

RAINBOWS AT THE CROSSROADS

Activating the Moral Power of Caring and Sharing

by Bob Fisher, original draft Liz Fisher (1947-2020)

BOOK PROPOSAL

Rainbows represent diversity which encourages hope and wholeness.

Crossroads are points of convergence that offer direction-setting options.

WHAT ARE WE UP TO? WHERE ARE WE GOING?

Currently a struggle for the minds and hearts of many in the United States, and citizens around the world, is in full swing. First and foremost is **vision**. **What do we want global society to look like? How do we keep a vision of human life that is balanced, equitable and organically sustainable?** This calls for empathetic responses that extend the ethic of care—physical, mental and emotional—to all.

Rainbows at the Crossroads brings you into this raucous public discourse revolving around contrasting interpretations of what *moral character* in the U.S. should be. Attacks on voting, Planned Parenthood, refugee crises as a result of continual war, pointless murders, school massacres, and escalated pressures on the most vulnerable are causes of great concern. It is not a coherent story *per se*. It needs integration.



ENLIVENING CARING AND SHARING

Rainbows at the Crossroads unleashes a self-respecting attitude that makes it easier to cope with ethical, emotional, and spiritual challenges. Dramatic interchanges illustrate cooperation, trust, honesty and openness. Rather than the “going it alone” model, these reflections posit that the “best” societies are built on “common wealth for the common good.” In this social mode each one cares about both the individual *and* the well-being of the whole.

As part of this process, readers are encouraged to undertake their own life reviews and values clarification process. After experiencing this creation, shifts in perceptions about what is going on in modern society occur, making it more possible to be "part of the solutions" so urgently needed.

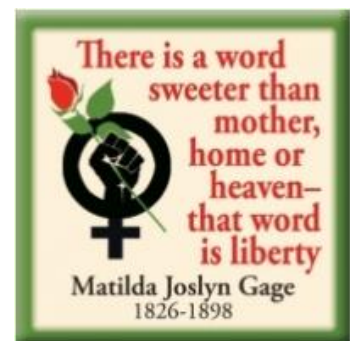
Attitudes that support progressive values are given historical grounding, emotional breadth and practical application. This collection offer insights that reveal sources of power which stimulate your intuitive knowing. This is a smattering of personal family tidbits, social events over decades, and attitudes which have guided me.

VALUES CLARIFICATION

These are among the values considered:

Life, Liberty and the Pursuit of Happiness*

* Happiness means: 1) Good luck; good fortune; prosperity 2) a state of well-being and pleasurable satisfaction 3) bliss 4) felicity



- **Freedom** integrated with responsibility to the **common good**
- **Equality and fairness** in relationships, including gender expectations
- **Compassion** expressing love of neighbor
- **Happiness** measured by peace and feeling of contentment
- **Voluntary associations** built on creativity and pluralism
- **Empathy** for others who may need a helping hand

Upholding the values of mutual aid, compassion and empathy is vital.



POSITIVE MOMENTUM AND MOBILIZATION

Updating the consciousness raising groups of the 60s and 70s, folks can review this overview at home, then periodically gather face-to-face for exploration, bonding, and strategic planning. Those who do not live in close proximity can link on the internet and other social media, sharing their reactions to ***Rainbows at the Crossroads***. These discussions produce *aha* moments and emotional support so needed in today's fast-paced society. After experiencing this production, **shifts in perception** about what is going on in modern society may occur. Those experiencing this overview become part of the solutions.

***We need to find ways to pull together which flow from the heart.
Tolerance and connection naturally follow from these.***

DISCUSSION QUESTIONS AND INFORMATIONAL LINKS

A goal of these dramatic reflections is to stimulate and support opportunities to discuss pressing social issues which influence both personal and political actions. Questions for discussion, summaries of related information and on the companion website hyperlinks to organizations provide additional study, reflection and facilitation tools.

SUGGESTED DISCUSSION TOPICS FOR GROUPS

- **teen pregnancy** and ramifications of **forced motherhood** through denial of **comprehensive sex education** and health services
- **compassionate approaches to dying** and how we feel about them
- **childhood and teen incidents** can have impact on our view of the world
- **authentic self-expression** for all means dialoging with our inner-voices
- **ethnic diversity** and its importance in the United States

HIGHLIGHTING MULTICULTURAL CONCERNS



One of the distinctive characteristics of the North American population is its ethnic and racial diversity. Just about everyone is some “mutt” mixture. In this series we recall the historical contributions and honor the cultural traditions of varied groups that make up the tapestry of the American population. Croatian, Scottish, African American, Irish, Asian and Jewish mixes are represented. Others can be added by the reader. Anti-racism is a key theme.

Our main character who carries many of the themes, Kit has the singular ability to draw out the stories of those she encounters, often from mixed backgrounds, connecting them to the historical threads of their distinctive communities and providing illuminating missing links. This reverses the damage done by the *melting pot* ideal designed to foster free thinking but which often created cultural amnesia instead. Combining diverse populations in one series creates an exciting edge that energizes audiences to discover similar emotions cross-culturally and intriguing approaches to common problems.



SPIRITUALITY VS. RELIGION

The variety of spiritual views that have historical roots in the U.S. is a central concern. This aspect of life is vital to personal and collective identities. How different religious traditions deal with key social issues of gender identity, racial inequality and women's rights are featured in these narratives. The emphasis on maintaining dogma in competing traditions prevents meaningful dialogue. This project demonstrates tolerant exchanges.



Other current trends of interest



The popularity of *The Da Vinci Code* brought attention to the politics of women's roles in Christianity. Historical groups like the Cathars who included female spiritual leadership have been rediscovered. These examples are introduced and reflected upon from a variety of standpoints.

Catholicism has multiple practices and interpretations. The anti-war peace activists who were taken by Vatican II and influenced by the Berrigan Brothers were a significant presence in the movement of the 1960s. The opinions of the Catholic Church on birth control over the decades are mixed. What is going on now? We delve into these issues on page 29.

Paganism and Earth-based spiritual and philosophical beliefs which focus on the interconnected web of all existence have ancient roots. Interest in this viewpoint has increased as the environmental movement has grown.



Metaphysical viewpoints enjoy a healthy following. These raise the issue of the relationship between Science and Religion. Can these co-exist and perhaps support one another?

Both Kit and Dale feel all these developments shape our collective understanding.

KEY CONCERNS

- ❖ Movements – Civil Rights, Free Speech, Women's, LGBTQ, Environmental, Peace, Feminist Spirituality, Integration
- ❖ The Four Freedoms of FDR and the concept of *Whose Freedom?*
- ❖ Women demanding control of their own decisions about Motherhood
- ❖ Publicly Held Resources – National Parks, Public Libraries, Public Education
- ❖ Safety Net – Social Security, Universal Health Care, Universal Basic Income
- ❖ War – how it impacts civilian populations especially women and children
- ❖ Life Passages – psychologically healthy approaches to birth, partnership, death



CENTERPIECES OF THIS DRAMA

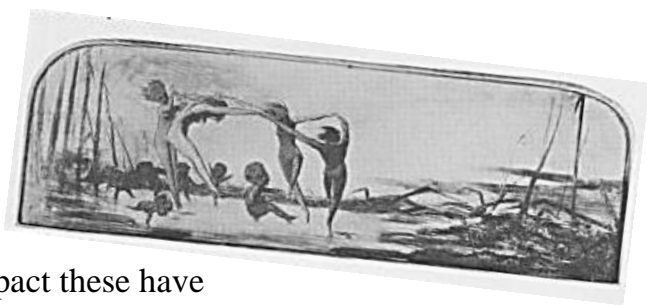
- recognizing the influence of diverse ancestry on family and community
- unmasking social taboos of youth that can play a hidden role in later life
- exposing racial stereotypes in America which adversely limit relationships
- appreciating indigenous magical thinking can create and support healing
- making friends with our inner voice can bring about amazing results

Humor and joy in all relationships are central to this perspective.

