

**The Unitarian Society of Germantown  
150<sup>th</sup> Anniversary**

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**An Ending Racism Committee  
Video Interview Project**

**Highlights**

**November, 2018**

*“There is no comfort zone when dealing with institutional racism.” ~ Marion Watlington*

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## PROLOGUE

The 150th anniversary of The Unitarian Society of Germantown (USG) was celebrated in 2015. In honor of that milestone, members of the Ending Racism Committee (ERC) decided to make an offering to the congregation. They proposed an interview of selected congregants and former/present ERC members on questions pertaining to race relations and systemic racism.

The following 10 questions were constructed:

1. What were the major issues in the community/nation when you first came to USG?
2. What was the racial climate at USG when you first attended?
3. Who were the major players?
4. What was your role?
5. What has changed?
6. How have you evolved?
7. Looking forward, what changes would you propose/recommend?
8. Thinking of UU's 7 principles, what has your involvement meant to you?
9. What changes do you see needing to happen in the future at USG? What is the role of ERC in these changes?
10. How have you evolved by being a member of USG/ERC?

Initially, the plan was to include people who were involved with ERC or anti-racism work at USG in some way. As it evolved, it also included several longtime members of USG. The people who gave permission to use their interviews and the date when they arrived at USG are as follows:

Barbara Dowdall	1950's	Rev. Max Daskam
Rosita Johnson		
June Krebs		
Jeff Smith		
Marion Watlington		
Ingrid Brown	1960's	Rev. David Parke
Fran Emery		
Berne Graham		
Dallis Graham		
Louise Lisi		
Tom Schoonmaker		
Hal Krieger	1980's	Rev. Bill Gardiner
Betty Hankins	1990's	Rev. Nina Grey
Marietta Tanner		



Barbara Dowdall



Rosita Johnson



June Krebs



Jeff Smith



Marion Watlington



Ingrid Brown



Fran Emery



Berne Graham



Dallis Graham



Louise Lisi



Tom Schoonmaker



Hal Krieger



Betty Hankins



Marietta Tanner

## THE PROCESS

Interviewing began early in July, 2015. Jeff Smith graciously offered to handle the videography. The goal was to make all the interviews available online, so video release forms were signed to gather written consent. An attempt to extract the answers to the ten questions revealed that the answers were rather diffuse and not always precise. Therefore, seven ERC members logged the interviews for answers to three out of the 10 questions.

At the time, the intention was to create a CD of the logged excerpts and a storyboard using pictures of interviewees and their quotes. Lack of volunteers caused a delay in completing the project. The UUA hiring controversy in the Spring of 2017 brought renewed interest in disseminating the interviews to the whole congregation. A decision was made to narrow the questions down to four key issues and concerns and create a brief narrative on a chronological continuum. Such an approach seemed to make sense given the different times that members joined USG.

The four questions are:

1. What were the major issues in the community/nation when you first came to USG?
2. What was the racial climate at USG when you arrived?
3. What has changed in your years of attending USG?
4. What future changes do you think need to happen at USG?

The motivation behind creating the narrative was to encourage everyone in the congregation to read the narrative and attempt to understand what people's experiences have been at USG. This is a record of 14 different individual experiences in the US, Philadelphia, and at USG. The ERC appreciates the candor, courage and vulnerability revealed by those who spoke their truth.

**Question 1: What were the major issues in the community/nation when you first came to USG?**

**1950's**

**Barbara Dowdall** recalled the Selma March. She attended the 1963 March on Washington and remembers Martin Luther King speaking at USG. Locally, Barbara witnessed a school teacher hitting a Black child. Years later, she was shocked to hear a sixth-grade teacher, whom she admired, say that there are too many "coloreds" in Germantown. Barbara felt she was insulated from racism because of her progressive family and USG.

**Rosita Johnson** mentioned that globally, African colonies were demanding independence. Nationally, people were protesting the Vietnam War. Black people were fleeing domestic terrorism in the form of Jim Crow. Locally, although the city was experiencing white flight, her Germantown neighborhood stayed integrated. USG had an Ecumenical pulpit. Under Rev. Daskam, various leaders and philosophers spoke from the pulpit.

