

**First Unitarian Universalist Church of Austin
Sunday Seminar January 3, 2016
Anti Racism 101**

Seminar Resources

Anti racism work in the UU church history
<http://www.uua.org/multiculturalism/history>

Anti Racism Glossary
http://www.racialequitytools.org/images/uploads/RET_Glossary913L.pdf

Unpacking The Invisible Knapsack
<https://www.deanza.edu/faculty/lewisjulie/White%20Priviledge%20Unpacking%20the%20Invisible%20Knapsack.pdf>

Project Implicit Tests
<https://implicit.harvard.edu/implicit/selectatest.html>

Trainings And Meetings

Undoing Racism Austin
<http://www.undoingracismaustin.org>

AWARE And URA Resources
<http://www.undoingracismaustin.org/resources/>

Black Lives Matter Austin
<https://www.facebook.com/BlackLivesMatterAustin>

People's Institute For Survival And Beyond
<http://www.pisab.org>

Social Justice Training Institute
<http://www.sjti.org>

Videos

Racism Is Real <https://www.youtube.com/watch?v=fTcSVQJ2h8g> 3 minutes

How To Talk About Race Ted https://www.youtube.com/watch?v=UojLHDG_Y4w 9:46

Anne Braden Documentary <https://vimeo.com/40479556>

Mirrors Of Privilege <https://www.youtube.com/watch?v=8KYJI0PECv8>

**First Unitarian Universalist Church of Austin
Sunday Seminar January 3, 2016
Anti Racism 101**

Introductions And Welcome

Who You Are
Why You Came
One Question Or Concern

Overview Of Agenda

Covenant And Group Expectations/Agreement

What is said here stays here
Questions are welcome
Mistakes are human and no one is the expert
Changing directions is ok

Additions/Subtractions

Video —Racism Is Real

History Overview -Where Are We Today?

The Personal And The Institutional And Why It Matters
Discussion

Definitions And Language—What Do All These Words Really Mean?

Discussion

Video —How To Talk About Race

New Models In Use—Why Have Whites Only/POC Groups?

What's This Developmental Model?
Discussion

What Are We Doing In The Church Today?

UU ARE Group
Black Lives Matter and upcoming Standing On The Side Of Love

Video —Anne Braden, Southern Patriot

Resources In Austin And BeyondFirst Unitarian Universalist Church of Austin

First Unitarian Universalist Church of Austin
Sunday Seminar January 3, 2016
Anti Racism 101

The Developmental Model of Intercultural Sensitivity (DMIS) was created by Dr. Milton Bennett (1986, 1993, 2004, 2013) as a framework to explain how people experience and engage cultural difference. A complete bibliography on DMIS and its applications can be downloaded from www.idrinstitute.org

Denial of cultural difference indicates an experience in which cultural difference is not perceived at all, or it is perceived only in very broad categories such as "foreigner" or "minority." People are disinterested or perhaps even hostilely dismissive of intercultural communication.

Defense against cultural difference indicates an experience in which cultural difference is perceived in stereotyped and polarized ways. Cultures are organized into "us and them," where typically the "us" is superior and the "them" is inferior. In **Reversal**, one's own culture is heavily criticized, while other cultures are perceived in relatively non-critical, romanticized ways. The intercultural worldview is still polarized, but the poles are reversed.

Minimization of cultural difference indicates an experience in which elements of one's own cultural worldview are perceived as universal. People assume that their own physical or psychological experiences are shared by people in all cultures, and/or that certain basic values and beliefs transcend cultural boundaries. However, Minimization obscures deep cultural differences, including the masking of dominant culture privilege by a false assumption of equal opportunity.

Acceptance of cultural difference indicates an experience in which one's own culture is experienced as just one of a number of equally complex world views. Acceptance does not mean agreement - cultural difference may be judged negatively - but the judgment is not ethnocentric. People at Acceptance are curious about and respectful toward cultural difference, but their knowledge of other cultures does not yet allow them to easily adapt their behavior to different cultural contexts.

Adaptation to cultural difference indicates the experience of generating appropriate alternative behavior in a different cultural context. Adaptation involves intercultural empathy, or experiencing the world to some extent "as if" one were participating in the different culture. This imaginative participation generates "feelings of appropriateness" that guide the generation of authentic behavior in the alternative culture.

Integration of cultural difference indicates an experience of self that is expanded to include the movement in and out of different cultural world views. People with a predominant Integration position often are dealing with issues related to their own "cultural liminality," or in-betweenness. This liminality can be used to construct cultural bridges and to conduct sophisticated cross-cultural mediation.