

**Unity Unitarian Church
Saint Paul, Minnesota**

Dismantling Racism – Becoming an Actively Anti-Racist Institution

**2010 – 2011 Annual Report
on Institutional Progress**

**Presented to the
Board of Trustees and the Executive Team
of Unity Church-Unitarian**

**CHURCH YEAR: September 1, 2010-
August 31, 2011**

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Executive Summary

Looking back at the 2010-2011 church year, the ARLT offers a set of recommendations that are very much like those offered in the previous two years’ reports. There is much happening in the exciting and difficult work of racial healing within Unity Church Unitarian but more to be done, including some basic steps like establishing a hiring and vendor policy, coordinating the many aspects of programming and policy related to race and anti-racism, and equipping the board of trustees to guide and monitor the anti-racism work of the Executive Team and the church. So that the Executive Team and the board can gain a better sense of what is possible, the ARLT recommends an external audit of Unity’s progress on this journey to become an actively anti-racist institution.

“Are we there yet?”

There are indications, both expressed and implied, that some believe Unity Church may be ready to become “systemically” anti-racist, and that the primary monitoring, advising, and initiating functions of the Anti-Racism Leadership Team (ARLT) should become the responsibilities of staff and the Board of Trustees. We on the ARLT recognize that this is, after all, the ultimate goal of the work that Unity began nearly ten years ago.

The stated mission of the Unity Church Anti-Racism Leadership Team is to lead the church in developing and living out an intentionally anti-racist identity in all aspects of church life. The goals listed in that mission statement are:

- All members of Unity Church will be aware of the historical and scientific basis for the construct of “race.”
- All members of Unity Church will be familiar with the working definition of racism and how it harms all of us.
- Children in the Unity Sunday school program will understand the dynamics of racism commensurate with their grade level.
- Ongoing programs will be offered about issues of racism and other oppression.
- Unity Church will be known as a leader in the area of anti-racism.

Much discussion and analysis has transpired as we ask, is our work nearly done? Has Unity church put systems and practices in place that are moving us toward meeting these goals? Are others now ready to continue the work in fully institutionalized ways?

We believe it is valuable to present to the board what we have experienced this year, and how that relates to Unity’s progress toward meeting our goal of becoming an actively anti-racist church. We have chosen to spend less time compiling lists of race- and diversity-related experiences in the past year than we have in previous reports. That information appears as attachments to the report.

Background

In 2008-2009, the Anti-Racism Leadership Team, with the support of the Executive Team, proposed a change in the relationship of the ARLT to the Board. With the Board’s approval, the ARLT was chartered by the Board to:

- Advise the Board of Trustees in creating policies about institutional practices to further the church in living out its commitment to anti-racism and racial healing in covenant with people and communities of color.
- Assess and report annually to the Board of Trustees, the Executive Team, and the congregation on the progress being made in the journey toward becoming an actively anti-racist institution in covenant with communities of color.
- Regularly scan for best practices with regard to transforming our institution to one that is actively anti-racist.
- Work with the Executive Team to support the implementation of these (institutional anti-racist) practices and related programming.

- Shape and maintain shared responsibility for creating an institutional environment that supports anti-racist accountability.
- Promote/organize opportunities for congregants to understand the systemic nature of racism and to engage in transformational racial healing.

Working to fulfill the duties described in the newly christened charter, the ARLT put forth several goals in our **2008 – 2009 report**. These goals, listed below, requested and required action.

- Define a clear organizational role for anti-racism, defined by the policies and limitations of the board.
- Develop an affirmative action policy and procedure.
- Establish financial support to fund the work of anti-racism, including a budget to support offering a 1-day workshop presenting definitions and analyses of systemic racism at least yearly, and an in-depth analysis training at least every other year.
- Ensure that Religious Education, Adult Ed, membership classes, covenant groups, Community Outreach Ministry Teams all incorporate anti-racism as appropriate.
- Examine some stakeholders' desire for increased racial and ethnic diversity of the congregation: what might the institution do to make this happen?
- Provide institutional support for regular gatherings of people of color (i.e., resources to make this happen).
- Create regular opportunities for facilitated conversations about race, racism, and white privilege.
- Establish support for a network of anti-racism activists/activism, and the building of networks among and beyond Unity Church members and friends.

One year later, in the **2009 – 2010 report**, the ARLT told the Board that no official response or action had followed the previous year's recommendations. We concluded that the ARLT was largely unsupported in meeting its stated functions, that no processes had been established to respond to or act upon these recommendations. This was *not* to say that there wasn't clear evidence of work and effort, and the 2009-2010 report included many indications of that effort.

In that report, we made the following specific observations and recommendations:

“Unity does not seem to have formal, tangible anti-racist procedures in place. The AR Leadership Team has been slow and uncertain in how and what to advise and recommend. The following recommendations constitute the team's sense of the most urgent and beneficial steps for the Board and Executive Team to pursue.”

1. Establish Formal Communication Lines with the Board and the Executive Team
We recommend that the Board of Trustees and Executive Team report to the ARLT on progress and adherence to the ends statements.