**June Krebs** said that at USG, during Rev. Max Daskam's ministry, Martin Luther King spoke from the USG pulpit. She worked as an art therapist in a mental institution in Horsham, PA where the patients were always white. One day, an all-male, Black group of political prisoners from the Black Panthers movement were brought there. They were uncooperative, so June set aside the art and helped them learn how to communicate their motivations to the people in charge. They were released the next day.

June recalled that interracial couples were not accepted nationally. While she was driving in the Midwest with a Black man, she had to explain that they were not a couple so that they could be served in a restaurant.

**Marion Watlington** shared that this was the height of the civil rights movement. USG was not really active in the neighborhood even though it was sitting in the middle of an integrated community. USG was part of the Northwest Interfaith Movement (NIM) but she was not aware of any congregational commitment to be involved with the civil rights movement.

**1960's**

**Ingrid Brown** mentioned the Little Rock uprising. Ingrid shared that West Mt. Airy was consciously integrated but many homeowners did not want to sell to People of Color (POC).

**Berne Graham** said that this period was about the Vietnam War, the civil rights movement and Martin Luther King.

**Louise Lisi** remembered that when her mother went on a high school trip to Washington D.C., four Black students in the group were asked to stay at a different hotel.

Louise said that McCarthyism affected her family and caused her father to lose his job. Philadelphia was unionizing. West Mt. Airy was intentionally integrating during this time.

Louise knew about the civil rights struggle in the South and the lunch boycotts but she was not aware of any racial tensions in Philadelphia. However, she remembers joining the picketing at a downtown Philadelphia Woolworth's every Saturday morning. Louise was very active in the Fellowship House, which tried to promote living together with other cultures. She met Martin Luther King at the Fellowship House. Louise joined the 1963 March on Washington and heard Martin Luther King's speech.

**Tom Schoonmaker and** his wife Ann came to USG in the late 60's, when Rev. David Parke was minister. They decided to live in West Mt. Airy because it was an integrated neighborhood.

### 1980's

**Hal Krieger** recalled that this was the period when the Russians invaded Afghanistan, Jimmy Carter announced the boycott of the 1980 Olympics in Moscow, there were Central American issues, the Iran hostage crisis happened, and there was high inflation in the US. Locally, Germantown was experiencing assaults and murders, "bullets were flying", communism was popular and it was common to see The Daily Worker newspaper in peoples' homes.

### 1990's

**Betty Hankins** shared an important memory from the 1960's even though she did not specifically state the major issues in the community/nation when she first arrived at USG in the 1990's. On the day Martin Luther King was assassinated, she "almost lost her mind". She was in the city talking to a white man from Mississippi about civil rights. He left to catch a train and then came back and hugged her saying repeatedly, "I am so sorry." That's when she heard the announcement, "King is dead!"

**Marietta Tanner** also chose to share some important memories and events that deeply affected her life from her earliest years.

She said that due to redlining in the early 1900's, her grandmother was not free to choose the part of Abington Township she wanted to live in. She had to find a house to buy in the "Negro plots" of town. As a result, the present property value and value of the house are much lower than in other areas.

Marietta went to public school in Abington Township. Children were raised to be racist and there was prejudice in the schools. Marietta provided specific examples. Her sister, Dorothy, was musically talented but the director of the high school chorus did not want her to sing in the chorus. Several of Dorothy's teachers intervened to get her included. A very intelligent Black student was forced to go into the general studies track

rather than the college prep track. Some of the students in high school would sing a racist song, "Mammy's little baby loves short'nin short'nin" when Marietta was nearby. She was made fun of in other instances as well. Some teachers would not allow such behavior but most went along with it. Later, at a high-school reunion, former students voiced their surprise at Marietta's success in life. When Marietta shared that the song they sang hurt her, they said that they were just having fun and didn't think they were hurting her.

Marietta mentioned that in her New York City union meeting, someone said, "If we teach them all to read and write, who will push the garment trucks?" Marietta remembers that there was a period of blockbusting and West Mt. Airy was intentionally integrating through the Northwest Interfaith Movement (NIM).

