

Hilda Mason Teaching Fellow Proposal for 2015-2016 Academic Year
Updated June 2015

Course Title:

**Anti-Racist Theologies & Praxis:
Towards a Multiracial Anti-Oppressive Faith Movement**

Instructor: Kevin Alan Mann / kmann@ses.sksm.edu / (951) 313-6840

Master of Divinity & Master of Arts in Social Change

Interfaith Studies certificate, Chaplaincy Institute

- Starr King School for the Ministry (expected May 2016)

Bachelor of Arts in Ethnic Studies, Bachelor of Arts Urban Studies and Planning

- University of California San Diego, 2008

Course Timeframe: Berkeley Residential Hybrid Online Format (3 units)

September to December, Fall Semester 2015 (14 class sessions)

Monday nights 6:00pm-8:30pm @Fireside or Reading Room, Starr King School for the Ministry

Class Size 5-20, PIN Required, GTU: IDS 4210 - Interdisciplinary Studies

Course Description:

In building the Beloved Community how do we ground our faith in anti-racist and anti-oppressive theologies that offer safe spaces for healing and transformation and opportunities to build bridges of mutuality, accountability and trust? What can we do so our urban churches better reflect the diversity of their surrounding neighborhoods and become a welcoming spiritual home for *all* people? How do we strive towards diverse congregations in ways that are authentic, radically inclusive, spiritually grounded and justice centered? How do we maintain integrity when affirming stories of struggle and marginality that are not our own? How do we offer worship experiences and pastoral care that is culturally relevant to a multiracial and multigenerational community? What have we learned since the historic 1997 Journey Towards Wholeness resolution "*Toward an Anti-Racist Unitarian Universalist Association?*" What can learn from other denominations successes and challenges around racial diversity, anti-oppression and multicultural ministry?

This interdisciplinary course will engage our stories of oppression and privilege through our faith lens to unpack and integrate all parts of our identity and understand how our social location impacts our ministries and future vocational roles. We will explore the intersectionality of oppression and privilege to discern how each part of who we are informs the Journey Towards Wholeness. We will engage in dialogue across stories of race, gender, sexuality, spirituality, ability, culture, class, language, nationality, and immigration identity. Students will be asked to offer their own creative responses to the most important anti-racist/anti-oppression issues facing the future of religion in America. Guest lecturers, identity based caucuses, class field trips, integrative reflective statements, group multimedia presentations and a final project/paper will supplement weekly discussions and chevruta/small group dialogue.

LEARNING GOALS:**By the end of the course students will be expected to:**

- Understand one's identity and social location across the spectrum of privilege and oppression
- Be knowledgeable about the historical context of anti-racist and anti-oppression efforts within their own faith traditions with an emphasis on the Unitarian Universalist story
- Deepen embodied understanding of Starr King School for the Ministry's commitment to Educating to Counter Oppressions (ECO)
- Achieve basic competency towards the Unitarian Universalist MFC Anti-Racism/Anti-Oppression/Multiculturalism requirement
 - *"Candidates for UUA ordination are expected to be conversant with concepts of anti-racism and to demonstrate a commitment to anti-racism and diversity in our Association. "*
- Be able to facilitate and lead relevant and transformative anti-racist/anti-oppression workshops and discussion groups for use in congregations, chaplaincy, and community organizing
- Be knowledgeable about local and national antiracist resources and opportunities for further education and engagement in movement organizing

COURSE TOPICS:**1. Understanding Identity & Social Location through Oppression & Privilege**

- Intro to Identity-Based Caucus Groups

2. Cycle of Liberation & Cycle of Oppression**3. Journey Towards Wholeness**

- Historical Context of Anti-Racism within Unitarian Universalism
- Journey Towards Wholeness Resolution from the 1997 UUA General Assembly
- BlackLivesMatter Action of Immediate Witness from the 2015 Portland UUA General Assembly
- Diverse Revolutionary UU Multicultural Ministries (DRUUMM) & Allies for Racial Equity

4. Teaching Anti-Oppression: Critical Pedagogy and Education as the Practice of Freedom

- Paulo Freire & bell hooks

5. Multicultural Welcome, Cultural (Mis)appropriation & Microaggressions**6. Congregational Antiracist Curriculum**

- Beloved Conversations
- Crossroads Antiracist Ministry & Jubilee Weekend Workshops
- Youth Antiracist Curriculum