We recommend that the ARLT continue to monitor Board discussion and action in order to provide observations and advice through the anti-racism perspective. Additionally, the ARLT should have a member or designated Board member in attendance at meetings.

2. Staffing of anti-racism initiatives

We recommend that work to become an anti-racist institution should fall under designated responsibilities of one or more staff member. It is our belief that implementation of anti-racism standards and policies will require the designation of staff resources and accountability.

3. Commitment to Training

The ARLT believes Unity should be actively seeking to provide racism analysis training to more existing and new members, with formal expectations for persons in leadership roles to receive appropriate training.

We further recommend that [there is] designated funding and staff support to ensure that dismantling racism trainings are available for church members, and that participation is encouraged.

4. Discussion and Learning Opportunities – Planning Coordination

The church is in need of coordinated plans for programming involving racism, racial justice and community involvement.... All of us would benefit from education, skills training, coaching, group support and specific encouragement with regard to how to be constructively anti-racist.

In last year's report, we also stated our assumption that Unity had anti-discrimination hiring processes in place, and recommended that Unity conduct an audit of vendors to assure that our vendors also had such processes. In the middle of soliciting lead pledges to the Unity Tomorrow capital campaign, it became clear that such a policy still needed development to make sure that church dollars spent on capital improvement would be spent in support of our values.

The ARLT met with the Board in August 2010 and again in November 2010, at which time we presented these recommendations. Following the November meeting, the Executive Team met with the ARLT in an attempt to address concerns and plan ways to expedite anti-racism work.

The meeting included honest discussions about commitment of the church leadership, problems inherent in ARLT work, and uncertainty about both goals and the ways to address them. Most team members present at this meeting were heartened by the honest exchange and were hopeful that steps would be taken to resolve issues raised by the ARLT.

However, Allen Giles, a member of the ARLT, shared his perception that leadership had shown a "very troubling lack of commitment" to anti racism. Allen decided to resign from the team in order, as he said at the time, to be able to remain a church member. Shortly thereafter, we learned that Allen and his wife Lisa Brosseau were leaving Unity Church. The ARLT received a copy of a letter that Lisa sent to Rob Eller-Isaacs, which outlined a series of events and communications with which she and Allen had serious issues.

Rob Eller Isaacs met with the ARLT to give his perspective on Allen's decision to leave. This discussion led into remarks in which Rob acknowledged the "awkward position" of the ARLT because as congregant volunteers we were asked to monitor and evaluate leadership, without

specific powers to effect change. We believe that awkwardness is shared with the church leadership, in that the recommendations made by the ARLT never seem to be implemented.

Attempting to move forward

Subsequently, Rob and Janne met with Rob Hardies from All Souls Church in Washington and a number of other senior colleagues to discuss the way Unity has structured its anti-racism work and to compare best practices. From those conversations, Rob had developed a proposed framework that he believed could facilitate integrating anti-racism into the church's organizational operation.

He shared his proposal for restructuring the anti-racism work with the ARLT and also sent it to the Board for their March 2011 meeting. It included:

1. Formation of a Staff Team. Made up of Executive Team members, RE leadership, Coordinator of Community Outreach, Music Director, and *initially members of the current ARLT* (emphasis added). This team will meet every other month to plan and coordinate anti-racism work – training and education, policy development, *etc.*
2. Implementing of (weekly) anti-racism focus in weekly staff meetings.
3. Monitoring of anti-racism at Unity becomes part of the Executive Team reporting process, with ultimate responsibility returning to the Board.

Responding to Rob's proposal, Pauline Eichten wrote that setting up regular meetings for the staff and the ARLT to plan and coordinate anti-racism work was a start, and "basically what we have been pushing for all along, that the Executive Team really own and drive the commitment to becoming an actively anti-racist institution." However, she went on to say that implied in this proposal is the phasing out of the Anti-Racism Leadership Team. She pointed out that, "...it is easy for other priorities to pull the attention and resources of the Executive Team and the Board. Until anti-racism is central to everything we do at Unity Church, there needs to be a group which has a singular focus on keeping the church accountable." Rob stated that he believed there will always be a significant role for ARLT in the process, and that his intention is to expand the number of those who help to lead the effort not to reduce it.

The Board had set aside an hour at their March meeting to discuss the Board's role in meeting the Ends Statements around an anti-racist institution. Members of the ARLT were present, and discussion centered around Rob's proposal for restructuring anti-racism work at Unity. Board members expressed their reluctance to be solely responsible for monitoring anti-racism work given their lack of experience and training. Because Barbara Hubbard was the only Executive Team member present, substantive conversation about the proposal did not happen.

The ARLT developed a response to the restructuring proposal and discussed it with Rob Eller-Isaacs, Leon Dunkley, and Rob Fulton in August 2011. The Team offered to convene the bimonthly meetings of the proposed group that would plan and coordinate anti-racism work. The Team agreed with the goal of the eventual incorporation of ARLT functions into organizational responsibility, with the following caveat:

“The ARLT believes there will remain a strong need for a standing Leadership Team in both the short and long term. The best intentions to incorporate anti-racism processes into the organization will need the support, advice, and accountability provided by a separate entity to be successful. The ARLT should remain a chartered entity until such time that measurable evidence indicates its role is no longer necessary.”