TOUCH OF MAGIC

Fairy tales, the *Wizard of Oz* and the Summer of Love are part of the mix. These all have a connection which becomes more obvious as these journeys unfold.

Have you ever thought about the positive impact these have had on the American psyche and the part they have played in bringing more humane standpoints to the forefront of human discourse?



Race, War and Non-violence

Racism has been at the center of the anxieties that have been expressed on the earth. When we become aware each individual has unique elements and opportunities, we realize that blanket racism is not a valid concept. We need to value the differences and similarities among people. This does not mean just skin color or facial looks but “the soul.” As we interact with “different races” we find unique and amazing expressions that come from each individual depending on what their social and personal experiences have been.

Bringing these together we have formed ourselves as the human family that has so much richness and ability to trade and to enhance one another's expressions of self and what we can create and offer to the entire human race.

Going back to the personal. Steven's time in California and Guam during World War II when he served as a supply officer in the Navy plays a part in his efforts to reconstruct his personal history. There he became familiar with racial injustices **which he discusses with the hospice volunteers.**



This is the most difficult aspect of American history to reconcile. We older folks know first-hand what the persecution was like, the humiliation of the apartheid and the soul-wrenching separations the aftermath of slavery has caused to the American soul. Younger people have a harder time understanding the great animosity felt by so many. This intersecting of perspectives from the 1940s, 1960s and later decades opens up discussions that clear many obstacles.

War is also part of Steven's ethnic identity. His relationship to his Croatian heritage, especially in light of the wars in the Balkans in the 1990s, make Steven ask: “What does it mean to face wars based on this identity?” “What about the opposite sides those of the same blood took, especially during World War II?”

I had my own experience of the 1960s but because I was only 17 in the fall of 1965 I missed some of the beginnings of these important movements. They were not discussed much in my high school classes. I gained an important understanding about the link between the non-violent, anti-war movement and the civil rights movement during dialogues with my friend Dale. He shares his knowledge of how Mario Savio saw civil rights, freedom of speech and anti-war positions.

Impact of History – Personal, Political, Social

How the past affects the present, both in the options we choose and the emotions we feel involuntarily as individuals and a society, is central. Often we sense we are controlled or limited by our past experiences, many of which we either are consciously unaware of or have forgotten. These events can be personal or societal, but it is hard to deny that they carry power. By exploring these in dream-like sequences they become more understandable, giving us an ability to transform the lack of possibilities in our own present day lives.

By knowing the truth about history, personal and political, we begin to understand what shapes the present and how we can take action to affect the course of our own futures. By reconnecting with past relationships, especially those individuals who are no longer in our lives, we give ourselves the option of redirecting our state of mind. This can produce more fulfilling opportunities when we can engage what life has to offer, free of guilt, remorse, or anger toward those we once held dear.

When we uncover the truth about our collective history, we gain the power to adjust our understanding of the context in which we live. This increases our psychic freedom, improves our attitude toward ourselves and allows us to foster healthier relationships.



In these two narratives the 1930s and early 40s and the 1960s and early 70s are periods that become larger than life in the explorations taken on by the main characters. How they chose to view and respond to the extraordinary happenings of these two periods shapes the story and the lives of the characters.

These times are also pivotal in the development of the modern American dilemmas and controversies that are explored such as multiculturalism, intergenerational conflicts of perspective, and the gender spectrum. By dealing with these through recounting personal events which happened during those decades, this “theater of reflections” can help readers grapple with their own unresolved attitudes which may be driving them into confusion.

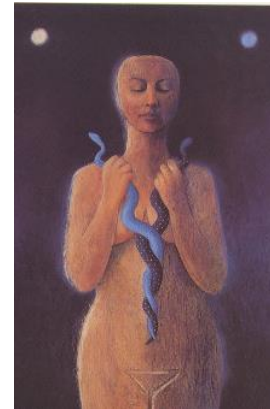


Unpacking and Re-visioning Cultural Myths

In Earth-based traditions, myths are sacred stories transmitted through art and ritual. They provide their societies with a cosmology and a value system. Western intellectual tradition, however, has often equated myth with untruths and for good reason. Sadly, many myths which have become well-known in Western culture are untruths that perpetuate attitudes that cause women to be overlooked and undervalued. They reinforce racial stereotypes.



Myths are too often used by the patriarchy to denigrate religions that honor the female divine. With this in mind, let's check out the *Garden of Eden* story and the various roles of Adam, Lilith, Eve and the snake. For example, in alternate versions, the serpent brings wisdom that heals.



Another key image is *Pandora's Box*. We learn of several tellings and attitudes toward this mythically powerful woman and forces she brings into the world. Kit gains hope from opening several Pandora's boxes.



Children, youth and adults internalize and act on these cultural models, thereby tending to limit their sense of self-worth and dignity. The process of determining the origin and meaning of a myth helps us to distinguish between life-enhancing and life-deprecating storylines. By coming to understand the intent and effect of these myths, thereby reversing their damage, deep transformation is available. When invoking a viable mythology, we need to honor that which may be healing for our particular time and situation; and create new myths to teach us how to ensure our physical and spiritual survival.

Key Questions to be considered in this Overview: What are the dominating myths in society's collective world? Where did they originate? Do they serve you by making you feel empowered? Are they racist or misogynist in some way? What new myths can we create or discover that will have positive effects?

WHO IS PANDORA?

October 7, 2015 by [Liz Fisher](#) 97 likes/161 shares

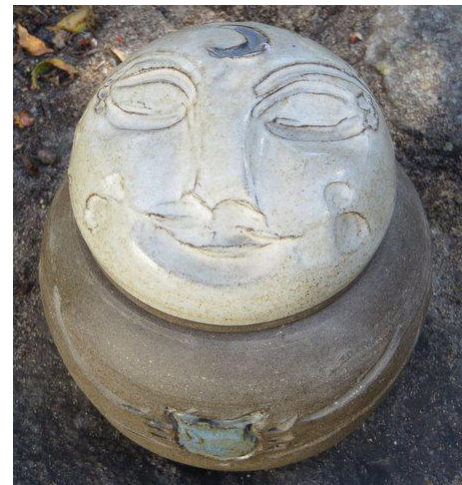
We are now engaged in a moral struggle. Whether individuals are able to determine their family size and spacing or remain childless by choice is at the center of one of the most vitriolic political debates we have had to endure. Without access to birth control and safe legal abortion, for many this ability to decide is denied. There is more a stake than a women's right to choose, however.