7. UUA Anti-Racist/Multicultural Initiatives

- Diversity of Ministry Initiative
- Office of Multicultural Growth and Witness
- Finding Our Way Home
- Youth and Young Adults of Color/Multicultural Leadership Summit

8. Setting Goals, Achieving Benchmarks & Measuring Antiracist Progress

- Antiracist Continuum

9. Best Practices/Case Studies of successful anti-racist, anti-oppressive, multicultural ministries

REQUIRED READING (*additional required reading will be posted to moodle)

1. **Bowens-Wheatley**, Marjorie and Nancy Palmer Jones. *Soul Work: Anti-Racist Theologies in Dialogue*. Boston: Skinner House Books, 2002. (\$20) (<http://www.uuabookstore.org>) (UU MFC required reading list)
2. **Takahashi-Morris**, Leslie. *The Arc of the Universe is Long: Unitarian Universalists, Anti-Racism, and the Journey from Calgary*. Boston: Skinner Houser Books, 2009. (\$24) (<http://www.uuabookstore.org>)
3. **UUA Journey Toward Wholeness (JTW)**: 1996-2002 (PDF, 36 pages) and Anti-Racism, Anti-Oppression, Multicultural (ARAOMC) Resources (http://www.uua.org/documents/congservices/araomc/jtw_1996-2002.pdf) (UU MFC required reading list)

RECOMMENDED READING LIST

(*choose at least two books to incorporate into your final paper/project)

4. **Arrizón**, Alicia. *Queering Mestizaje: Transculturation and Performance*. Ann Arbor: The University of Michigan Press, 2009. (\$35 isbn: 978-0472069552)
5. **Bobo**, Kim, Jackie Kendall, Steve Max. *Organizing for Social Change: Midwest Academy Manual for Activists 4th Edition*. Santa Ana, California: Seven Locks Press, 2010. (\$40 isbn:978-0984275212)
6. **Cheng**, Patrick. *Rainbow Theology: Bridging Race, Sexuality and Sprit*. New York: Seabury Books, 2013. (\$24 isbn: 978-1596272415)
7. **De la Torre**, Miguel. *Reading the Bible from the Margins*. New York: Orbis Books, 2002. (\$17 isbn: 1-57075-410-1)
8. **Freire**, Paulo. *Pedagogy of the Oppressed*. New York: Continuum International Publishing Group, 2000. (\$26 isbn: 978-0826412768)
9. **hooks**, bell. *Teaching Critical Thinking*. New York: Routledge Press, 2010. (\$37 isbn: 978-0415968201)
10. **Lewis**, Jacqueline. *The Power of Stories: A Guide for Leading Multi-Racial and Multi-Cultural Congregations*. Abingdon Press, 2008. (\$17 isbn: 978-0687650699)
11. **Moraga**, Cherríe & Gloria Anzaldúa. *This Bridge Called My Back: Writings by Radical Women of Color*. New York: Kitchen Table/Women of Color Press, 1984 (\$19 isbn: 978-0913175033)
12. **Morrison-Reed**, Mark. *Black Pioneers in a White Denomination Third Edition*. Boston: Skinner House, 1992. (\$16 isbn: 9781558962507) (UU MFC required reading list)

COURSE REQUIREMENTS:

- 1) **Participation:** Attendance and embodied presence at class is a key course requirement. No more than two excused absences are allowed unless approval is given by the instructor.
 - Students will be expected to offer a **spiritual reflection/meditation** to theologically ground our anti-racism and anti-oppression work at the beginning and end of each class session.
 - Students will engage in **identity-based caucus groups** (ie: race, gender, sexuality) to deepen engagement with internalized oppression and internalized superiority.
 - Participation in class **field trips** (TBA) are required, however alternative assignments can be arranged with prior instructor's approval.
 - Students will create an **interfaith worship service** at the end of the semester to incorporate class learnings and celebrate our anti-racist, anti-oppressive journey with the broader Starr King community.
- 2) **Personal Narrative: Introduction of Social Locations through Oppression and Privilege**
 - Assignment due by 2nd week of class (2-3 pgs doubled spaced).
 - Students will share their paper with the class as their introduction.
- 3) **Integrative Reflective Statement #1 (due weeks 3-4)**
 - Focus on key concepts from readings, lectures & class discussions (2-3 pgs double spaced).
 - Students will share their paper with the class to facilitate collective group engagement.
- 4) **Integrative Reflective Statement #2 (due weeks 7-8)**
 - Focus on key concepts from readings, lectures & class discussions (2-3 pgs double spaced).
 - Students will share their paper with the class to facilitate collective group engagement.
- 5) **Chevruta/Group Work & Multimedia Class Presentation/Discussion (weeks 5-12)**
 - Working in pairs and/or small groups students will collaborate to engage the class with their assigned topic and readings for the week and provide an outline summary of the main ideas.
 - Along with facilitating class discussion, students will be expected to offer a multimedia presentation (videos, music, photos, etc.) outlining key learnings and frameworks.
- 6) **Final Praxis Project/Research Paper (8-10 pgs double spaced + praxis component)**
 - **Due two weeks after the last day of class (or any time before!)**
 - Drawing upon course material and in consultation with the instructor, students will create a **Final Praxis Project** integrating readings (*required AND at least two books from the recommended reading list*), guest lectures, class discussions, caucus groups, personal narrative, field trips and additional research to further engage issues of anti-racism, anti-oppression and multiculturalism within the context of their own faith tradition, personal experiences, and future vocational roles and ministries.
 - Praxis examples: anti-racist/anti-oppression sermon, lifespan multicultural religious education curriculum, anti-oppression workshop for use in congregational or community settings, analyzing best practices/case studies of successful anti-racist multicultural ministries **OR submit a traditional Research Paper in consultation with the instructor.**

PRAXIS & ENGAGED PEDAGOGY: Paulo Freire & bell hooks

Praxis is the process by which a theory, lesson, or skill is enacted, embodied, or realized. *Praxis* also refers to the act of engaging, applying, exercising or practicing ideas. Drawing from the work Paulo Freire the *engaged pedagogy* of this course focuses on a mutual process of liberation for both the oppressed and the oppressor. Freire says "Liberation is not a gift, not a

self-achievement, but a mutual process." This course focuses on *anti-racist theologies & praxis* through *education as the practice of freedom*, calling each of us to dive deep into our own story of oppression and privilege, to uncover wisdom from the margins, make meaning of the unique matrix that is all of who we are, awakening to what Freire describes as *critical consciousness*.

Author, activist and cultural critic bell hooks describes *engaged pedagogy* as "moving past fear or shame, taking risks and mutually participating in the work of creating a learning community." She says, "we discover together that we can be vulnerable in the space of shared learning, that we can take risks. Engaged pedagogy emphasizes mutual participation because it is the movement of ideas, exchanged by everyone, that forges a meaningful working relationship between everyone in the classroom." We learn best through an interactive mutual relationship where genuine "conversation is about giving and the sharing of power and knowledge." Engaged pedagogy is a "teaching strategy that aims to restore students' will to think, and their will to be fully self-actualized."

READING ASSIGNMENTS:

Soul Work: Anti-Racist Theologies in Dialogue by Marjorie Bowens-Wheatley and Nancy Palmer Jones

Week 1

Week 2 - Forward, Introduction, Conclusion & Acknowledgments

Week 3 - About the Participants

Week 4 - Theology's Great Sin by James Cone

Week 5 - The Problem of Theology in the work of Anti-Racism by Rosemary Bray McNatt

Week 6 - Theology and Anti-Racism by Patricia Jimenez

Week 7 - The Other Side of Route Two by Gary E. Smith

Week 8 - Racism and Anti-Racism in a Culture of Violence by George Tinker

Week 9 - Reclaiming Our Prophetic Voice by Paul Rasor

Week 10 - The Paradox of Racial Oppression by Thandeka

Week 11 - Toward a New Paradigm for Uncovering Neo-Racism by William R. Jones

Week 12 - Not Somewhere Else, But Here by Rebecca Parker

Week 13 - Creating Partnerships for Anti-Racist Action by Susan Leslie

Resources for Anti-Racism Work by Susan Leslie

Anti-Racism Inventory for UU Congregations and Organizations by Susan Leslie

Week 14

Arc of the Universe is Long:

Unitarian Universalists, Anti-Racism and Journey from Calgary by Leslie Takahashi Morris, Chip Roush, and Leon Spencer

Week 1 - Forward, About the Authors, Notes on Language and Sources, Introduction

Week 2 - Part 1: The Pass that Did Not Pass (Ch.1, 2)

