anti-Racism, Anti-Oppression, Equity and Inclusion.

MAUB: Moments of Awareness of Unconscious Bias (see #16 in Language Conversations - Explanations for more information about this acronym)

LGBTQIA+: Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Asexual and more
LGBTQIA+ is an acronym that is ever-evolving. The letters written, have and will have many meanings. For example, an alternate and just as valid way to expand this acronym is: Lesbian, Gay, Bisexual, Transgender, Questioning/Queer, Intersex, and Agender/Asexual/Ally. This version shows the variety of words each letter can represent, and also what is not represented by a letter but included with a “plus” (+).

From “[What Does The Plus In LGBTQIA+ Mean?](#)”

“LGBTQIA+ is seen as an inclusive and accepting way to refer to the queer community and those people who don’t identify as heterosexual or cisgender. The plus is widely taken as a symbol to represent self-identifying members of the community who are not included in the LGBTQIA acronym.”

For more information about the terms in LGBTQIA+ and many more, see the [LGBTQIA Resource Center Glossary](#) from UC Davis.

ELDT: Education for Liberation Development Team (see [Recommendation E3](#) for more information about this acronym)

Groups within our Church

SJC: Social Justice Council

POCC: People of Color Caucus

WTCOC: Widening the Circle of Concern

LFDMC: Literature, Film, Drama & Music Contingent

WOWS: Whites Opposing White Supremacy

MUUGs: Middleschool Unitarian Universalist Group

Groups & Events within the UUA

GA: General Assembly - annual, nationwide conference for Unitarian Universalists

UUA: Unitarian Universalist Association of congregations

COIC: Commission on Institutional Change, which authored the Widening The Circle Of Concern
UUA report

PWR: Pacific Western Region

UUCB: Unitarian Universalist Church of Berkeley

(back to [Table of Contents](#))

Appendix 2 - Chart of Recommendations

Charts - there are three charts, each with an estimated implementation timeline: access links to quickly navigate to the referenced chart: [1-12 Months](#), [13-24 months](#), [25 or more months](#)

Timeline - recommendations are grouped according to our estimate of how long it will take to implement. There is no order to how they appear in the charts, meaning please do not interpret “order of appearance” as a proxy for prioritization.

Lead Implementation Group column - we recognize that implementation requires collective involvement for success. The group listed in this column is responsible for jumpstarting the recommendation and identifying other groups that might be involved in the implementation.

- Groups that do not yet exist within UUCB are listed in pink in the Lead Implementation Group column
- Recommendations have been summarized in this chart for brevity.
 - Each recommendation is hyperlinked to the section of chapter in which it appears so that if desired, readers may easily navigate to for full context.
 - Each of the chapters are hyperlinked for readers who want to reread the chapter

Recommendation	Lead Implementation Group	Chapter
Estimated Implementation Timeline - 1 to 12 months		
LOV6 - We recommend that UUCB holds firm to our commitment to Anti-Racism, Anti-Oppression, Equity and Inclusion, even when it hurts, financially or emotionally. *Once started, this is an ongoing commitment	Board of Trustees	Living Our Values
AC8 - Be creative in interactions with the congregation on Anti-Racism, Anti-Oppression, Equity and Inclusion topics by utilizing different modalities. *Once started, this is an ongoing commitment	New - WTCOC Committee	Arts & Culture
AC12 - Provide education with regard to assessing and avoiding cultural appropriation. *Once started, this is an ongoing commitment	New - Education for Liberation Development Team	Arts & Culture
AC11 - Assess our website for accessibility and make changes as necessary.	Website Committee	Arts & Culture