While this debate is currently about funding of healthcare through Planned Parenthood, a reputable organization that serves millions of men and women by providing a wide range of health services, the real issue is deeper. And it all comes down to the ubiquitous story of Pandora and her box.

In pre-patriarchal societies, she was an aspect of the Great Goddess. She declares: "I am Pandora, Giver of All Gifts." She lifted the lid from a large jar and sprinkled handfuls of seeds along the hillside, bringing all manner of wonderful plants to the Earth.

In its original form published by the UUA in 1986, *Cakes for the Queen of Heaven* by Rev. Shirley Ranck included the book of authentic versions of the original myths entitled **Lost Goddesses of Early Greece** by Charlene Spretnak who tells us:

"Then Pandora turned the jar on its side, inundating the hillside with her flowing grace. The mortals were bathed in the changing colors of her aura. She told them: I bring you wonder, curiosity, memory. I bring you wisdom. I bring you justice with mercy. I bring you caring and communal bonds. I bring you courage, strength, endurance. I bring you loving kindness for all beings. I bring you the seeds of peace."



Ancestral Spirit: Offertory Vessel
made by UU Potter Nancy Levin

The most well-known version of the story of Pandora, as we all know, is quite the opposite. This version makes female intellectual curiosity a negative, and punishes women and the world for her inquisitiveness. Like many other Goddess stories, it was



no longer does Pandora bring life giving gifts in her great jar (later turned into a box), but rather disease, misery and death. In this version so often referenced, Pandora is solely responsible for unleashing destructive forces. Hope is rarely mentioned for, according to the most frequently quoted revisions, Pandora did not let Her out of the box.



Pandora's Box image from Nathaniel Hawthorne's retelling of this myth in *A Wonder-Book: Tanglewood Tales*, and *Grandfather's Chair* by Nathaniel Hawthorne, 1891 (image in the public domain)

To his credit, Nathaniel Hawthorne's account, while still patriarchal in origin, hold Pandora's husband Epimetheus equally guilty. While Hawthorne does affirm that all "the family of early Troubles escaped from the box," he tells us that Hope was in the jar as well. Hope speaks to the pair and assures them she will always be in the world. Hawthorne ends his tale by being glad the box was opened for even though Troubles were released into the world, so was Hope which spiritualizes the earth and make it

new again. At least Hawthorne's version is more nuanced and generous to Pandora, and is well worth reading.

Some folklorists believe Pandora's Box has become a metaphor for a woman's womb. Perhaps being forced to have children against her will is a punishment for the woman opening her "box" when she has been forbidden to do so. In other words, by claiming their rights to determine their own sexual behavior and relationship to motherhood, women are visiting all manner of evil on the world.

These associations are triggered by on-going indirect attacks and now direct accusations. Those who control the House of Representatives are threatening to close down the U.S. Government if Planned Parenthood is not defunded because of false claims about Planned Parenthood's practices. The New England Journal of Medicine calls this a *shameful misrepresentation* of a perfectly legitimate and responsible practice on the part of Planned Parenthood. The editorial ends: "We are outraged by those who debase these women, this work, and Planned Parenthood by distorting the facts for political ends."

The UU **Women and Religion Movement** focuses on the power of myth. The language of the 1977 General Assembly Business Resolution which passed unanimously “challenges models of human relationships arising from religious myths, historical materials, and other teachings which still create and perpetuate attitudes that cause women everywhere to be overlooked and undervalued.” It affirmed that children, youth and adults internalize and act on these cultural models, thereby tending to limit their sense of self-worth and dignity. The resolution called on UUs to widely publicize this perspective. Still so many years later, we see this premise operating at the very center of the Planned Parenthood debate, illustrating starkly why we must continue to engage this discussion. See www.LucilesRedNotebook.org for more information about this viewpoint.

The Women and Religion Movement from the beginning has also been concerned with celebrating the Sacredness of Nature. In the 1980s, women and religion activists were primary supporters of the formation of the Covenant of UU Pagans (CUUPS).

Another UU organization, the UU Women’s Federation, issued this statement on September 29, 2015 when Cecile Richards, President of Planned Parenthood, testified before a Congressional Committee:

For more than 50 years, the UUWF has been a voice for Unitarian Universalist women and for other women and girls across the country, working to advance justice for women and girls and promoting their spiritual growth. Over our history, the UUWF has spoken out for the right of individual conscience in decisions about family planning, and has worked in concert with many others to secure access to contraception and abortion. We were a founding member of what is now the Religious Coalition for Reproductive Choice, and sit on its coordinating council. We are also giving a **special \$10,000 gift to PPFA** and will be encouraging our thousands of members and friends to donate generously.

The UUWF published *Rise Up and Call Her Name* and continues to publicize it. This experiential course both celebrates and educates about earth-based spiritualities and religions around the globe, focusing on their woman-honoring aspects. Remembering how various strands within the UUA support one another is an important way of strengthening ourselves and connecting with one another.



What about ecological concerns and implications? The interconnected web demands balancing of varied life forms so natural biodiversity can continue. Instead, the exponential growth of the human population and our careless use of natural resources is causing grave imbalances which are continuing to escalate. When we consider this situation, planning parenthood is one of the most ethical actions anyone can take. Planned Parenthood is helping many low income and otherwise unserved people to do just this. To deny them these services seems to me to be immoral.

As people of conscience, then, we are called to continue to raise our voices in support of every person's right to practice loving sexuality without being forced to parent when they choose not to, because of repressive governmental actions. And, we must reaffirm our pledge to support those who take ecological balance into account when deciding on family size by insisting they have access to the family planning health care this requires.

Art sources:

A pottery urn entitled *Ancestral Spirit: Offertory Vessel* made by UU Potter Nancy Levin, received by Liz Fisher in 1994 from the UUWF in recognition of the course she authored, *Rise Up and Call Her Name: A Woman-honoring Journey into Global Earth-based Spiritualities*. Nancy says: "This ancient mother was made during the full moon. One piece of clay was opened upon a potter's wheel and then thrown into a sacred enclosure that formed her face as reflection of the blessing of the moon. We are joined around the world by the rhythm of the earth and the moon. Listen openly to the rhythm and the ancestors appear."

Pandora's Box image from Nathaniel Hawthorne's retelling of this myth in *A Wonder-Book: Tanglewood Tales*, and *Grandfather's Chair* by Nathaniel Hawthorne, 1891 (image in the public domain)

Common Good and Shared Resources



In the United States these concepts of Common Good and Shared Resources have become controversial when once they were a source of pride. Many of the central programs and institutions of society are not understood...both what they are and where they came from. They are cherished and depended upon even as they are threatened.

New Deal, WPA, and Social Security

The Great Depression had brought the country to its economic knees by the time Franklin Roosevelt entered the White House in March 1933. FDR and his team including Frances Perkins launched the New Deal to help get the country back on its feet. They succeeded, yet the myth persists that the New Deal had little effect on economic recovery and only World War II ended the Depression.

National Parks

National parks protect places of natural beauty. National parks are home to many common species. They also protect places important to culture and beliefs, and places that show how people lived in the past. National parks, monuments, and other conservation and historical properties play a dual role: first, to protect the ecology and second, the historical integrity of these places.



Social Infrastructure — schools, universities, courts, housing, hospitals/clinics, prisons, parks and recreation trails.