Living in Limbo

In August, Rob Eller-Isaacs acknowledged being backlogged with responsibilities, and asked for three months to put his proposal into effect. A process to develop a pool of potential new ARLT members, which began in February 2011, was also put on hold. Over the years, many events or opportunities suggested by the ARLT and discussed with staff have not been acted on.

An example of why we believe there is a continuing need for the ARLT is the recent recognition of a lack of a minority hiring/affirmative action policy. Certain church members, when asked for a capital campaign pledge, pointed out the lack of a minority hiring policy for the envisioned capital improvement work, and withheld their pledge until such a policy was developed. The ARLT, the Racial Justice Outreach Team, and members of the Restorative Justice Team wrote a supporting letter to the church leadership, stating that “the work of fostering an anti-racist congregation is wasted if words are not put into action.” We believe that if the ARLT had been involved in the Unity Tomorrow process, this oversight would have been avoided or caught sooner.

For the ARLT, the awkwardness referenced earlier is more than being asked to monitor and evaluate leadership without specific powers to effect change. The way we see it, members of a community were charged with seeing, assessing, and celebrating how that community put into practice an idealistic vision of a more just world. With a sense that not all that could be done was being done, the relationship of some of those members to leadership became strained, so much so that one member and his spouse left the community altogether. The remaining members have been told that their duties will come to an end at some unspecified time.

That to us is the awkwardness — having essentially been told that the process we’ve been engaged in for the past several years is not the right process. The right process has been identified, we’ve been told, but when will that new process begin? How can we feel good about this new process when recommendations made in previous years have been ignored? Some of those recommendations have been more widely circulated in the church, or represent widely held aspirations for the church. If they are not good recommendations for Unity Church, let’s have a frank conversation with church leadership about why.

The capital campaign, Unity Tomorrow, has been a focus of church life in the last year or more. As a result, it is our sense that efforts to address the recommendations from our last report have been put on the back burner. As we submit this report, the ARLT feels under-utilized and essentially ineffective. We await some official action on a proposed new structure, and are effectively “on hold” in fulfilling our responsibilities.

Conclusions

The “Continuum on Becoming an Anti-Racist Multi-Cultural Institution” describes six stages in the process of moving from a mono-cultural institution to an anti-racist multi-cultural one. (*See Appendix D.*) An institution in Stage 3 “Symbolic Change,” sees itself as “nonracist” and open to everyone; it makes official policy pronouncements regarding multicultural diversity (i.e. Ends Statements). However, it is not so open to those who make waves, and is still relatively unaware of continuing patterns of privilege and control, (i.e. lack of thought regarding minority hiring for pending capital improvement work). In Stage 4 “Identity Change,” an institution develops an intentional identity as an “anti-racist” institution and begins to develop accountability to racially oppressed communities; but still needs to look at ways institutional structures and culture work to maintain white power and privilege, and identify how that might be changed.

Trainers that use this continuum call this move, from Stage 3 to Stage 4, the crossing of the Red Sea. It takes a big leap and a lot of faith to make the crossing. It is the opinion of the ARLT that Unity Church has been hovering between these two stages and has not made the commitment to fully move into Stage 4.

The ARLT believes that Unity Church, its Board, the Executive Team, staff and congregants are continuing to do valuable work in the areas of racial justice and dismantling racism. The “Justice Works Summit” this spring gave many a compelling opportunity to see the different ways Unity people are living out such commitments. In our canvassing of church life, we see diverse programming and inclusive efforts. The Executive Team has shown initiative and passion in building relationships with the larger community in general and communities of color specifically. Opportunities for growth and conversation are evident in educational programming, and supported by words and messages from the pulpit.

The Executive Team acknowledged the need to designate a staff member to work directly with the ARLT, and Leon Dunkley began regularly attending team meetings. However, the nature of his relationship to the ARLT and the role he would play was not specifically discussed or established. Although communications about anti-racism activities are included in the Executive Team report to the board, it is the ARLT’s sense that they do not always accurately represent the Team’s perspective. Also, the ARLT does not get direct input about related Executive Team activity at our team meetings.

We also see a lack of cohesive efforts to plan and implement means for meeting the Ends Statements adopted in 2008, which included a stated commitment to anti-racism and racial healing. While we endorse every effort to internalize and systematize these efforts, we maintain healthy skepticism about the church’s ability to do so now. Without express policy, efforts to become an anti-racist church live and die with the personalities in charge and their willingness to champion those efforts.

The decision to leave Unity by Allen Giles and his family was very difficult for many. For the ARLT it was a particularly sad and troubling shock. At a time many of us felt some optimism about moving forward, one member of the team, a person of color, expressed deep disappointment in the church and leadership’s commitment to anti-racism. After being given opportunities to hear from several of the people most directly involved, it’s clear to us that there

is still hurt and confusion. Sometimes it feels as if we've been told to "move on." The ARLT cannot help but wonder what could be learned from this episode, and what might happen differently in the future?