*Once started, this is an ongoing commitment		
Y5 - Embrace and include young people at all points in their lives. Include youth in each church service. *Once started, this is an ongoing commitment	Family Ministry, Worship Associates	Youth
A3 - Pay an annual tax to the Sogorea Te' Land Trust to acknowledge the history of genocide, and promote the healing of the the occupied land stolen from Indigenous peoples, on which our church resides. *Once started, this is an ongoing commitment	Board of Trustees	Accountability
A1 - Establish a Widening the Circle of Concern Standing Committee of the Board. *Once started, this is an ongoing commitment	Board of Trustees	Accountability
A2 - Establish the WTCOC Education Fund to support UUCB members of marginalized communities to attend district, regional, and national gatherings.	Board of Trustees	Accountability
Y6 - Build the following into UUCB's annual budget: funding and scholarships for UUA educational experiences, including General Assembly, for youth and young adults.	Board of Trustees	Youth
Y7 - Intentionally connect our youth and emerging adult UUs with the larger UUA community.	Family Ministry	Youth
Y8 - Create structures for ease of direct connection between youth and congregation.	Family Ministry, Program Council	Youth
Y1 - Have both youth and young-adult representatives on our Board of Trustees.	Board of Trustees	Youth
Y2 - Let youth join as members (sign the book), so they can vote!	Membership Committee	Youth
Y3 - Involve our youth in social justice projects.	Family Ministry, Social Justice Council	Youth
AC6 - Keep the congregation informed about Anti-Racist, Anti-Opressive, Equity and Inclusion terminology and definitions.	New - WTCOC Committee + Education for Liberation	Arts & Culture

	Development Team	
AC10 - Include visual descriptions and captions when possible.	Minister, website/tech team	Arts & Culture
AC7 - All name tags should have a space for including pronouns. Visitors to the church (in non-virtual times) can choose stickers to indicate their pronouns.	Membership Committee	Arts & Culture
LOV4 - As part of a-to-be-yet-determined formal Pathways to Membership, include commitment of members to participate in anti-racist action and ongoing education.	Membership Committee	Living Our Values
LOV5 - We recommend that our annual stewardship campaign (or any future capital campaigns) be considered for re-imagining in light of severe income inequality in our society, with critical consideration of racism, oppression, class, capitalism, ageism, and ableism.	Stewardship Committee	Living Our Values
LOV7 - We recommend that a “truth and reconciliation” committee be formed and tasked to investigate and educate ourselves on UUCB’s historical (and/or present) complicity with oppression, so that we make reparations, heal from, and avoid repeating our mistakes.	New - Truth & Reconciliation Committee	Living Our Values
AC1 - Set up a cork board within the church to display Anti-Racism, Anti-Oppression, Equity and Inclusion topics.	New - Education for Liberation Development Team	Arts & Culture
AC2 - Continue to have gender-inclusive bathroom signage, and gender-inclusive supplies inside <u>all</u> bathrooms (menstrual products, child-changing equipment and products).	Facilities, Executive Director	Arts & Culture
AC4 - Create “big picture” representations (words, images, etc.) to have around the church.	New - WTCOC Committee + Education for Liberation Development Team	Arts & Culture
AC3 - Display in our building photos of people and cultural images reflecting and celebrating the rich diversity of our membership	Membership Committee	Arts & Culture

C1 - Form a General Assembly Committee to prepare delegates, curate information, and coordinate reporting back to the Board of Trustees.	Board, Program Council	Connections
C2 - Communicate to the UUA discrepancies/suggestions with stated aspirations and actual practice at UUA level.	New - General Assembly Committee	Connections
C3 - Send at least one delegate to GA specifically to gather ARAOMC (Anti-Racism Anti-Oppression MultiCulturalism) training and resources to bring back to UUCB.	New - General Assembly Committee	Connections
C5 - Create a Rapid Response Team to call actions, write letters, etc in response to situations of injustice that occur in the wider community (also refer to Chapter X - Accountability, Recommendation "A10").	Minister, New - Rapid Response Team	Connections
C6 - Obtain resources, funding, and training from UUA and PWR.	New - General Assembly Committee, Education for Liberation Development Team	Connections
A4 - Provide funding for the Educational for Liberation Training Development team to support their work to build the congregation's knowledge and skill with regard to anti-racism work	Board of Trustees	Accountability
A5 - As recommended by the UUA Commission on Institutional Change, include a commitment to equity, inclusion, and diversity work in UUCB's bylaws.	Board of Trustees, New - WTCOC Standing Committee	Accountability
A6 - Encourage programs to be alert to and examine their structures, policies and procedures for silent, unintended elements of oppression and white supremacy.	Board, Program Council, New - WTCOC Standing Committee,	Accountability
A7 - Provide basic anti-racism, anti-oppression training for members of groups and programs that represent UUCB with community partners.	New - WTCOC Standing	Accountability