Social infrastructures are foundational services and structures that support the quality of life of a nation, region, city, or neighborhood. This includes any infrastructure that goes beyond basic economic functions that make a community an appealing place to live.

Economic Infrastructure — includes transportation, bridges, communication, sewage, water, airports and power grids

America's infrastructure is desperately in need of investment, according to the American Society of Civil Engineers. The ASCE estimates the US needs to spend some \$4.5 trillion by 2025 to fix the country's roads, bridges, dams, and other infrastructure. According to the World Economic Forum's Global Competitiveness Report, in 2016 the United States ranked tenth in the world in a broad measure of infrastructure quality—down from fifth place in 2002. That places it behind countries like France, Germany, Japan, and Spain.



Clear Air — blue skies in New York City and Los Angeles

Coal-fired power plants are very polluting. It's better to rely instead on cleaner sources, including hydroelectric dams, solar, wind, and geothermal to generate electricity for homes and businesses. Natural gas and nuclear energy claim to be cleaner than coal but only if handled properly and used rarely.



Clean Water — Cuyahoga River no longer burns

On June 22, 1969, an oil slick on Ohio’s Cuyahoga River caught fire, drawing countrywide eyeballs. A Federal Water Pollution Control Administration official told Time magazine, “The lower Cuyahoga has no visible signs of life, not even low forms such as leeches and sludge worms that usually thrive on wastes.”



Bookmobile, 1925

Public Libraries

Americans love their libraries. They always have. Nearly 2 Of 3 Americans are registered borrowers. “The three most important documents a free society gives,” wrote E. L. Doctorow in 1994, “are a birth certificate, a passport, and a library card.” Public libraries function primarily as a civic institution necessary for maintaining democracy. Generations of library patrons also tell us that libraries are public places that promote and maintain community, they help make sense of the world around us.

The Public Library – Democracy’s Resource; A Statement of Principles

Little Free Libraries

Little Free Library is a nonprofit organization that inspires a love of reading, builds community, and sparks creativity by fostering neighborhood book exchanges around the world.

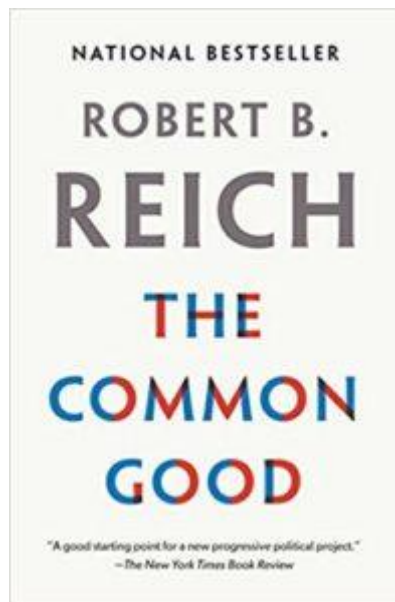


Public Education

The need to transmit the knowledge, skills, and habits necessary for a democratic way of life remains an important mission for public education. A strong public education system is essential to the individual and collective well-being of our country and its people, and to the development of an informed and engaged citizenry, without which no democracy can exist and flourish.

Unions

Unions are included here as important to the common good because they help set the standards for education, skill levels, wages, working conditions, and quality of life for workers. Most union contracts provide far more protections than state and federal laws. For example, in many states there is no legal right for workers to take a break.



Robert B. Reich makes a powerful case for the expansion of America's moral imagination. Rooting his argument in common sense and everyday reality, he demonstrates that a common good constitutes the very essence of any society or nation. Societies, he says, undergo virtuous cycles that reinforce the common good as well as vicious cycles that undermine it, one of which America has been experiencing for the past five decades. This process can and must be reversed. But first we need to weigh the moral obligations of citizenship and carefully consider how we relate to honor, shame, patriotism, truth, and the meaning of leadership.

New Deal, WPA, Social Security, 1937 Housing Act

In the 1930s many programs were created that helped people financially and also provided support for communities.



Frances Perkins, the first woman on the U.S. Cabinet as Secretary of Labor under FDR. The unsung hero behind the creation of Social Security, the Works Progress Administration, a federal minimum wage and workplace safety standards, Perkins was also a fierce defender of immigrants and a trailblazer for women's independence.

The Social Security Act of 1935:

- It was an insurance plan. Prudent policy required collecting revenue during good times instead of scrambling amid downturns when state coffers were empty.
- It was a federal plan. Every congressional delegation knew that if states had to set up their own systems, they'd end up racing each other to the bottom
- It was a big plan, which recognized that everything and everyone was connected. It recognized that unemployed people paid no taxes and didn't shop in local stores; that sickness or injury left families homeless and children badly educated; that elderly poor people were a drain on the resources of families and the states. They knew that a bad economy hurt everyone, not just the unemployed.

Currently, 94% of wage earners in America pay into **Social Security** on all of their earnings, but the top 6% do not.



The **Social Security Act** also created unemployment insurance, funded by companies, to discourage seasonal layoffs and weekly hiring and firing. That became a source of economic stability, leveling out booms and busts. Direct government funding for the unemployed, including food stamps and hiring for infrastructure construction, increases economic activity by more than a dollar and a half for each dollar spent.

In hard times, this government-subsidized spending allows many stores to keep their doors open. In contrast, today's tax cuts for the wealthy cost a dollar for a boost worth only 30 or 40 cents to the economy.

United States Housing Act (1937)

President Roosevelt signed the United States Housing Act into law on September 1, 1937. The purpose of the law was, "To provide financial assistance to state and local governments for the elimination of unsafe and unsanitary housing conditions, for the eradication of slums, for the provision of decent, safe, and sanitary dwellings for families of low income, and for the reduction of unemployment and the stimulation of business activity, to create a United States Housing Authority, and for other purposes."

Between September 1937 and June 1941, the USHA lent about \$800 million towards the construction of 587 low-rent housing developments, as well as some housing for defense industry workers, creating over 170,000 dwelling units. Tenants were typically expected to pay half the rent, with federal, state, and local governments pitching in the rest.

A driving force behind New Deal housing policies was Catherine Bauer Wurster who wrote the classic volume 'Modern Housing' and served as Director of Research and Information for the USHA.

Section 1 of the U.S. Housing Act of 1937 states: **"It is hereby declared to be the policy of the United States to promote the general welfare of the Nation..."**

Here, we see another example of how New Deal policymakers embraced the "general welfare" sections of the U.S. Constitution (i.e., the Preamble and Article I, Section 8), as opposed to narrowly focusing on the "common defense" sections.

But public housing has always been highly controversial in the United States, where private supply prevails. While public provision would continue after the war, it would be overshadowed by **urban renewal** programs launched by the housing acts of 1949 and 1954.

In the 1960s, there would be a brief revival of public housing under President Johnson's Great Society and the U.S. Department of Housing and Urban Development was created. Federal support for public housing continues today in modest ways, such as the Section 8 housing assistance program which is woefully underfunded and waiting times are long, measured in years.



PROGRESSIVE AMERICAN MORES

Many have grown to expect a quality of life commensurate with opportunity. They expect an applied intelligence focused on the common good. Now the future is quite uncertain and cooperation challenged. How can we turn the potential conflict between generations into mutual support? Sharing what has worked in past times can motivate constructive action rather than despair.