These questions, included in the 2008 – 2009 report, remain keys to our attempt to answer "where are we?"

- What is being done to create a more inclusive, welcoming environment for people of color? How are these efforts being supported?
- How do we effectively communicate to all stakeholders the activities that support our efforts, and the efforts of various teams, committees and congregants?
- What policies are in place regarding anti-racism training and common language, for Board and staff members?
- How is an "anti-racism lens" brought to church activities, initiatives, and decision-making?
- How are our anti-racism initiatives promoted and supported through educational programming for children, youth, and adults?

Further, we would ask:

- When the ARLT no longer exists, how will attention to institutional racism be sustained? Can sustained attention to institutional racism happen without a group like the ARLT that has a singular focus?
- Can that attention be spread more broadly beyond the Executive Team and the Board of Trustees? What would it feel like for many, many people at Unity to be thinking about how they can understand and act to change institutional racism in their church and in other places in their lives?
- How will the proposed structure [for how anti-racism will be addressed by staff] be built into the institution so that it happens, no matter who is in leadership? How can the board help the Executive Team implement the proposed structure? How can the ARLT help the Board?

Recommendations

In light of the conclusions we have presented here, and the desire and opportunity to bring anti-racism leadership under the supervision of staff and Board — along with the church being in the middle of Unity Tomorrow growth campaign, we make the following recommendations:

Recommendation 1

We believe that an entity like the ARLT should always exist. We (white society) have been so well trained to NOT pay attention to issues of race that it is critical to have an entity that keeps it front and center. To support that continuation, we remind the Board that it is charged with appointing new members to serve on the ARLT. We believe this is critical and overdue.

Recommendation 2

We strongly recommend that the Board seek an external audit of Unity's progress on this journey to become an actively anti-racist institution. This institutional audit would look at structures, policies and practices, and decision-making, particularly over the 10 years since our last internal

audit. An audit would seek input from a variety of stakeholders, both internal and external. Such an audit would inform and help prioritize a strategic plan for the future.

The ARLT charter calls for the Team to regularly scan for best practices with regard to transforming our institution to one that is actively anti-racist. We believe an external audit is in line with that charge. We would commit to working with the Board, or its designated representatives, to research and make recommendations for possible “anti-racism auditors.”

Recommendation 3

The ARLT was chartered to advise the Board. In our 2010 report, we recommended the establishment of a formal line of communication for the ARLT with the Board and the Executive Team. Although there has been more opportunity for the ARLT to be in conversation with the Board and Executive Team, there is nothing formally spelled out. As a chartered (arm) of the Board, we believe the ARLT should be included in reports from the Executive Team regarding anti-racism initiatives, and the development of and adherence to anti-racism policies. Based on what the ARLT learns from these reports, the ARLT will continue to present annual assessments / reports to the Board

We acknowledge that, in the Board’s response to our 2010 report, we were asked to review the policies of the Board and make recommendations to the Policy Subcommittee on possible changes. A policy area that came into focus this year is that of hiring and purchasing practices and making sure that they are aligned with our stated values. We have not yet done a thorough review of the church’s policies and see that as an area of focus going forward.

Recommendation 4

Also in its response to our 2010 report, the Board spoke of the need to develop some method of anti-racism training for Board members. There is as yet no formal expectation for persons in leadership roles to receive appropriate training nor a continuum of training or education opportunities available to church members. We believe this is critical to developing a shared understanding of the issues and identifying ways to build on the groundwork that has been laid in the past ten years.

Recommendation 5

Last year, we noted that the Unity Church community is in need of coordinated programming involving racism, racial justice and community involvement. We see the value of continuing opportunities that include a variety of people doing anti-racism work in and around Unity, in an effort to strengthen communication among and about the anti-racism work of various officers, groups and individuals of the church and its congregation.

In his March 2011 proposal for restructuring anti-racism work, Rob Eller-Isaacs includes forming a team made up of Executive Team and programming staff and others that would meet bi-monthly to plan and coordinate training, education, policy development, etc. The ARLT is very interested in being involved and see it fitting very well with the responsibilities listed in its charter.

It is our recommendation and hope that this team will be formed and begin to function before the end of 2011.

Appendix A: A Brief Overview of Church Activities 2011

Services

Many of the sermons presented by Unity's ministers and guests in 2011 incorporated an awareness of personal and systemic racism as a moral issue for all of us to grapple with. In January, an ex-offender shared a reflection on the value of his relationship with an Amicus volunteer/Unity member during his prison term. The service integrated a call to volunteer which was very successful.

Music from many cultures and times was incorporated into the services. Much of the music was from the choral repertoire.

Unity continues to give away 70% of the offering received on Sunday mornings to non-profit organizations that empower local and far-reaching communities. It is a way to bring our values into the world.