	Committee, Education for Liberation Development	
A8 - Assess our progress in process accountability.	Minister, Board of Trustees, New - WTCOC Standing Committee, and/or Education for Liberation Development Team	Accountability
A9 - Develop ways to support UUCB Black Indigenous People Of Color (BIPOC) staff and congregants, recognizing the importance of safety.	Minister, Staff	Accountability
A10 - Establish a Rapid Response Team with the ability and authority to send out letters of support and/or condemnation on behalf of the congregation. (also refer to Chapter V1 - Connections, Recommendation C5).	Minister, New - Rapid Response Team	Accountability
A11 - Provide ongoing pastoral care for congregants around incidents of racism, microaggressions and oppression.	Minister, Pastoral Care Team (includes both Chaplains and lay member Pastoral Associates)	Accountability
A12 - Create a committee whose purpose is to keep the congregation informed about local, statewide, and national efforts towards reparations.	Social Justice Council, New - WTCOC Committee, and/or Education for Liberation Development Team	Accountability

<p>W1 - Continue to be explicit in including in worship the music, cultural themes and practices of People of Color and people who are marginalized by society.</p>	<p>Music and Arts, Minister</p>	<p>Worship</p>
<p>W2 - <i>“Resource multigenerational efforts within Black/Indigenous/People of Color communities to develop rituals of healing and other worship materials to be used in congregations, regions, and national gatherings.”</i> (Widening the Circle of Concern, page 17) Expand this recommendation to include efforts from other marginalized communities.</p>	<p>Music and Arts, Minister</p>	<p>Worship</p>
<p>W3 - In addition to the annual rituals already in place in our worship at UUCB (Trans Day of Remembrance, Memorial roll call, remembrance of Hiroshima, lighting of Hanukkah candles, Passover Seder, etc.) look at calendar for rituals/markings for marginalized communities that we could incorporate into our worship calendar.</p>	<p>Music and Arts, Minister</p>	<p>Worship</p>
<p>W4 - Each week during worship, include a slide/screen/poster/announcement that says "We welcome your thoughts and ideas about worship. Please email contact us. We love to hear from you!"</p>	<p>Slide team and/or Video Broadcast team</p>	<p>Worship</p>
<p>W5 - Include more movement and embodied practices in our worship services.</p>	<p>Minister, UUCB Moves</p>	<p>Worship</p>
<p>W6 - Use our website to have other worship resources that are available at all times.</p>	<p>Minister, Web administrators/ web developers</p>	<p>Worship</p>
<p>W7 - Encourage congregants to develop a regular spiritual practice.</p>	<p>Minister</p>	<p>Worship</p>
<p>W8 - Create a regular "moment of awareness" or "learning" moment in the worship service.</p>	<p>Minister, NEW - WTCOC Standing Committee</p>	<p>Worship</p>

W9 - Continue our effort towards truly multi-generational worship services.	Music and Arts, Minister, Family Ministry	Worship
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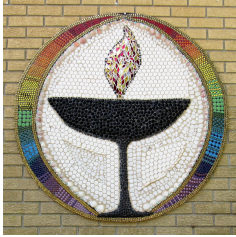
Recommendation	Lead Implementation Group	Chapter
Estimated Implementation Timeline - 13 to 24 months		
LOV2 - We recommend that our covenant (both the long and short versions) be revisited with consideration for the possibility of re-writing.	Minister, Worship Associates	Living Our Values
LOV3 - We recommend that UUCB prioritize training and experience with Anti-Racism, Anti-Oppression, Equity and Inclusion in our search for a settled minister.	Ministerial Search Committee	Living Our Values
AC9 - Use the discussion of definitions of Anti-Racism, Anti-Oppression, Equity and Inclusion terms to start a congregational training.	New - Education for Liberation Development Team	Arts & Culture
E1 - Create an Education for Liberation Training Development Team.	New - Education for Liberation Development Team	Education for Liberation
E2 - Build whole church knowledge by providing training and education around the following themes (see section for full list of content recommendations): terminology, becoming an ally and accomplice, 8th Principal, congregational anti-racism audit, unconscious bias, etc.	New - Education for Liberation Development Team	Education for Liberation
E3 - Create a training program, initially around the 14 suggested themes or other themes as they emerge that have sufficient funding to fulfill and accomplish its goals.	New - Education for Liberation Development Team	Education for Liberation
C7 - Visit partner/neighbor churches in order to cultivate community and connection. This would add our strength to other organizations and churches who share UUCB's vision, thereby increasing our relevance in the community, and our ability to be an agent of change.	Board, Program Council	Connections