On January 6, 1941, President Franklin D. Roosevelt, proclaimed in his *State of the Union* that if democracy is to survive and flourish, people everywhere in the world are entitled to four human rights:

freedom of speech and expression

freedom of worship

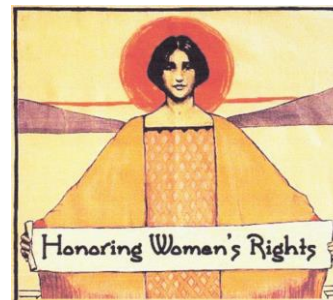
freedom from want

freedom from fear

This understanding of freedom aligns with the rich tradition of American democracy based on championing these four human rights concerned with the social welfare of all, the protection of individual rights and mental peace of mind.

SOUL AND HUMAN RIGHTS

Soul is the expression of authenticity and empathy that requires nurturance to flourish. Soul and Human Rights support one another. Human Rights are Universal and *Women Rights Are Human Rights*. It is hard to believe that today human trafficking and slavery are among the most prolific criminal activities. To respond, it is crucial we feel a soul connection with these victims. Shamanic soul retrieval depends on creativity and imagination, which is inherent in each of us. This website strives to inspire creative problem solving that supports the inherent worth and dignity of every person, the goal of human rights advocacy. This movement also believes in the sanctity of each person's soul.



Carefully selected resources suggest ways to heal personal and cultural traumas which can result in healthier relationships and successful community building.

FRESH GLOBAL VISION

- Women are human beings and have a right to control their own bodies.
- Religious myths should include honoring the female divine in her many forms.
- Responsible freedom combines individual fulfillment with the common good.
- Support of authentic expression contrasts sharply with role rigidity.
- Racial and generational divides can be bridged by sincere communication.
- Sustainable living alternatives value the interconnectedness of all life.
- Death-with-dignity is a caring response to an inevitable, sacred passage.

ORIGINAL WRITINGS FROM CHARACTERS FEATURED

Rare resources which enhance the emotional authenticity of this compelling story about family relationship dynamics and social pressures in two important historical periods include: 1) the 1930s Depression through World War II, and 2) the 1960s. These are based on actual writings, including letters and essays, composed by the author and her parents during these pivotal periods.



PRINCIPLE NARRATORS

Rainbows at the Crossroads features conversations among fictional characters about their own lives and those of their ancestors, personal and collective, focusing on social trends of the 1960s and 1930s which are reverberating today.

Katarina Dunbar, the principal guide in these sagas is a seventy-one year old independent woman, with a varied employment record and a broad range of avocations. Katarina has lived in the San Francisco-Monterey Bay areas since her twenties, after spending her childhood and young adult years in Ohio and Michigan. Kit articulates her own vision, which she developed during her adventures. She reveals how she has been influenced by an historical set of ideals.



Dale Sheridan, a seventy-six year old inventor, philosopher, and entrepreneur with socialist leanings is her longtime associate. Dale has been a life-long west coast resident who lived through many of the exceptional social developments California thrust upon American culture. He has a lot to say about them. The concerns of spirituality vs. religion continue to be important to him as they were when he was a seminarian before dropping out to join with the cultural creatives seeking a new worldview.

These two both have mixed ancestral heritage which affects their perspectives. They trade views and observations about contemporary dilemmas, tying them to past events and future prospects. Through this process, they find common ground and develop empathy for each other and a range of others as well.

They explore the meaning of Agape love

Two fictional storylines dramatizes societal issues, suppling historical grounding, emotional breadth and future possibilities.

TWO NARRATIVES that model the process of life review and sharing viewpoints with various participants are components of this collection.



Tale 1, *Birthday Club Wisdom* takes place when Katarina’s father Steven—who lives in Ohio where Katarina was raised—is told he has terminal cancer and calls on her to return “home.” During these last three weeks of his life, they assess together and separately what their lives have been about. Being in Ohio leads Katarina to delve into both her own formative events and ancestral mysteries. She

keeps in touch with Dale by e-mail and phone as she seeks his advice and viewpoint. Her mother Dorothy, who passed twenty years earlier, is an undeniable player in this uncovering. The differences in her parents ethnicity takes on new significance for her. Other personalities of varied backgrounds assist in this unraveling. The American melting pot is stirred “below the surface.” It’s about life and death.

Tale 2, *Dancing on the Edge of the World*

explores a variety of social arrangements that are associated with California. Kit and Dale are discussing in contemporary time with various younger Californians the important issues of the day, and sharing perspectives from their assorted ethnic and racial backgrounds. The historical and contemporary viewpoints and challenges of this part of the US are scanned. What does



California bring to the national conversation? It is the most diverse state in the U.S. with its own challenges of housing shortages, vast income gaps and climate changes. These varied voices reflect on the mission culture, gold rush, technology industry, and the interchange between films and reality.



KATARINA DUNBAR

Welcome to *Rainbows at the Crossroads*, I am Katarina Dunbar, but often, though not always, I use the shorter forms of my name, Kit, Kat or Katie, since Katarina is a little too exotic for most Americans. Still, sometimes it is much more appropriate. I am one of the narrators on this journey. In 2017, I turned seventy years old which means I have lived for seven decades.

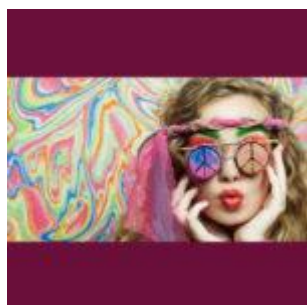


I find my knowledge increasingly relevant. I took to reviewing my own involvements and seeing threads of meaning. I now evaluate my impressions of events when they were occurring, which I often recorded in journals, contrasting these reports and my memories with how I perceive happenings now. Were these fated, was there some Universal Intelligence calling the shots? How did my mind and heart choices called “free will” fit in? These underlie *Rainbows at the Crossroads*. My investigative nature rules all my other concerns as I am constantly fascinated by the “what, why, who, when and where questions.”

I was born right after *World War Two*, in a suburb of Cleveland, Ohio. I was one of the earliest baby boomers. The shifting sands of the 1950s and 1960s changed the direction of my and so many others’ lives.



From time to time, I share with you my personal insights about these formative years for me and for our society, as well as what I have discovered about a wide ranging set of concerns.



I spent my adult years in California, being drawn here by the Summer of Love and the Ocean. I left graduate school and drove, with my then husband across the country in a pickup truck outfitted with a homemade camper to sleep in.



What I uncovered in California was so much more. ***Dancing on the Edge of the World*** contains multiple perspectives on the history and unique impact this state, named after the Amazon Queen Califia, has had on the United States.

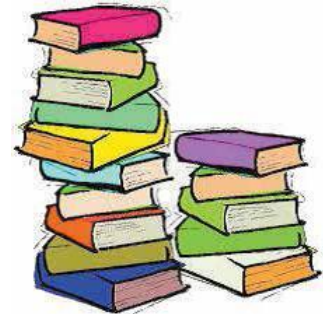
I find the lives of my parents, Steven and Dorothy, poignant as well. They were born in the decade that was best known for *World War One* and they tell you what they felt during the Great Depression and beyond in their own words.