Ch.1 - Unitarian Universalists in the Civil Rights Era

Ch.2 - Urban Ministry and an Anti-Racism Audit

- Week 3 - Part 1: The Pass that Did Not Pass (Ch.3, 4)
Ch.3 - Re-examining Issues of Race
Ch.4 - Racial and Ethnic New Congregation Pilot Project
- Week 4 - Part 2: Reclaiming an Identity (Ch.5, 6, 7)
Ch.5 - Building an Infrastructure for Interracial Dialogue
Ch.6 - A Resolution at Calgary
Ch.7 - Congregations, Congress & a Curriculum Lost
- Week 5 - Part 2: Reclaiming an Identity (Ch.8, 9)
Ch.8 - Contradictions and Complications at General Assembly
Ch.9 - Organizing for an Anti-Racist Future
- Week 6 - Part 3: Revelation and Resistance (Ch.10, 11, 12)
Ch.10 - Toward an Anti-Racist Unitarian Universalist Association
Ch.11 - Strategies for Training
Ch.12 - Stakeholders and Identity Groups
- Week 7 - Part 3: Revelation and Resistance (Ch.13, 14)
Ch.13 - Ministry Steps
Ch.14 - "Why Anti-Racism Will Fail"
- Week 8 - Part 4: Time of Paradox (Ch.15, 16, 17)
Ch.15 - Leadership at the Unitarian Universalist Ministers Association
Ch.16 - Transforming the Transformation Committee
Ch.17 - Laboratories for Change
- Week 9 - Part 4: Time of Paradox (Ch.18, 19)
Ch.18 - Race, Theology and Reconciliation
Ch.19 - New President, New Direction
- Week 10 - Part 5: Building the New House (Ch.20, 21, 22)
Ch.20 - The Search for Common Ground
Ch.21 - Ministerial Involvement
Ch.22 - Transformation Committee Responds
- Week 11 - Part 5: Building the New House (Ch.23, 24)
Ch.23 - General Assemblies
Ch.24 - New Resources, New Tensions
- Week 12 - Part 6: Seeds for a New Era (Ch.25, 26, 27)
Ch.25 - Race and General Assembly 2004-2005
Ch.26 - Theological Schools Engaged
Ch. 27 - In the Congregations
- Week 13 - Part 6: Seeds for a New Era (Ch.28, 29, 30)
Ch. 28 - Youth Step Ahead
Ch. 29 - More Ideas About Identity
Ch. 30 - A New Commitment at General Assembly 2006
- Week 14 - Part 7: Messages for the Future & Epilogue

UU Anti-Racist, Anti-Oppressive, Multicultural Ministries Organizations/Resources
A People so Bold: Social Justice Ministries and Theologies (dvd)

(<http://www.uua.org/action/peoplebold/index.shtml>)

Allies for Racial Equity (<http://alliesforracialequity.wildapricot.org>)

Beloved Conversations (<http://www.meadville.edu/beloved>)

Crossroads Antiracism Organizing and Training (<http://crossroadsantiracism.org>)

Diversity of Ministry Initiative (<http://www.uua.org/multiculturalism/dom/>)

Diverse Revolutionary UU Multicultural Ministries (<http://druumm.onefireplace.org>)

UUA Multicultural Growth and Witness

(<http://www.uua.org/directory/staff/multiculturalgrowth/index.php>)

UUA Journey Towards Wholeness (<http://www.uua.org/multiculturalism/history/jtw/index.shtml>)

POTENTIAL GUEST SPEAKERS

Local Racial Justice

Alicia Garza, Black Lives Matter

School of Unity and Liberation (SOUL), Oakland

Oakland Rising

Anti-Racist Anti-Oppressive UU Leadership (*fuze/skype or in-person*)

Rev. Rosemary Bray McNatt, President Starr King School for the Ministry

Dr. Ibrahim Farajajé, Provost Starr King School for the Ministry

Rev. Kurt Kuhwald, JTW First UU Oakland

Rev. Dr. Parker, Past President Starr King School for the Ministry

Rev. Chris Long, Advisor Starr King School for the Ministry (sksm 2011)

Rev. TJ Kahn, Past DRUUMM Ministerial Intern sksm (2012)

Rev. Patrice Curtis, Church of the Larger Fellowship (sksm 2013)

Robette Anne Dias, Executive Co-Director Crossroads Anti-Racist Organizing and Training

Rev. Dr. Monica Cummings, Past Director for UU Youth and Young Adult of Color Ministries

Rev. Alicia Forde, UUA Program Coordinator for Multicultural Congregations

Paula Cole Jones, Director for Racial and Social Justice, Joseph Priestly District