<p>Y4 - Offer age-appropriate education about unconscious bias and provide ongoing anti-racism and anti-oppression learning opportunities to youth across age groups as well as expose youth to the fullness of UUA history.</p>	<p>Family Ministry, New - Education for Liberation Development Team</p>	<p>Youth</p>
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<p>Recommendation Estimated Implementation Timeline - 25 or more months</p>	<p>Lead Implementation Group</p>	<p>Chapter</p>
<p>LOV1 - We recommend a church-wide conversation about the 8th principle, with the end goal of affirmation and adoption by UUCB</p>	<p>Minister, Board, New - Education for Liberation Development Team</p>	<p>Living Our Values</p>
<p>C4 - Build authentic, accountable partnerships with groups in the larger community, taking lead from current BIPOC models of leadership.</p>	<p>New - WTCOC Committee, Education for Liberation Development Team</p>	<p>Connections</p>
<p>C8 - Identify and explore ways to connect through UU and Non-UU groups, programs, and events. —UU: BLUU, YARN, DRUUM —Programs: Beloved Conversations, Welcoming Congregation —Conferences: General Assembly, New Day Rising, General Assembly Committee to prepare delegates, curate information, and coordinate reporting back to the Board</p>	<p>Board, Program Council</p>	<p>Connections</p>
<p>AC5 - Assess our church grounds for accessibility and make changes as necessary.</p>	<p>Building and Grounds</p>	<p>Arts & Culture</p>

(back to [Table of Contents](#))

Appendix 3: Guiding Principles



The recommendations of the WTCOC Task Force are aspirational, yet grounded in the belief that together we can create an **Anti-Racist, Anti-Oppressive, Equitable, and Inclusive** future as long as we remember that at its core, this spiritual journey is as strong as our covenantal relationship with one another, especially when it is hard: we collectively hold firm to and affirm one another as *allies and accountability partners*; we approach the path of transformation through scrapes, discoveries, stumbles, and celebrations as *friends in fellowship*. The following are nine commitments from the book, with a few additions and re-ordering, that we hope will serve as a foundation for the UUCB Board of Trustees and congregation as we live into the next phase of this journey which has only just begun.

- **Italicized text** refers to selections taken directly from the UUA's Widening the Circle of Concern book. The complete UUA version can be found here (linked here - [p. 137-138](#))
- **Non-italicized text** are additions the WTCOC Task Force suggests/has made.

The Nine Commitments

1. **Humility** - *“knowing we don’t know the answers, especially in these times; offering to one another those glimpses of what we do know and so, together, creating a clearer sense of where we are going.*

In the spirit of that humility, we acknowledge that we have no doubt forgotten some ideas and recommendations that should be included and have perhaps misformulated others. And once again we acknowledge the debt to our ancestors: much that is written here is the collective wisdom of those who have travelled in the valley places of our faith. With this we pass the baton for others to pick up and carry.”

2. **Hospitality** - *“the willingness to welcome all who would find solace, comfort, and inspiration in the values that we hold.”*
→ **Add** - welcoming all in the fullness of who they are as they are and as they are becoming so that in every interaction we hold true to the first UU principle of “affirming

the dignity and worth of every person” and “expand our comfort with sitting with discomfort, thereby inviting personal and congregational transformation.”

the dignity and worth of every person” and “expand our comfort with sitting with discomfort, thereby inviting personal and congregational transformation.”

3. **Common Sense and Simplicity** - *“the idea that we can often just do things in a more simple and basic way that makes sense rather than make things unnecessarily convoluted.”*

→ **Added** - simplicity

→ **Add** - simplicity and the ability to recognize that language and structures that make sense in a particular context, might go against “common sense” when applied in a different context; not being afraid to change the script to meet the needs of the context.