Dream - Saturday 27 October 1945
My Darling Mary,
Of all people you have come closest to knowing me. Perhaps that's why I, myself, have come. Your letter of October 16, in which you told me of receiving my "full commission" has told me a lot. I will try to add to these things to see if, finally, a picture will emerge.
For the first time I am writing about myself, but not as a writer. I am writing, too. Please try to understand the spirit in which I write. It is one of feeling, searching, trying to find.
I do not know who you, what you. I do not know as many things that I try to explain about myself to you. It is not always just in words. All these words, perhaps, stand when I left for the Navy. They stood as long back as I could remember. There has been a something, a questioning in my heart since I was born.
The happy days ended so long ago that I can hardly remember. I want to know how you are these years, how you are, what I recall of those at an as writing for many and long ago.
And these words, which were scattered among by so many, many years when I was alone in the middle of a group of people - my father, my mother, my friends. I always had acquaintances, but I don't think I ever had any real friends. I tried to help people, but I never was a part of them.
It was not just to dream, but it was very real. I never felt anything, never did anything. I was to young, too young, and I was not old enough. I was to young, but who had very few moments of genuine happiness and fun.
I was always for music, but had very little. I read books, but I did not find very much. Everything I did, I had to figure out, not at myself.

My mother Dorothy documented much of what she was feeling in 1936 through 1945, the years after she attended college and when she was becoming a psychiatrist. A series of letters exchanged between she and my father Steven written during the first few months of their relationship shed a lot of light on who they were. I found these in a trunk when I revisited the home where I grew up when my dad, Steven, was dying. I include details from these in *Birthday Club Wisdom*.

Both Dorothy and Steven were keenly aware of the social

realities in which they lived, reading influential books. The ideas expressed in these were woven into their passionate letters. Of course, these statements mean a lot to me personally. What also fascinates me is this correspondence reveals quite a bit about how previous generations impact contemporary circumstances and the choices made by both individuals and societies.



In this book you will hear from many other fascinating people I have been lucky enough to encounter. Conversations with Dale Sheridan, my co-narrator, have been so helpful to both of us over these many turbulent and fascinating years. We have replicated some key ones for you. It is my hope that as you navigate through this treasure trove of meanderings, you will recall your own special encounters with others and uncover jewels from your past and seeds for your future.

Lily Greenwood, Psychic Detective



I am the interior voice of Kat Dunbar. I comment to her often about the social and individual transitions that faced American women over the last 175 years. I do not hesitate to link the obvious and speculate about the obscure. I offer quick insights that lead to discoveries which open up spiritual dimensions that are inspiring and entertaining.

My name honors my guardian the First Partner of Adam known as Lilith. (More about her later.) My surname harkens to my connections with all life and specifically plants and animals of the forest.

Throughout my life, I have gone through multiple changes of perspective and drawn on strands of information and belief which cover a wide span. What is called by some the “occult” I know as truth. The tools of these belief systems are sharp and artistically elegant. They have provided me with a flexibility and viewpoints that create an holistic montage.

The influences I rely on are:

Psychology — several schools (Freudian, Jungian, Rollo May etc.)

Myers-Briggs personality types

Storytellers

Astrologers

Artists

Scientists

Actors and Playwrights

Novelists and Poet

Lily Greenwood's range of column topics

1960s – Birth control availability on campuses, where is it?

Black women and white women, can we talk?

What is balancing the female and male (Taoism)?

1970s – Women-honoring religion, how about it?

Was God ever a woman?

Do discos and back-to-the-land relate?

1980s – Jobs for women, are they really liberation?

What is slavery here and now?

Taking a step up the ladder and liking it?

1990s – Rape as a weapon of war, how can this be?

Does backlash prompt retreat or regroup?

Why is sisterhood a fragile link?

2000s – Where are the places of peace post 9-11?

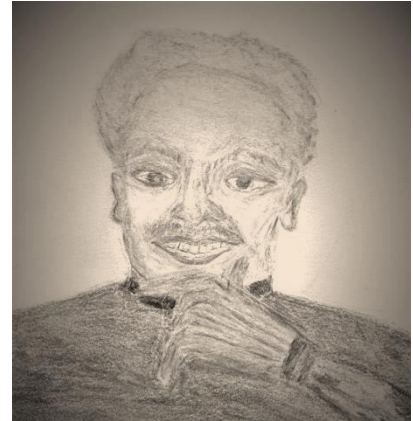
Forced motherhood becoming the law, again?

Is strength/courage resurging in the young-at-heart?



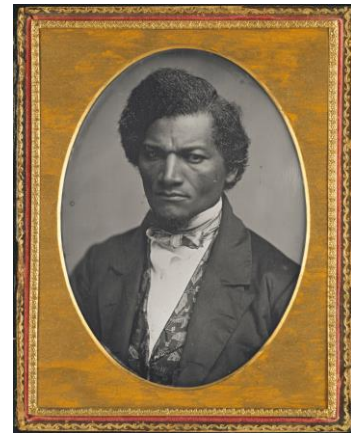
DALE SHERIDAN

One of the co-narrators of these tales, I am seven-six years old and a trusted friend of Kit Dunbar. We have known each other since the 1980s when we met over a book project. She was the acquisitions editor for a major publishing company and convinced me to sign with her. I had tracked the early computer industry when it was innovative, collaborative. Thanks to Kit I became the author of a best-selling account of this burgeoning technical revolution that underpins the electronic devices which network us together.



I also have another side to my life journey. I am descended from this famous Irish activist and political leader, **Daniel O'Connell**, whom I hold in high esteem. A main street in Dublin is named after him. In the 1800s he inspired the Catholic population to seek equal treatment under the law. At the time the Irish were seen as inferior.

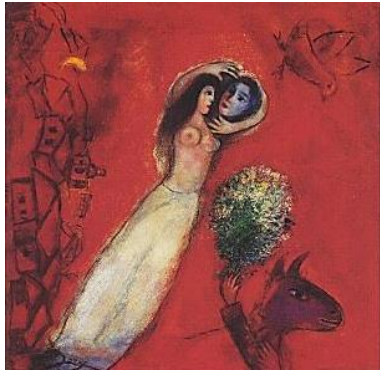
One interesting fact is the famous ex-slave, abolitionist, publisher, and orator **Fredrick Douglas** actually went to Ireland, where he met O'Connell. The links that Douglas was able to forge between African Americans and Irishmen were lost when race relationships deteriorated in Boston and elsewhere.



My grandfather, on my father's side of the family emigrated from Ireland and landed first in Boston and later moved to Chicago. They were considered **Black Irish** which means that they have some African blood. I only heard this term in the 1960s. We always considered ourselves white. I never lived in Boston but others in my family did and we visited from time to time.

The famous radical turned politician in California, **Tom Hayden**, was someone I met in the 1960s as well. He and I shared our Irish heritage. He was quite an historian. I tell you a few of the tales he recorded in his many books. Kit also knew him because he had been a student at the University of Michigan.

My mother was Russian Jewish. I grew up knowing the names of **Emma Goldman** and **Mikhail Bakunin** and the tenants of classical anarchism. The Statue of Liberty was important to my family. The inscription on the statue was written by a Russian Jewish woman, **Emma Lazarus**. Its sentiment was a center of my parents' value system even if it did not reflect actual American historical practice.