***CommUnity* Newsletter Contributions**

Along with the dissemination of events occurring in the church, the *CommUnity* has many contributors that expound on the monthly theme or other areas of interest. Karen Herring discussed the value of diversity and conflict without violence in the May theme of Peace. The ARLT made regular contributions to the publication. The January article included a summary of the annual report; March was a reflection on the PBS documentary, "Traces of the Trade," and promotion of the White Privilege Conference; April reflected on the experience of the Unity book read; July/August was a reflection on experiences at the White Privilege Conference.

The Board of Trustees primarily reported on the Unity Tomorrow capital campaign project. It was described as our work to imagine Beloved Community and to create a space to welcome all. Within the Unity Tomorrow reports, the Unity Two group's exploring of relationships/partnership with the community to our north was discussed. The value of getting to know our neighbors and simply listening has been elaborated on.

Jason Seymour, Unity's 2010-2011 Hallman Ministerial intern, wrote a column each month. In January he wrote of the lack of clarity around justice and utilized a Martin Luther King quote. The inward work needed to achieve Beloved Community was elaborated on in February. He discussed the challenges to work against prejudice and inequality.

The church ministers write a column each month. In April Janne Eller-Isaacs reflected on cross cultural communication challenges in Japan.

The library team, bookstall, and book clubs used *CommUnity* to offer resources from diverse sources that complemented the monthly themes. In the April issue, Shelley Butler wrote of the challenge to human rights in Arizona where she could have her citizenship challenged just walking down the street.

Wellspring Wednesdays

Rich and varied programming to gain deeper understanding of race issues and racism was offered during Wellspring Wednesdays. In January clips from the film *12 Angry Men* were used to prompt discussion of justice and the law. Ron Smith from Unity Baptist and Adele Brown from Mount Zion were guest speakers on Beloved Community in February. Bridging faiths and justice work was highlighted. The Pachamama Initiative, protecting indigenous people and wisdom of the Amazon Rainforest, was also presented in February. March brought the Practice of Forgiveness led by Leon Dunkley and Luke Stephen-Royer, and Wing Young Huie spoke on his work on the University Ave Project (photos of local life/diversity in the local community). Leon Dunkley and Jason Seymour presented two weeks in April on the topic of Race and Human Freedom.

Other Educational Opportunities at Unity

Jason Seymour presented a series on modern UU history in February that included a portion on abolition and antiracism.

The first Justice Works Summit was organized and met in May. It brought together Unity members in many capacities who have a strong connection and commitment to anti-racism efforts. It served as an introduction to each other and a start to deepen the conversation. Last summer, several people attended an open house at the Minneapolis Hope Community to learn more about this successful 30 year community listening project, in the hope of using some of these same strategies in Unity's outreach ministry work.

The Unity2 team completed their first set of community conversations with people in the Frogtown community. The first round of conversations took place with people who are friends and/or acquaintances of someone in the Unity group with the intent of widening the connections in subsequent conversations.

Community Outreach Ministry Teams (COMT)

Much of the work of the community outreach teams intersects with issues of socio-economic disparity and race. The following represents a few of the highlights gleaned from church publications.

The Racial Justice Outreach and the Unity Library teams organized and promoted the first Unity book read of *Family* by J. California Cooper. The book followed the family of a black slave to freedom. This group also facilitated a well attended discussion of the book. Theater events were promoted: *Adrift on the Mississippi* and *Ma Rainey's Black Bottom* also offered opportunities to experience/observe racism as well as engage in group discussion following. The Faith Float continues to bring Unity in conversation with the rest of the Summit/Selby neighborhood. Some members of the Racial Justice team traveled to the state capitol in February for the presentation of the MN Legislative Report Card on Racial Equity by the Organizing Apprenticeship Project. Members of the Racial Justice team participated with a community group on an effort to create a community garden at the corner of Selby Ave and Victoria St.

The Restorative Justice Team helps to support the neighborhood Circle of Peace in which young offenders are brought together with neighborhood elders to help bring them back into community

and avoid reoffending. This team and the Racial Justice team have committed to helping with the meals. Restorative Justice organized a collection of winter clothing, hygiene items and transportation donations for people coming out of prison and teamed with Amicus to expand the One to One Trainings to bring people into relationship with offenders. Members of the team participated in a Day on the Hill with the Second Chance Coalition, in support of creating second chances for ex-offenders. The team also launched Pen Friends, in collaboration with Amicus. It is a restorative letter writing project between community volunteers and inmates. Many team members were guests of the Amicus volunteer night at the Penumbra Theater the play, "I Wish You Love."

The New Orleans Pilgrimage continues annually as the need is still great. Mano a Mano offered a presentation on poverty and wealth and sponsored a service trip to Bolivia.

The Affordable Housing Team continues to organize the Project Home in May where homeless families sleep at the church. Project Home training has focused on addressing difficult issues of race and class that often appear in the course of this project. They also organize volunteers to help with Habitat for Humanity one week annually. Members of the Affordable Housing team attended a large Ramsey County meeting in January focused on the rise in homelessness and the limited resources.

Appendix B: Report on the 2011 Congregational Survey

The ARLT developed questions for the annual congregational survey, based on the Ends Statements, that made specific inquiry about members' awareness of and involvement in becoming an anti-racist institution. Questions were asked in such a way that the disparity of reply could be assessed based on family racial identification. This year's survey represented the second year of data collection on these questions.