4. **Empathy** - *“the ability to perceive and care about another sore struggle even if it is not your own, recognizing that it is part of ours and that we are bound together through the interdependence that is part of our faith.”*

5. **Compassion** - *“the ability to walk with another and to be caring toward that one as if they were ourselves.”*

6. **Self-awareness and Mindfulness** - *“recognizing the power we have over one another, simply allowing ourselves to wake up to that, not to be shamed or made guilty, rather simply to allow ourselves to prepare our own hearts for transformation.”*

→ **Add** - self-care because transformational work is tiring and the mind, body, and spirit need breaks in order to continue.

7. **Continuity** - *“the recognition that we would not be having these conversations in the 2020s if we had kept them going in the 1970s, the 1980s, and the 1990s, for commitment and continuance are what will allow real progress.”*

→ **Add** - persistence and fortitude

8. **Restoration** - *“understanding that where harm has been done, effort must be expended to provide address and redress.”*

→ **Add** - should include acknowledgement of and apology for harms done and definitive actions taken to restore those who were injured such as land and agency return and commitments to the provision of resources. In addition, restoration means working to

prevent systems from causing future harm and working to change laws and systems to ensure that such harm is never repeated.

9. **Prioritization** - *“many of our recommendations are about focus and emphasis, rather than money. Though investments are needed in specific areas, much can be accomplished through education and attention.”*

(back to [Table of Contents](#))

Appendix 4: Vision Statements

The members of the **WTCOC Task Force** imagined what UUCB might be like, look like and feel like if the recommendations were adopted. This “radical visioning/dreaming project” produced profound statements of a future UUCB whose circle of concern had been deeply widened. Members of the Task Force: Susan Blair, Victoria Bowen, Rev. Michelle Collins, Suzette Anderson-Duggan, Lynne Henderson, Helen Tinsley-Jones, Albert Kueffner, Elaine Miller, Lonnie Moseley, Melissa Rosales, Cordell Sloan.

YOUTH

SUZETTE ANDERSON DUGGAN. My vision is that of a “church” that is limitless and timeless. It is a space of spiritual succor that is so full of what it is — a policultural, polilingual, polcreative, and pan-denominational force for good within and beyond our walls that challenges us to engage with that which might be beyond the margins of our comfort. That the momentum for this work — anti-racism and anti-oppression on the one hand in tandem with radical inclusivity on the other hand — becomes internalized as to tip the scales toward justice, healing, and reparation. Any work we can do to make this vision a reality for our children – babies, tots, pre-teens, teens, and young adults – will enable them to go out into the world secure in who they are as they branch out beyond their beloved UUCB home congregation.

LONNIE MOSELEY. The Family Ministry table will be on display with materials that can be picked up and taken away by children; and activities list given to parents.

LONNIE MOSELEY. Coming-of-Age Youth will become members of UUCB after their Coming-of-Age ceremonies and programs designed to support finding their paths. Family Ministry will be in close partnership with the Welcoming Team to ensure collaboration and consistency.

CONNECTIONS

SUSAN BLAIR. We welcome new individuals and families through our doors who seek what we seek: a welcoming and inclusive community where they can offer their talents and receive what

we have to give. As members of UUCB, we all assume the joyful task of making each other and new folks feel part of our community.

SUSAN BLAIR. We find ways to serve our greater community, through volunteering opportunities, involvement with our Good Neighbor Program recipients. We regularly sponsor and participate in activities in the community that reflect our commitment to diversity, anti-racism and social justice.

SUZETTE ANDERSON DUGGAN. Over the next five years, UUCB will build strong connections with at least five other local congregations.

HELEN TINSLEY-JONES. We enthusiastically build alliances with community groups and joyfully share our UUCB land.

HELEN TINSLEY-JONES. That I will pull up into UUCB's parking lot, walk through the front door, proceed through the atrium and into the church, seating myself in a pew and see myself in others--that I'm not one of only a few people of color. That social justice is so infused in how we are, that the church is such a joyous, jubilant place, with heart and passion bouncing off walls and into our wider communities that our friends and family will be asking us if they can come to church with us, rather than us having to ask them.

MELISSA ROSALES. In my dream version of UUCB, I see people of all types, happy and whole, healed from being in community together; where all feel truly welcomed and feel that they can have a home with us if they want one. I see us as a congregation with an unwavering commitment to building a true "heaven" on earth, where no one wants, no one hurts for long, and all feel loved. We will have gone through storms together, and times that will have tested our commitment, and tested it HARD. This UUCB community is weathered but resolute in purpose.