## Question 2 - What was the racial climate at USG when you arrived?

### 1950's

**Barbara Dowdall** observed that images of POC were absent in the Religious Education materials. The images were of traditional white families. The Black Caucus supported and empowered Black people. Rev. David Parke was the minister. He was a strong advocate for anti-racism. When attending a social event, if no POC were there, he would leave. Some members didn't let their children attend the March on Washington. Hanukkah wasn't mentioned.

**Rosita Johnson** joined the church in 1957. There were very few Black members at USG then. There was a diversity committee doing outreach in the community. Yet, Rev. Max Daskam visited Fran Emery and her husband and suggested they might consider going to a Black church. This seemed to be a major contradiction.

**June Krebs** believed that all races were welcome at Unitarian churches.

**Marion Watlington** thought that subtle racism would show up every now and then at USG. Someone asked her how they could find a cleaning service. People would confuse Black people for each other. She was seen not as a person but as a POC. She was asked why she believed her children needed an Ivy League School education. She stated that people were "uninformed". The primary reason she stayed was to let her children attend USG. Once her children had grown, she felt her role was to talk to people and help them understand racial issues. USG wasn't too interested in what was going on in the community and the schools. Their focus was on USG.

### 1960's

**Ingrid Brown** joined USG in 1965. In the late 60's, the UUA formed the Black Caucus. Many Black Muslims moved into West Mt. Airy, the Black Panthers were active and Mayor Rizzo was in office. Ingrid's four children went to Philadelphia public schools and were in the minority.

**Fran Emery** said there were very few Black people in USG in 1963. The minister was Rev. Daskam. Fran let Rev. Daskam know that she was interested in joining the church. After repeated reminders to Rev. Daskam, Fran signed the membership document in his office on a Sunday. Two days later, Rev. Daskam appeared unannounced at her home and suggested that she might be happier at another church and gave her a list of area African American churches. Fran stayed firm, explaining that she had joined the church for its spirituality, not the race of its members.

**Berne Graham** wants to be accepted at church for who she is. After the problem at GA, people started leaving. Sometimes it felt unwelcoming. Two white couples really helped to make her feel at home. She said that there were many POC at USG.

**Dallis Graham** was a member of the Black Affairs Council. The head of ushers suggested that he might be more comfortable at Restoration. He disagreed. He felt that he was regarded differently from others because he was Black. There was no recognition of Black Empowerment at the UUA. People believed that they had already dealt with racism. They were shying away from talking about racism.

**Tom Schoonmaker** said the church was in flux. It had a large percentage of elders, who were less accepting of change. As a result, the congregation held old-fashioned racial points of view. A Black woman at USG told him that racism had not gone away, but that “things are going underground”. Tom shared that he had heard about Rev. Daskam suggesting that Fran Emery go to a Black church in Germantown. Tom said that Rev. David Parke made the choice to go further to the left on the racial issue than much of the congregation. 50% of the congregation supported Rev. David Parke, who wanted the congregation to move towards more integration. 30% were okay with it and 10% wanted the problem to go away. Younger people found the church and its stance on race relations attractive. Older people were more resistant to change.

### 1980's

**Hal Krieger** stated that the percentage of African Americans in the church was the same then as now but more POC were on the board then. Men's issues were highlighted through Rev. Bill Gardiner's ministry. A men's group was formed. USG hosted a fund raiser featuring jazz music.

### 1990's

**Betty Hankins** felt she was well received at USG. She noticed that the congregants were good natured people but they made assumptions about Black people. She believed that white people assume all Black people can sing and someone told her upon being introduced, “I know you are going to join our choir.” There was an “all Blacks can sing” mentality. Betty and June Krebs started the “Sunday Coffee and Conversation”. Betty also served on the Board and the Ministerial Committee.

**Marietta Tanner** said that she felt well received by the congregation that was mostly white. She was a friend of Fran Emery's and believed that was why she was so accepted. However, people at USG got her mixed up with Fran. White people seemed surprised when Black people could “do” things such as organize committees, write plays, etc. Marietta wrote a play about Barbara Ehrenreich's book, *Nickel and Dimed*. A woman who attends USG and also writes plays had a part in the play. This person was given the credit for writing the play. Marietta heard about the rumor and stated: “It was me, Marietta J. Tanner who wrote the play.” She would then hear replies of disbelief: “What? You wrote that?”