People were asked to respond to the following questions, in Section 4 of the survey, based on a 6-point agree/disagree scale.

Survey Questions for families with one or more persons of color:

Q35 There are adequate opportunities offered for racial healing.

Q36 You are able to authentically relate across racial boundaries within Unity Church or through activities the church promotes.

Q37 In the last 12 months you have been involved in activities that you believe demonstrate Unity Church's commitment to working with people and communities of color.

Survey Questions for white families:

Q38 In the last 12 months you have grown in your understanding of racism and your awareness that your racial identity conveys privilege.

Q39 You are able to authentically relate across racial boundaries within Unity Church or through activities the church promotes.

Q40 In the last 12 months you have been involved in activities that you believe demonstrate Unity Church's commitment to working with people and communities of color.

The total number of families participating in the survey was 207. This was down significantly from last year, for reasons not fully understood. Families were asked to self-identify as non-white or white and answer only the set of questions indicated. With clearer instructions this year, the number of families answering both sets of questions was reduced from over 40 in 2010 to just 15 this year. This self-identification gives us a snapshot of the congregation's diversity. The 2011 number is probably a more accurate reflection of the actual makeup of our congregation at 79% white families and 21% non-white families.

White households registered a mean score of 4.27 (in 2011) on Q38, which asked whether in the last 12 months they "have grown in understanding of racism and awareness that their racial identity conveys privilege." This is on a on a 6 point agree/disagree scale where a 4 indicates "somewhat agree."

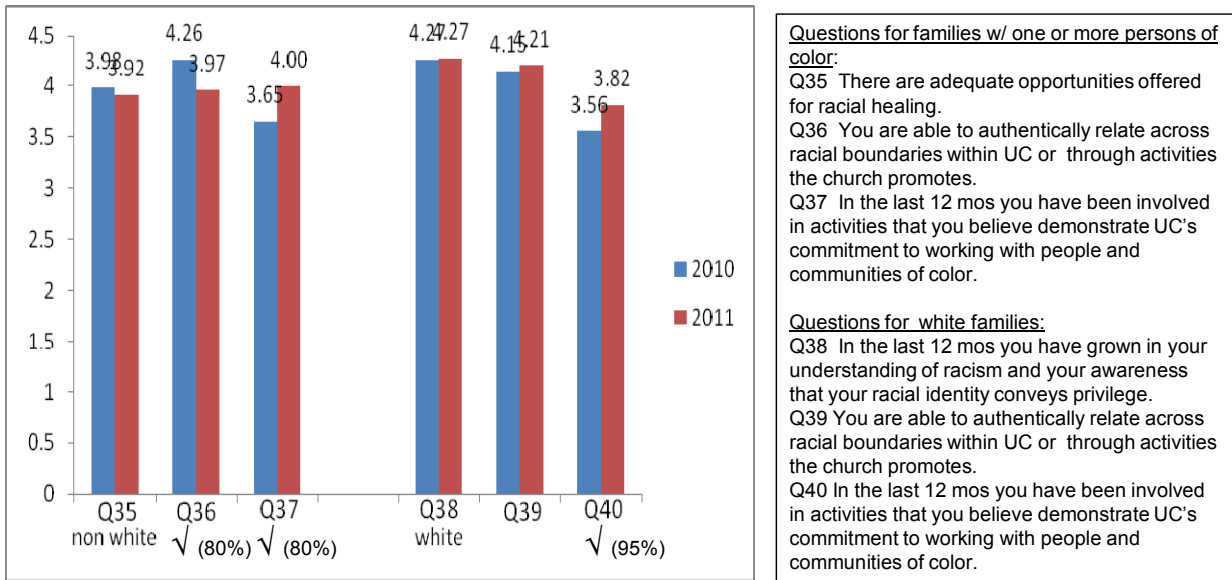
Non-white households *somewhat agreed* with the statement in Q35, "there are adequate opportunities for racial healing" – they had a mean score of 3.92 (in 2011). This is a (statistically significantly) lower score than the 4.27 scored by white households on Q38.

There is less of a disparity of response between non-white and white families with the question of "their ability to authentically relate across racial boundaries within Unity Church" this year. Non-white families reported a mean score of 3.97 in 2011, which is down significantly from 4.26 in 2010. White families continue to "somewhat agree" with a score of 4.21. These differences (3.97 v. 4.21) are not statistically significant.

Both non-white and white families show a statistically significant year over year improvement in terms of "...being involved in activities that demonstrate Unity Church's commitment to working with people and communities of color." Non-white families score went up from 3.65 to a 4.00 ("somewhat agree"), and white families score went from 3.56 to 3.82. In both years the non-white family score is higher than the white family score, although that difference is not statistically significantly.

Responses to Anti-racism Leadership Team Questions

Both non-white and white families show statistically significant year-over-year improvement in terms of "...being involved in activities that demonstrate UC's commitment to working with people and communities of color." Some evidence that non-white families are less "...authentically relating across racial boundaries within UC..." this year than last.