Taquiena Boston, Director UUA Multicultural Growth and Witness

Rev. Janice Marie Johnson, UUA Multicultural Ministries and Leadership Director

Rev. Peter Morales, President of the Unitarian Universalist Association (sksm 1999)

Ministers of Multiracial Multicultural UU Churches (*skype or in-person*)

Rev. John T. Crestwell, Unitarian Universalist Church of Annapolis, MD

Rev. Jacqueline Duhart, First Unitarian Church of Oakland, CA (sksm 2008)

Rev. Dr. Robert Hardies, All Souls Unitarian Church, D.C. (sksm 2000)

Rev. Abhi Janamanchi, Cedar Lane Unitarian Universalist Church, MD

Rev. Dr. Jonipher Kwong, First Unitarian Church of Honolulu, HI

Rev. Dr. Marlin Lavanhar, All Souls Unitarian Church, Tulsa, OK

Rev. Leslie Takahashi-Morris, Mount Diablo Unitarian Universalist Church, Walnut Creek, CA

Rev. Kathleen Owens, First Unitarian Universalist Church of San Diego, CA (sksm 2004)

Rev. Nancy Palmer Jones, First Unitarian Church of San Jose, CA

Rev. Mitra Rahnema, First Unitarian Universalist Church of Long Beach, CA (sksm 2007)

Rev. Jennifer Ryu, Williamsburg Unitarian Universalists, VA (sksm 2005)

Rev. Bill Sinkford, First Unitarian Church of Portland (sksm 1995)

Kevin Mann's Anti-Racism, Anti-Oppression, Multiculturalism Qualification Statement

My parents emigrated from the Philippines in late 1970s, fleeing from a nation suffering under crippling dictatorship, poverty, and corruption. They dreamed of a better life for their children and grandchildren, a life their homeland could not provide. I grew up with a hybrid Asian/American multicultural identity nurtured by the stories, cultural frameworks, and traditions from a place that was both foreign and familiar. I visited the Philippines throughout my youth and young adulthood. The drastic levels of inequality I witnessed between the Global North and Global South, forged a lifelong passion for justice and equality that would eventually lead me to Unitarian Universalism and to seminary at Starr King School for the Ministry.

In college at the University of California San Diego, I doubled-majored in Ethnic Studies and Urban Studies and Planning and immersed myself in the world of theory and praxis, action and reflection, striving towards greater levels of antiracist social justice and self-care sustainability. Early in my academic career, I participated in a program called the Chancellor's Undergraduate Leadership Diversity Institute, created by a collaboration of the University's Cross-Cultural Center, Lesbian Gay Bisexual Transgender Resource Center, and Women's Center. The yearlong institute deeply engaged the Cycles of Socialization (how systems of oppression perpetuate) and the Cycles of Liberation (how to challenge systems of oppression). We explored how racism, sexism, heterosexism, ableism, and classism are all interconnected and impact us on the personal, intuitional, and societal levels.

For the first time in my life I began to unpack the multiple layers of my identity: I had privilege and I was oppressed; I was an agent with multiple options and I was oppressed with limited choices; I had male and class privilege that provided me access to resources, opportunities and spaces that were denied to others. My racial, ethnic, and sexual identity began to take on new relevant meanings. I worked to integrate the once separate parts of my identity to form a more authentic whole and be truer to my calling. After being a student in the program my first year, I came back my second year and facilitated an in-depth weekly discussion group unpacking oppression and privilege from multiple frameworks and theories of social justice. From this foundation and nurtured through the organization Queer People of Color, I flourished along the intersections of race, gender and sexuality. As Chair of the Student of Color Coalition I organized our communities to establish an educational equity center on campus called the Student Promoted Access Center for Education and Service. SPACES empowered underserved students to directly control funding and staffing decisions to serve the outreach and retention needs of students of color, Queer students, Muslim students and students with disabilities.

As my activism grew, so did my need my need for a spiritual community to hold me accountable and refreshen my soul. Since coming out and leaving the conservative Filipino Catholic Church of my childhood, I had been searching for a spiritual home that could nurture all of my identities and integrate theories of Ethnic Studies, Queer Studies and post-colonial studies with my desire for spiritual depth, healing and social justice sustainability. After a period of intense discernment, in search of identity, community, purpose and faith, I was blessed to find the healing sanctuary of the First UU Church of San Diego in the fall of 2003. However, as a young queer person of color I was hesitant about a community that was theologically diverse but did not reflect the ethnic and cultural makeup of its surrounding community.