Marietta thought she met some genuine people at USG. The church helped break down some of her own barriers. When USG was looking for a minister, there were white people who didn't want a Black minister and if the minister was Black, they didn't want someone too dark. There was subliminal white privilege at USG.

### Question 3 - What has changed in your years of attending USG?

**Barbara Dowdall** is excited about the USG focus on mass incarceration, the ERC work and reading the book, *The New Jim Crow* before it became popular.

**Rosita Johnson:** “In the 90’s, when Rev. Nina Grey was the minister, I came back and was very involved in social action. The Lingelbach tutoring program and the Lingelbach dinners were started then. The peace movement; we were involved at two different times. Vietnam and Occupation of Iraq. We would go out on Lincoln Drive with signs. I remember getting on a bus to New York and joining a million people for the Vietnam War demonstration.”

Rosita shared that Rev. David Parke succeeded Rev. Daskam in 1965. Some at USG were furious about the money that was promised and never fully given to Black UU’s at GA. The church was in turmoil. Rev. Parke sometimes preached his support for The Black Panthers and this didn’t help the racial climate at USG. Many Black people joined the Civil Rights Movement. Rev. David Parke left USG in 1971. Even though UU’s believe in the 7 principles they don’t have to deal with oppression and discrimination. After Rev. Nina Grey became the minister in 1991, USG seemed to be more involved in social justice issues.

**Jeff Smith** noted USG became a welcoming congregation for the LGBTQ community. The church has made him think and continues to do so. As a result, he questions his beliefs and ideas. The church is evolving with Kent being open about his own alcoholism and recovery. On the topic of attracting more POC to USG, Jeff believes that Black people aren’t in our congregation because they aren’t drawn to the philosophy of Unitarianism. Regarding the UU denomination, he states, “We don’t save people.”

**Marion Watlington** said: “We need to determine what the problems might be in the local community as well as the church community. But the church wasn’t interested in what was going on in the community, they just wanted to take care of their little church. The schools are going down the tubes but nobody is worried about that. We talk fondly of our association with Lingelbach but for years it was sliding down the tubes and did we do anything? Except have our little tutoring service. Stuff like that.”

Marion remembers a USG member from Lafayette Hill organizing her neighbors to go to the Lighthouse around 2<sup>nd</sup> and Erie Avenue, where The Black Panthers were operating a breakfast program for neighborhood children. These ladies from the suburbs were involved in that program. There were people who were doing things but the church was not actively involved. It did not seem to get its act together about the need for community involvement. Now they are doing better.

“It began to shift when Rev. David Parke became the minister in the 70’s. He began to try to steer the congregation towards more community outreach. He tried to get the congregation to understand some of the problems in the economic empowerment of the POC. That was the beginning and the church has gone in fits and starts but it has moved a little bit since then. It is still moving slowly, but ...”

“The Black Caucus caused distress among members of the congregation including Black people due to internalized racism. Black people needed access, connections and the means to advance. They were being denied this. People failed to see or didn’t want to see the importance of Black people being able to attend business luncheons. It was challenging to get the first Black person on the Board at USG.”

“Restoration was heavily involved in the Black Caucus but we weren’t so much. It was a personal choice on the part of the POC. Some even resented using the term Black. Some resented the fact that we were organizing ourselves to find out what the Black community could use. We didn’t really need to have white involvement at that point and they didn’t see the sense in that. They felt that everything should be done on an integrated basis. And we disagreed. But I can attribute that to some of the members coming from different backgrounds and different experiences. My husband and I had faced a lot of discrimination and oppression or anything you want to call it but some people had not. So, they didn’t have the same feelings that we had about the need for access and connection.”