Prints of the paintings of **Marc Chagall** lined our living quarters. He is a complex and inspiring artist who Kit also appreciated. We had many interesting conversations about his personality, his love of folk traditions and his work in the Russian Jewish theater. This famed artist has a magical appeal for both of us.

The name Sheridan, because we live in a patriarchal society, is from his side of my lineage. I do however sense I am a real blend of two distinct and intermingled ethnic and social groups. I cherish them both and feel them in my veins.

I was deeply involved in the Free Speech Movement in Berkeley California in the mid-60s when I was a graduate student at the liberal Jesuit seminary. **Mario Savio** and **Michael Rossman** were among those I knew and learned from. There I met people of all faith traditions such as **Bob Fitch**, a prominent civil rights photographer and a Protestant seminary student.



I am a bit of an eccentric in my wisdom years which gives me permission to hold forth and give advice. I also share memories freely and tell what I have gleaned from my adventures. If you are interested in more details, check my biography, which I constructed taking poetic license since I am also a poet and translator of Spanish literature written during the Spanish Civil War.



Jasper Red Rock, History Enthusiast



I am the interior voice of Dale Sheridan. I believe we all have an inner dialogue. Some call it intuition. I find that my observations are more “educated” than the word “intuition” implies. Yet I also, for Dale, have a quality of “telling the truth” which transcends anything I have been taught. Dale’s more analytical mind dialogues with me as if I were a separate entity. Hence my surname which originates in the unique and beautiful landscape of Sedona.

I have often wondered about past lives and the stages of my current life. Over the last 70 plus years my life has indeed been a “strange trip.” The Pathos and the Joy of epic tales has driven my view of the world and my corner of it.

Major influences on my spirit/mind/soul:

Thealogy (Female Divine)

Social Justice — what it is and how to bring it about

Nature of Love

Hope over Despair

Intelligence — of mind and emotions

Notes on Rosemary Radford Reuther's book:
*Catholic Does Not Equal the Vatican:
A Vision for Progressive Catholicism*

A quote from Kathleen Kennedy Townsend, "the *Does Not Equal* books are a must read for people of faith who care about our world today."

Feminist Challenge

One of the greatest challenges to Vatican authority has come from the growing feminist movement of the 19th and 20th centuries. In the 19th century, official Catholicism became the foe of liberalism and the champion of the old feudal order, which it identified with Catholic society. In 1864 Pope Pius IX issued the *Syllabus of Errors*, which condemned liberalism and socialism, decrying democracy and the freedoms of thought, education, and religion as "modern errors." Pope Pius IX consolidated both doctrinal and jurisdictional control over the church in the hands of the Papacy by convoking the first Vatican Council (1870), where the Pope was declared to be "infallible."

As the feminist movement arose in the 19th and early 20th centuries, the Catholic bishops and the Vatican generally set their face against these changes, insisting that a woman's place is in the home. In 1930 Pope Pius XI condemned woman's emancipation as undermining the divinely founded obedience of the wife to her husband. Feminism was condemned as a false deflection of woman from her soul and true role as homemaker and mother. In the United States some prominent Catholic Bishops were active in the anti-suffrage movement.

However, once women won the vote, the bishops moved quickly to organize Catholic women against liberalism, socialism, and feminism. Officially recognized Catholic women's groups, such as the National Council of Catholic Women (set up in 1920), campaigned against birth control, divorce, child labor laws, and the equal rights amendment. These conservative Catholic groups championed the view that women had a totally different nature from men. Although "naturally" more spiritual, moral, and loving than men, women kept their Superior nature only by maintaining their traditional roles in the home.



Second Vatican Council (1962-65)

The Second Vatican Council called by Pope John XXIII, initiated a détente in the two-century battle between Catholicism and liberalism. The Declaration on Religious Liberty accepted the principle of freedom of religion and separation of church and state. This departed from the earlier Catholic insistence on Catholic states in which the Catholic Church was the sole officially recognized religion. In April 1963 the Pope issued the encyclical letter *Pacem in Terris* (Peace on Earth), which endorsed a whole gamut of civil liberties in language that echoed the American Bill of Rights. Every human person, it said, is endowed with intelligence and free will. The full and equal rights of all persons in society flow from this basic human nature. Since these rights are rooted in human nature itself, they are universal and inviolable.

These rights include the right to seek truth, to freely express and communicate opinions, and to be informed about public events. The encyclical affirms freedom of religion, of the press, a democratic assembly, and participation in political life; freedom to choose one's state of life; and equal protection under the law. It also included economic rights, such as the right to a living wage, to sufficient food, to adequate housing, to medical care, to Social Security in sickness and old age, and to unemployment insurance.

The encyclical endorsed women's equal inclusion in human society and her entrance into public life, work, and politics. Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rites befitting a human person in both domestic and in public life.

Reactionary *Humanae Vitae*

Pope Paul VI wanted to exclude the discussion of birth control from the council and so he set up a separate Birth Control Commission. This included demographers and sociologists as well as representatives of Catholic married couples. The results of these deliberations from 1964-68 was that most of the members of the commission were convinced that the traditional teaching should be changed. But a few moral theologians persuaded the Pope to reject the findings of the commission and reassert the traditional teaching. This appeared in July 1968 in the papal encyclical *Humanae Vitae*.

The commissioners drafted a final report of their findings that said, if the general orientation of a marriage was open to reproduction, not every sexual act had to be

open to procreation. Within a framework of committed love and desire for children, any method of contraception that was medically and psychologically sound and accessible to the couple was acceptable.

The commission passed its final report, "Responsible Parenthood," by a vote of 52 to 4, including 16 bishops and cardinals who voted 9 to 4 with three abstentions. However, the conservative head of the holy office and the leader of the four who had voted against the report were determined to undermine it. The protest report argued that the authority of the Pope's traditional teaching was unchangeable. They failed to consider that confidence in the church's teaching authority might be restored if the official church acknowledged its teaching could adapt to new information and social conditions. The Vatican obsessed with its own authority, exhibits an absence of concern for the well-being of women and children.

A few men working in secret persuaded the Pope to reject the overwhelming majority opinion of his own commission and to reaffirm the traditional teaching. He stated his reactionary position in the encyclical *Humanae Vitae*, published July 29, 1968. The majority members of the commission were shocked. Several spoke critically of the decision. Charles Curran, moral theologian at Catholic University, drafted a critique of the encyclical; 600 Catholic theologians around the world signed it. The Vatican sanctioned any theologian who broke ranks on its teachings. Cardinal O'Boyle of Washington, DC came down brutally on the dissenters. Curran and 23 other dissidents were suspended, as well as 30 parish priests; most ended up leaving the priesthood. Nonetheless, many Bishops' conferences around the world responded ambivalently. Instead of endorsing the encyclical fully, they spoke vaguely of the rights of conscience for those who did not agree with it.

The Vatican's betrayal of its own consultative process was disastrous for its own credibility, leading some church observers to conclude that the encyclical lacked validity because it clearly had not been "received" by the overwhelming majority of the Catholic people. Many Catholic laypeople decided to leave the church, but most decided that they could remain Catholics and reject this particular teaching. Regular church attendance and financial support for the church among American Catholics dropped sharply between the late 1960s and 1980s, largely due to reactions to the encyclical. Subsequent polls consistently show that 80% of American Catholics believe they can be good Catholics and reject this teaching, which indicates a fundamental paradigm shift away from centuries of acceptance of the churches teaching authority.