I wasn't able to fully call Unitarian Universalism my spiritual home until I found the healing sanctuary of DRUUMM, Diverse Revolutionary Unitarian Universalist Multicultural Ministries. I learned that DRUUMM was part of a larger Journey Towards Wholeness movement working to transform the UUA into an anti-racist and anti-oppressive institution. As people of color mobilized in an anti-racist collective, DRUUMM provides a critical source of strength, nourishment and vision for my ministry, and serves as a community of resistance, healing, and accountability that is foundational for me to be able to claim and sustain my Unitarian Universalist faith.

I soon joined the Journey Towards Wholeness Anti-Racism, Anti-Oppression Committee of the First Unitarian Universalist Church of San Diego and served as Co-Chair for the DRUUMM Youth and Young Adult of Color network. I helped organize the West Coast regional gathering of DRUUMM in San Diego in 2008 and in Oakland in 2011. I helped the San Diego UU church pilot the anti-racist multiculturalism curriculum Building the World We Dream About and worked to build the church's cultural competency when outreaching to young adults and people of color. When I moved to Oakland in 2010, I was immediately drawn into the anti-racism and anti-oppression work of the First Unitarian Church of Oakland. I participated in several weekend-long Jubilee I, Jubilee II and Crossroads Antiracist Organizing and Training workshops. I also serve on the church's Journey Towards Wholeness Committee helped pilot the new Beloved Conversations Antiracism curriculum initiated by the Pacific Central District.

In particular I see my gifts around anti-oppression and anti-racism as one of the greatest strengths I bring to the sacred work of UU ministry. As a Queer first-generation Filipino American, the struggle of the immigrant experience is woven into the fabric of my identity. I am acutely aware how the unique experiences of race, ethnicity, language, culture, gender, sexuality, and religion impact us on the personal, relational, institutional and societal levels. My academic and professional career has focused on developing cross-cultural empowerment to achieve collective goals and build multicultural community to increase our capacities for justice making in a way that is replenishing, joyful and sustainable for the long-haul.

I am proposing this course on *Anti-Racist Theologies and Praxis: Towards a Multiracial Multicultural Unitarian Universalist Movement* because this is my calling. I know the voices from the margins can lead us towards greater integrity, accountability and purpose. I value “*the inherent worth and dignity of every person*” as core a tenant of my faith because it encourages me to see the sacredness of every soul I encounter, and links the liberation of the oppressed with the liberation of their oppressors. I am continually inspired by our faith's willingness to confront white supremacy and racial oppression from a spiritual perspective.

Unitarian Universalism is struggling to be authentic and theologically grounded in our work towards anti-racist multicultural empowerment, culturally relevant worship and intergenerational community. As a Queer person of faith, my lifelong search for an authentic, justice-focused and soul-replenishing spirituality was born out of the desire to reconcile my sexuality, faith and ethnic identity. The arc of the moral universe is long because we make it so, Truth and Justice have a way of permeating boundaries and transforming society and culture. To build the world we dream about it will take each one of us telling our own stories and weaving them into a tapestry of Love that knows no limits. Until that day all of us are free. Siya Nawa.

About Kevin:

Multi-Religious Unitarian Universalism defined as Spiritually Alive, Radically Inclusive and Justice Centered, shape Kevin's ministry and his call to professional religious leadership. Grounded in theologies of anti-racism, anti-colonialism, anti-ableism, feminism, and queer liberation, and rooted in experience with parish, pastoral and community ministry, he strives towards building bridges of interdependence and mutuality through multiracial, multicultural community empowerment and collective solidarity.

Kevin is studying to become a fellowshipped UU minister and will complete his Master of Divinity and Master of Arts in Social Change degrees at Starr King School for the Ministry in 2016/2017. Kevin is training with the Chaplaincy Institute to become an Interfaith Board Certified Chaplain and has served one unit of Clinical Pastoral Education at CA Pacific Medical Center in San Francisco. Kevin currently serves with: the Faithful Fools Street Ministry as the Community Advocacy Intern, the Journey Towards Wholeness Anti-Racism Committee of the First Unitarian Church of Oakland, and is active with the UU Church of the Philippines and Partner Church Council. Kevin also serves as the Secretary for the Diverse Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) People of Color national network.