MELISSA ROSALES. And we will be just one of many connected communities that are also getting into "good trouble" and doing the good work of building the world we wish to bring into being

MELISSA ROSALES. We are joyful because we know that we aren't in this alone; we have friends we care for and who care about us. This UUCB of the future is a place where we can be honest with each other when we fall short, and where all of us have a genuine desire to continually grow into the best versions of ourselves.

ELAINE MILLER. We collaborate with other denominations, and make use of programs from other denominations, seeing that people who have different religious beliefs have much to offer.

ELAINE MILLER. We connect with Black and Brown neighborhoods, doing advocacy and activism around issues that affect Black and Brown people, partnering with churches that have Black and Brown people, working on projects together that benefit Black, Brown, and marginalized people. We offer low or no-cost meeting space to non-profits benefiting Black, Brown & marginalized people.

CORDELL SLOAN. Learn from and inform other churches. Model. Also build expertise for engagement with non-church organizations. Organize Coordinate and collaborate on larger goals.

EDUCATION FOR LIBERATION

LONNIE MOSELEY. The members of UUCB, they will have a grounded understanding of how to be anti-racist, anti-classist and religious-inclusive--through on-going sermons, presentations, adult programs, films, readings, and conferences. As recommendations are approved by the Board, there will be common activities in which all members will participate and will be perpetuated as ongoing activities.

LONNIE MOSELEY. There will be obviously placed signs of the statements of who we are and our commitment to care for each other and the community. The Welcome table will have forms and materials in English and Spanish about Unitarian Universalism. There will be an educational hand-out of how we “act” together at UUCB. The tablecloth of the Welcome Table will have graphics of the major religions or other designated wording – large enough for initial impact, e.g., “We welcome you in the fullness of who you are.”

SUSAN BLAIR. We offer and participate in ongoing education programs on anti-racism, reparations, history from different (non-white) perspectives through classes, chalice circles, workshops, youth programs.

ELAINE MILLER. We offer ongoing cultural competency education - making sure that Black, Brown & marginalized people are not subjected to ignorant remarks and microaggressions here – a safe space. Our programs include U.S. history from non-white perspectives, for all ages, like

the OWL sexuality program, but for anti-racist, non-white-centered intelligence. Compelling idea: "We have changed within and without."

CORDELL SLOAN. My vision/dream is that the UUCB Congregation and Administration understands how minds are entangled by the lifetime of malicious teaching that our society uses to lead us astray of the truth. That our church catalogs the lies that poison the minds of people. That UUCB develops content and teaching remedies that make it possible to, with a broad scope, reveal and instill the truths that will guide our collective journey to healing.

ACCOUNTABILITY

MELISSA ROSALES. My dream is that we will continue our work with Widening the Circle of Concern, and make it an ongoing, permanent piece of UUCB. This work, set before us by the association of our faith, says that "anti-oppression work is a theological mandate." We are charged with creating and supporting "long-term cultural and institutional change that redeems the essential promise and ideals of Unitarian Universalism." We, at UUCB, seek to widen the circle so that all will feel truly held in love and belonging.

MELISSA ROSALES. Another hope I have for UUCB is that we will adopt the 8th principle of Unitarian Universalism which reads:

"We covenant to affirm and promote journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions."

HELEN TINSLEY-JONES. Our bonds with one another both gently hold and fiercely challenge us.

HELEN TINSLEY-JONES. We realize that "social justice" is a verb, calling us to fight for racial equity.

SUSAN BLAIR. We, as members of UUCB, having embraced the 8th Principle, continually look within ourselves and to others with compassion and respect and with a vigilance to stay on the path of justice and equity in our church and our community.

LONNIE MOSELEY. All programmatic meetings, after the Chalice Lighting reading, will ask the question, "Who is NOT in the room of this meeting?" This repeated question throughout UUCB leadership will help guide decisions, create new understandings and find itself being asked at home and in other communities.

LONNIE MOSELEY. A conflict resolution group will have been created made up of diverse members of the Congregation so that no person of color, no gender-identified woman, LGBTQIA+ member will seek conflict resolution with the UUCB administration or Board without a support person of their choice to be present with them.