Comments from survey respondents:

#40 -- neutral
Yes, to all of the above. And, as I stated earlier, seeing a relatively small number of people of color in the congregation, makes me wonder what might make this amazing place more attractive to a more diverse group.
I already know that my racial identity affords me privilege.
I think our congregation should focus more intentionally on economic disparity. I fully realize that often economic disparity and racial inequality are tied, but sometimes feel our congregants are weirdly focused on "getting a black friend" instead of understanding their role in perpetuating social, racial, economic and educational disparities as a result of privilege in all of those areas.
I've already engaged in ARLT training and participated in additional antiracism work--so I get it with white privilege and power. I'm ready for the next step--but I'm not sure what it is.
I have greater opportunity to "authentically relate across racial boundaries" outside of UU. Sometimes, I wonder if this mission is counterproductive, in that assumptions of white privilege are made apart from

<p>other social and familial constructs, such as misogyny and homophobia, but I don't have suggestions to improve it. Perhaps bring these and other issues of discrimination to the same platform? Certainly, keep the conversation going.</p>
<p>38. I have already done a lot of awareness work around white privilege, so that piece is not new to me.</p>
<p>We are all people of color, whether the color is beige, ivory or pink as well as shades of tan and brown, etc. I do not consider myself in terms of "racial identity" as we are one human race. It is time we learned to speak correctly, without such euphemisms if we sincerely desire to understand and approach inter-human prejudices.</p>
<p>#40 is on me. I've not participated in the opportunities Unity has proved.</p>
<p>The questions don't seem appropriate</p>
<p>Just because I am white does not give me automatic privilege. This assumption is insulting and over-generalized. If this is the belief of Unity then I do not belong here.</p>
<p>I reacted to Q 37 because it sounded to me like POC at Unity need to be involved with Unity's goal to work with POC, & I believe if we are really welcoming to all, POC become active in what they want, which may or may not involve POC. I may have read this Q incorrectly and what's important is what POC believe.</p>
<p>I am lucky to have diverse co-workers and clients, so my comfort is pretty good for a shy person</p>
<p>On a personal level, I feel I understand racism quite well as I have a brother-in-law who is African American, as well as a bi-racial niece and nephew. I have experienced racism through them, and have explored my own internal prejudices over the past 20 years because of it. I recognize that racism is subtle, in terms of non-verbal communication, inclusiveness with information sharing in the workplace, inclusiveness in parties/social gatherings, equality of funding in education, etc. It exists.</p>
<p>Many members of my extended family (in-laws, step-relations) are African American and Latino. The question of racial healing has been answered in my family through intermarriage--and this is how it will be answered in places of worship as well.</p>
<p>I attempted to answer questions 35-37 - we are a mixed race family - comfortably middle class. I checked "agree" to each question but the survey kept erasing my answer as I checked a new box. A glitch? We chose Unity because we all feel comfortable here - and while most members are white - we can visually see some diversity. We feel the offerings of the church are welcoming to many groups. I think it would be interesting to more closely attend to Native American or Animist teachings from the SE Asian communities.</p>
<p>As I don't have very close ties to Unity right now, I should say that my answer to 38 came from my relationships and activities outside of Unity.</p>
<p>I am white; but my son-in-law and grandson (living in NY are African American, so, wrongly or rightly, I do not identify myself as totally white.</p>
<p>This is a way fuzzy goal for me to understand. It feels like "anti-racist" has ever-changing criteria. The issues in this century, have less to do with race and almost all tied to socio/economic and cultural differences.</p>
<p>Have not been involved in 39. or 40.</p>
<p>I only disagree with the last one because I'm too new to have been involved in anything yet.</p>
<p>I cannot "authentically relate across racial boundaries" if everyone is of the same race at Unity.</p>
<p>Talk, talk, talk...</p>
<p>#40. NOLA pilgrimage</p>
<p>I feel we talk and talk some more about how much white privilege we have and yet do little about partnering with others of color. Even the first question states the issue as white privilege. Now maybe more is being done but from my view in the pew I am not being aware of any other viewpoint except continuing the liberal guilt about how we are born into whiteness.</p>
<p>35-37 don't allow you to answer the same thing on different questions. i would say "somewhat agree" for 35 and 36.</p>
<p>I see great and sincere desire and committed effort. However, I don't see much change in results, at least in the racial makeup of our congregation.</p>
<p>re: 40. There were more opportunities than I was able to join in.</p>

Appendix C: Board of Trustees Response to 2010 ARLT Report

February 21, 2011

To: Anti-Racism Leadership Team
From: Unity Church Unitarian Board of Trustees
Rob Fulton, Chair 
Re: Response to ARLT 2010 Report

The Board of Trustees (BOT) has read the full report of the ARLT and devoted a significant block of time to discussing the report at its January meeting. A small sub-committee was established to meet and make recommendations to the full BOT at the February meeting. More discussion was held and this memorandum to you was approved with the following comments and recommendations.