“In order to get things done, you have to have access to the people, the institutions, and many times you couldn’t. Because for instance, if you were a business person doing business in Center City, there were a number of luncheon clubs and that is where business was done. So if you were a business man of color, you couldn’t join those business clubs and have a seat at the table, so to speak. But it is hard for people who never had that experience to understand why that was necessary. They thought that social integration was about people being nice to each other. But when I go to a restaurant, I don’t care if I am being served by purple people; I just want to be able to choose to go there and have the means to go there. We were denied. We didn’t have access to the institutions in order to progress up the economic ladder. I don’t care who sits next to me. I want to be able to make business decisions, education decisions like everybody else. And that was being denied. Very subtly, but it was being denied. It was what most people failed to see or don’t want to see.”

“There was a time when there were no POC on the board of trustees. And we suggested that, since they were in the middle of an integrated neighborhood and they were trying to be an integrated church, didn’t they think they needed a little coloring on the board? Well, not really! And one dear lady says to me, “Well, why can’t I represent your point of view?” I asked her, had she ever lived Black? Because she was a white lady who lived in the suburbs. I am a Black person living in the city. There are a whole lot of things we are going to differ on that might come up in the Board of Trustees meeting. But I had certain views on privileges that wouldn’t jive with hers at all. She thought that there was no reason why she couldn’t be just as representative of me as a POC. And it was a fight to get the first POC on the board but we did. It happened somewhere in the sixties.”

“Eversley Vaughn was the first POC on the Board of Trustees. He had a college degree, was an accredited social worker, and a strong civil rights activist who worked in community organizations. There were people in the church at that time who didn’t even want to talk to Eversley. He was sort of marginalized because of the way he looked. Depending on the way a person looked, there was eye rolling at the annual meetings. I mean it was quite subtle and I don’t think the people who were doing it were aware of what it said about them. It is just the way they are.”

“Things have changed. We do have more outreach into trying to determine what problems there might be in the community and working on them. Some examples are rehabbing the houses in N. Philadelphia and getting involved with CAMI (Coalition Against Mass Incarceration). The ERC is trying to help the congregation become more aware of the obstacles that are placed in the way of the POC just doing business, just getting their education or trying to find a nice place to live. This is sort of an educational process that POC have set upon and the congregation has been receptive to. So we are a lot more aware that outreach is needed than we used to be.”

**Ingrid Brown** recalled that Eddilera Kinzer, an African American woman, who joined the church in 1979, felt very challenged at USG. She believed more should be done.

**Fran Emery** said the climate at USG changed with Rev. David Parke. He encouraged congregants to invite more Black people into the church and encouraged people with children to bring their kids to nursery school. “They fought him all the way.” Some long-term congregants, including board members, were resistant to the resulting changes. Other board members seemed more welcoming when he was there.

“I think the atmosphere of the church became better for me in the 1990’s after Rev. Nina Grey came.” Rev. Grey helped establish a working relationship between USG and the Multicultural Resource Center based in Fran’s home at that time, opening the church to its programs.

Fran said that she and Marietta Tanner were very active and involved at USG. Unhappy with the progress on matters of race relations at USG, they joined with some members of Restoration and wrote skits and music addressing racism, which they performed as Sunday services in every UU church in the Delaware Valley, receiving a range of responses. In another context, Fran was aware that one Black congregant experienced hurt feelings because credit was not given for the person’s contributions to USG.

**Berne Graham** recalled that George Kydd was an African American and served as president of the board (1985 - 1987). Rev. Bill Gardiner, the minister from 1980-89, was supportive of African American issues in social justice.

**Dallis Graham** believes that talking about race has become harder now. Problems are more complex. It is as if we dealt with it in the 60’s already so racism doesn’t exist anymore.

**Tom Schoonmaker** said that there has been a big change in the age groups. There were not many children when he first came to USG but now there are more young people with children. He believes that the younger generation is the future of the church and they are doing a super job. There is more enthusiasm, the congregation is singing now. The congregation is more welcoming. Kent is good at facilitating this.

**Hal Krieger** remembered that when Rev. Bill Gardiner was minister, he gave a sermon on men’s issues. He started a men’s group at USG, although there were no Black people in it. It later became a Men’s Study Group. USG became certified as a

welcoming congregation for gay and lesbian people. It became less formal in dress. Children used to attend Sunday service only once a month. Through the ERC, he has become much more aware of white privilege, institutional racism and his own unconscious racism.