LIVING OUR VALUES

LYNNE HENDERSON. My vision is that we will all be more conscious and aware, and therefore the whole church atmosphere will be one of listening and learning from each other on an ongoing basis, particularly listening to those who speak less or feel in any way outside. The ideas and values will then be so pervasive that we will just continue to grow and be increasingly inclusive and interdependent in ways that will benefit everyone.

ALBERT KUEFFNER. My vision for the future is that white supremacy in our denomination will have ended because its members will **A.** Hearken to the words of George Floyd: “I can’t breathe!” and “Mama!” And **B.** Nurture White grassroots with fertile Black soil. **C.** In that regard, teach White people what Black people already know: a) come from a proactive first-person perspective, b) promote your point of view and want others to promote theirs in a public conversation wherever people gather, inside or out, and c) find and keep a common rhythm when rapping with others.

MELISSA ROSALES. We will move from just becoming aware of the white supremacy systems that America was founded on, to start actively tearing down those systems of oppression; within our church, within our faith and within our local communities. We will join the call for reparations, and work for healing and change. I dream that we will rebuild this world in love and justice.

HELEN TINSLEY-JONES. We expand our comfort with sitting with discomfort, thereby inviting personal and congregational transformation.

LONNIE MOSELEY. UUCB will have committed that every new person entering our doors will be greeted with warmth and care. Our congregants will know what and what not to say to newcomers who are drawn to our power of love on the hill.

RESOURCES

LONNIE MOSELEY. UUCB will have large pictures of members on its walls—representing the diversity of our congregation regarding gender, age (with permission for images of youth), race, ethnicity and sexual preferences. Images from our Social Justice work, e.g., Our Good Neighbor Organization recipients, will be visible. Images of our campus as looked at through the lens of the Ohlone people. Information about all activities will be easily accessed.

ARTS & CULTURE

VICTORIA BOWEN. I envision our buildings and campus full of life! I see activists, young and old, working together to impact the world. I see activists coming up the hill to find a safe place to engage in social justice, to find what they need--from nutritious snacks--to art supplies to free wi-fi, where they can confer and create. I see an environment safe from microaggressions and classism .

SUSAN BLAIR. We have diversified our music program to regularly include other churches, faiths and a broad range of reflective, inspiring, joy-filled music.

REV. MICHELLE COLLINS. My dream is that EVERY member of UUCB understands what microaggressions are and how to challenge and disrupt them when they see them happen in their daily lives.

ELAINE MILLER. We have changed within and without. We are a more welcoming and less white-centered congregation.

SUZETTE ANDERSON DUGGAN. All the cultures of the world are our canvas when we think of ways to incorporate dance, movement, storytelling, music and visual arts into our services.

LONNIE MOSELEY. Music at UUCB will continue to represent the widening circle as our Music Director continues to find music that speaks to the diversity of the congregation. Congregants will be encouraged to submit to our Music Director, music, YouTube videos of music that align with the monthly worship theme. Adult Exploration programs will align with the Music Department to make deeper dives into the sacredness of music and its ability to help us change states and open more to the musical diversity of our communities.

LONNIE MOSELEY. UUCB’s campus will be known to the community organizations as a possible host for their large meetings. Our congregants will volunteer to help with such hosting and connection. We will not be just a rental venue for community and religious groups who need our spaces — but present and visible to the community.

WORSHIP

VICTORIA BOWEN. I see areas protected from the activities, where people who need to rest can go to rest, where people who need quiet can contemplate and reflect, where people who need resources or pastoral care can find those, too.

ELAINE MILLER. We hear sermons from, and experience lay leadership of people of all descriptions. We are presented with weekly updates during the Sunday Service about race – good news – bad news – biography – music & arts.

LONNIE MOSELEY. Inside the Sanctuary where we Worship, there will be placards of quotes of connection and love from Judaism, Christianity, Islam, Buddhism, Hinduism, Sikhism, Atheism, Humanism, and Earth-based. Every newcomer will see some representation of their “paths” and understand that Unitarian Universalism does not dictate the path but guides people along their paths to UUism’s first principle, “Affirming the Dignity and Worth of Every Person.”

(back to [Table of Contents](#))