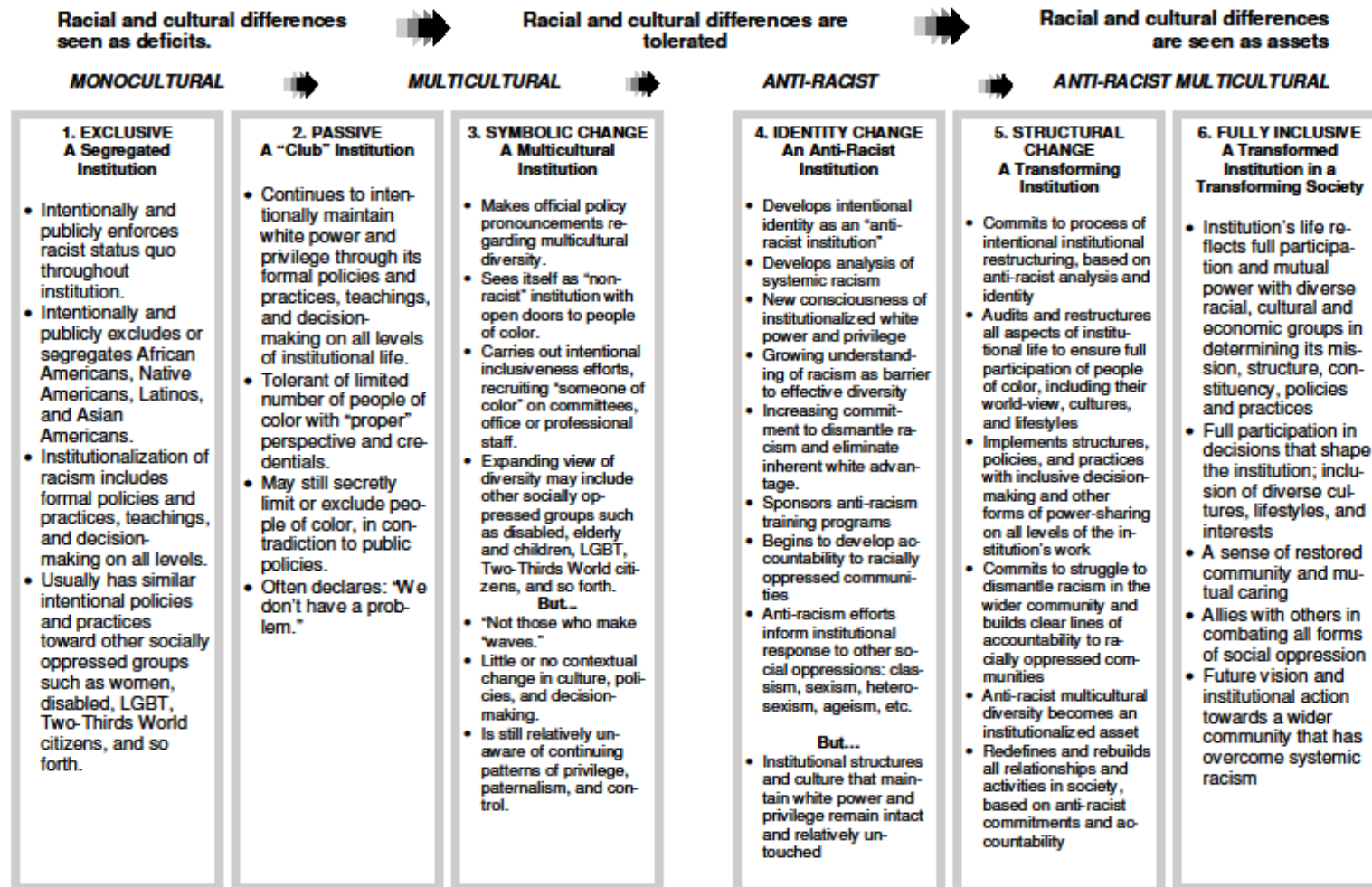
1. The report was thorough and provided excellent monitoring of Unity's efforts leading to an anti-racist institution;
2. The BOT will provide time at its June meeting to meet with the ARLT to hear an interim report on any concerns or issues related to meeting the Ends and the Means related to racism that have been raised and need to be dealt with prior to the annual report;
3. The BOT will provide time at its September meeting to hear the preliminary monitoring report from the ARLT and discuss issues identified in the report relating to the BOT prior to the report being sent to the congregation;
4. The BOT asks the ARLT to review the policies of the BOT and the limitation policies of the BOT and to make recommendations to the Policy Subcommittee of the ^{Church} BOT on possible changes;
5. The BOT will ask the ET in their regular report to the BOT to provide updates on ARLT and anti-racism efforts at Unity;
6. The BOT will discuss developing some method of antiracism training for BOT members

We continue to appreciate your efforts and we look forward to your regular reports to the BOT and your recommendation to us on increasing membership of the ARLT and your review of the policies.

Cc: Leon Dunkley

Appendix D: Continuum on Becoming an Anti-Racist Multicultural Institution

Continuum on Becoming an Anti-Racist Multicultural Institution



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