**Betty Hankins** was one of the women who started ERC as a way to stimulate dialogue and have more openness in the community. Over the years, she has come to see white people differently; they are not smarter. She has been able to relate to people personally. As a result, she now sees all people as human and has more compassion and less judgment.

**Marietta Tanner** said that attitudes have changed at USG. It is more accepting of Black people. Yet, white people are unaware of their privilege. They don't know that their skin is a passport to a lot. The racial climate is better now because racially mixed couples are accepted.

“At the 2015 GA in Portland, OR, UUA was trying to adopt Black Lives Matter as an activist movement. Everything passed very quickly about gay rights, reproductive rights, etc. but Black Lives Matter didn't. That was a struggle. They didn't want to differentiate enough to say, there is a difference between having a Black life and a white life. In other words, “Well, all lives matter.”, was the response, which we know but we know that Black lives don't matter as much. I think racism has a lot to do with the economics of white privilege. And to me, that is just what is going on. Black people were a part of the lower caste. In the South, they wanted it to stay that way. They will do anything to keep it that way because you don't have to accomplish as much if you have the special skin ticket.”

#### **Question 4 - What future changes do you think need to happen at USG?**

**Barbara Dowdall** is excited by the activism at USG, especially that ERC is working on fighting mass incarceration and that there are opportunities to discuss and act on. She is very concerned about inequity in schools and would like USG to be more involved.

Regarding the 2015 GA, Barbara said, "The 3 issues focused on at the GA were BLM, incarceration of immigrant families and the environment. Our denomination is where we need to be on those things."

**Rosita Johnson** would like USG to do more outreach. "When you hang that banner out there that says, "Black Lives Matter", then you have to show it with individual and collective action." She suggests that ERC could work with other religious congregations to confront what has happened to our schools. Rosita's advice for USG is, "Stop resisting change and be part of change".

**June Krebs** recalled that she and Betty Hankins created the Sunday Coffee and Conversation gatherings where they talked about all kinds of issues, particularly racial issues. June suggested that we reach out to the other groups who agree with us, such as the Quakers. She believed in becoming more informed.

"Let's try to be supportive and help everyone develop their full potential, otherwise we are cheating ourselves."

**Jeff Smith** believes that more cultural events will draw people from the area and integrate us into the community. He suggests jazz concerts, monthly concerts and multi-cultural events.

**Marion Watlington:** "... those 7 principles; it's just like you go through the motions. Do you really think about what they mean for you and in relation to other people in the rest of the world, not just our little community that we have to preserve? We have to put the principles into action. We need to serve the community more."

"Adult Spiritual Development offerings seem to be about personal development. I don't get the feeling that we want to do anything outside our community."

"What I hear every once in a while is an effort to appeal to POC and I find that offensive. I feel the church should do whatever they want to do but don't go and try to manipulate me to come and join your church. I get a little annoyed with that from time to time. We need to serve the community and not just the congregation."

**Ingrid Brown** suggests that we make more of an effort after the service to greet and talk to those who walk-in on Sunday.

**Fran Emery:** "Keep going in the direction we're going; continue in the work that USG is doing through the Ending Racism Committee and CAMI."

**Berne Graham** thinks that we do not do enough to incorporate our children. Religious Education is not as good as it was and USG used to have day care. She recommends involving our children in more programming in the church and finding some way to open

the church up to the neighborhood. Berne stated that we live in a wonderful neighborhood that has diverse POC and different nationalities. She suggested that we open up our church to that. She would like to see more programs that people would be interested in and advertisements for those programs.

Berne would like the church to invite African Americans and Hispanics to speak. She added that we could invite the deaf by having a sign language interpreter. She suggested more programming for seniors. Berne mentioned that her husband, Dallis, organized a once-a-month luncheon for people in the neighborhood. These gatherings were a welcoming way to get people in to meet each other. Berne thinks it could have been advertised more. She would like to see the luncheon tradition reinstated.

**Dallis Graham** wonders how to make the church more relevant. He recommends reaching out to bring in more of the community.

“I have never heard a UU commercial on TV or radio. It is like we exist but we don’t want anyone to know we exist.”

**Louise Lisi** believes that there should be more involvement in the community. “It would be nice to have enough people to be involved in the community. It takes a lot of people to do projects such as the dinner at Lingelbach; everything takes a lot of people. We are multi-generational; it is great to see young members and children. Children have to feel welcomed too, not just adults. Religious Education has to grow. There are so many projects already: mass incarceration, schools, immigration. We are an integrated community. Personal outreach is always good. I don’t know how to do that at the institutional level. Being active in major community events is important.”

**Tom Schoonmaker**: “I would propose absolutely no changes. I think the younger generation is doing a super job.”

He believes that growth is needed to take care of property. Tom said that it is time for a New Capital Gift Campaign. He started one 15 years ago. He considers that the growth of the congregation is our first priority. Tom states that ERC is important and needs more support. More emphasis needs to go toward ERC and the 7 principles.

**Hal Krieger** referred to the Rev. Matt Morrison-Reed sermon of April, 2015 in which he suggests accepting our Universalist roots by changing our name to “UU Church” and having more clarity with the signage so people know what our church is about. “We need more things happening out in front of the church so people know what our church is about.”

“We need more activities to invite the community in. We used to have a Harvest Fair and we could have more concerts and lectures.” He also suggested that we reinstate Fridays on Lincoln Drive and Coffee and Conversation on Sundays.

**Betty Hankins** believes that we need more conversations amongst people to create an environment in the church where people could communicate about race. She states “... we are all connected. When I hurt you, I am hurting myself. Somehow or the other, we need to be able to convey that.”

Betty said that at USG we are free to question and doubt openly. She emphasized reaching out into the community more. She would like USG to be called a church. In her opinion, Black people prefer that. And lastly, she recommends Religious Education for young people.

**Marietta Tanner** said she would like to see more people involved in the Ending Racism Committee. She believes that more people need to really listen and do something about white privilege. That, in her opinion, is the last hurdle white people need to overcome.

“I can see in talking to people whom I like very much that they aren’t even aware of their privilege. They are so used to having white privilege that they are unaware of their special advantages. I think if they wanted to become more aware, they would have something to do with ERC. And a lot of people think, well, I don’t need that. And, they don’t understand it. I mean, they don’t understand that white skin is a ticket to anything. They are unaware that there are certain financial advantages that definitely come from having privilege.”

“... people still have very residual, deeply buried but still extant prejudices. And, we could work on them much more in this church, I think”.

“I’d like to see the ideas more widely dispersed. I don’t believe we should proselytize but I think we don’t talk about being Unitarian and what it means. There are more and more people who think like Unitarians.”

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*“My idea is that just saying **you treat all people the same** does not absolve you of responsibility for past and present injustices in this country toward Black people. Your parents lived in Levittown; bought a home for \$3,500 in the 40's which is now worth \$350,000. Blacks could not buy those homes, and were redlined from desirable property all over the United States. Whites accumulated wealth; Blacks were overcharged through unfair loans and restricted to the most dangerous, lowest paying jobs; harassed by recent immigrants denying them union memberships or being made scabs by employers; consigned to inferior schools and therefore not able to "pull themselves up by their bootstraps" as many whites feel they should have done.”*

~ Marietta Tanner

## **SINCERE APPRECIATION TO**

**The Interviewees:** Ingrid Brown, Barbara Dowdall, Fran Emery, Berne Graham, Dallis Graham, Betty Hankins, Rosita Johnson, June Krebs, Hal Krieger, Louise Lisi, Tom Schoonmaker, Jeff Smith, Marietta Tanner, Marion Watlington

**The Interviewers:** Nancy Anderson, Shobhi Kanal, Gail Mershon  
Jeanne Robinson, Marietta Tanner, Kay Weiser, Susan Zingale-Baird

**Those who logged the Interviews:**

Nancy Anderson, Lucinda Lea, Elizabeth McGoran, Parvathy Menon, Gail Mershon,  
Kay Weiser, Susan Zingale-Baird

**Those who composed the narrative:** Lucinda Lea, Parvathy Menon, Kay Weiser

**Siddharth Menon for formatting the photographs**

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