John Paul II in 1978 took every opportunity to enforce *Humanae Vitae*. His Head of the



officially stripped Charles Curran of his ecclesiastical permission to teach as a Catholic theologian in August of 1986. (He now teaches at a Protestant university and seminary.) In 1993 the Vatican issued a major encyclical on moral theology which upheld the view that every act of contraception was essentially evil and that any dissent or critical discussion was disallowed. The Pope decreed that no institution can be called Catholic that does not uphold this teaching, whether a school, a medical facility, or a counseling service.

Litmus Test for Evil

The strict view of contraception as intrinsically evil (along with rejection of women's ordination) became a litmus test for advancement to any leadership position in the church as bishop, seminary president, or head of a religious order. The stage was set for a full-scale purge of any dissenters in the church, particularly theologians who were also priests. The prosecution also included the occasional woman religious, layman, or lay woman who held a leadership position in a Catholic institution.

In many predominantly Catholic countries where the Catholic hierarchy maintains a strong influence on political leaders, contraception is not readily accessible and abortion is illegal. This forces women to resort to illegal abortions with the high levels of death and injury due to unsafe conditions. The Catholic Church maintains a virtual stranglehold on Catholic hospitals, even in countries such as the United States. The Catholic Church lobbies against family planning programs for poor women. Catholic opposition means that, not only is abortion not done in many hospitals, but contraception, including emergency contraception for victims of rape or incest, is not available. Cutting insurance coverage for contraception is another area where Catholic influence has been felt in state and federal policy.

CAIRO

The 1994 United Nations Cairo Conference on Population and Development declared that couples and individuals have a right to determine freely the number and spacing of their children and to have the information and the means to do so. The Conference said the women's reproductive rights were an integral part of human rights and were a major principle and the documents of the Conference. Instead the Vatican line with the hostility to Western imperialism and feminism to sway third world and Islamic nations against women's reproductive rights.

Abortion versus morality of war

According to Reuther the official church uses very different kinds of moral reasoning when it comes to questions of war than when it deals with abortion. The Vatican ethics uses an absolutist version of natural law ethics when it speaks of abortion, asserting one value above all others. It allows no debate, applies coercive sanctions and excommunication, and demands criminalization. Yet, when the Vatican speaks of war, it shifts to a consequence-based ethic that carefully balances conflicting values. For war, it draws on a multiplicity of perspectives, allows for various opinions, relies on persuasion, not legal sanctions, and ultimately leaves matters in the hands of individual conscience.

In 1988 the US Catholic bishops drafted a pastoral response to the concerns of women for church and society. The letter boldly asserted that "sexism is sin." The pastoral letter sought to ground male-female relations in family, society, and church in a model of "partnership." Men and women are created equally in the image of God and are to be partners in the family, partners in the work world, and partners in the ministry of the church. This approach revised traditional ideas of complementarity, which separated masculine and feminine "natures" and spheres into home and work. The bishops accepted that women are now a part of the work world, but upheld women's "vocation" as that of mother, while men were never said to have a "vocation" to be fathers. The pastoral letter also recommended an expansion of the lay ministries available to women in the church as much as possible. Ordained ministry was still however off-limits for discussion.

Pope John Paul II rejected the US Bishops pastoral letter. The Vatican intervened during its drafting to insist on more explicit condemnations of birth control, abortion, and women's ordination. Moreover, the Pope replaced the language of partnership with his preferred term of "complementarity." Women have to be defined as having a "different" feminine nature that fits them for the domestic world. Women were not forbidden work and participation in public life, but these were seen as something forced upon them by inadequate social protection, not something due in them as human beings. The US Bishops pastoral went through several drafts in an effort to satisfy these papal demands and was finally tabled by the bishops in recognition of its acceptability to US Catholic women.

Ordination of Women and Clericalism

The  insistence that women as women cannot be priests because

maleness is necessary to the sacramental representation of Christ rests on a notion of an essential difference between women as "feminine" and men as "masculine." Most social thinkers today see such traditional separations of men and women as an outdated and disproven social bias that is inculcated by culture and education, and not a biological necessity.

The more radical wing of Catholic feminism has come to question whether ordination itself is a desirable goal. They call for dismantling of clerical hierarchies and for the organization of "women-church" worship communities. They believe that women who want ordination ought to be granted it, but they argued that it would be unhealthy for a woman to put yourself in this position in the present hierarchical system. The experience of ordained Protestant women is important in this regard. As more Protestant women are being ordained, they have found that such official ministry does not fully solve the problems of the inclusion and equality of women. Some Catholic feminists suggested that ordination was not the primary goal for women. Rather the goal is organization of autonomous women's liturgical communities, or feminist base communities, where renewal of ministry in the egalitarian participatory communities can take place directly.

Constructing a Catholic Church of liberation from patriarchy requires dismantling clericalism. Clericalism is utterly incompatible with the liberated understanding of church and ministry. It separates ministry for mutual empowerment and community and creates castes of clergy over laity in a hierarchical order. Ministry becomes the special preserve of the ordained, rather than being the work of an entire community that is articulated within and by it. The clergy monopolize sacramental action, education, administration, and leadership in mission. Clericalism turns the laity into passive dependents who receive these services from the clergy and carry out their orders, but they do not participate in shaping and defining the activities they are asked to carry out.

Patriarchy is not the world order God created. It is a historically constructed system in which ruling-class males have established themselves in the position of domination over women and over dependent classes, such as slaves, children, and racial or ethnic groups. They deem such dependent others as inferior. Ruling-class males have built social structures and ideologies of justification for these social structures to monopolize cultural, economic, and political power in society. Other people have been forbidden access to this power and confined to auxiliary status as physical laborers in production, while ruling-class males own, command, and consume the lion's share of the fruits of this labor. Rejecting patriarchy in society also means rejecting it as the appropriate order for the church. A church which

embodies the worst patterns of oppression, while claiming to offer liberation, is simply unbelievable.

Clericalism is built on and duplicates patriarchy. The basic symbol and mode of the clerical relation is that of the all-knowing and all-powerful husband over a passive, dependent wife, combined with the all-powerful and all-knowing father over dependent, undeveloped children. Instead of the father-husband-cleric helping the children-wife-layperson to develop and become equals, the basic mode of ministry reinforces dependency, ignorance, and arrested development. Patriarchy in the church empowers the people sacramentally, educationally, and politically.

EUCCHARIST

The Eucharist should be a symbol of our participation in authentic life, our nurture and growth in such life. Clericalism has turned it into the symbol most radically alienated from the people. The Eucharist was transformed into a tool of clerical power over the people and is the sacrament most rigidly guarded as a clerical privilege, a sacred act that no layperson can perform. Ordination is the hierarchically transmitted power to "confect" the Eucharist. Until Vatican II, priests mumbled the ritual in Latin, a language most people could not understand. Now, the current Pope, Benedict XVI, has opened doors to the return to the "mystery" of the Latin, with the restoration of the Trentine Counter-Reformation Rite of the Mass. Thus the simple act of blessing and distributing food and drink as a symbol of giving and nurturing life is turned into a power tool to control access to God and redeeming relation to God and the community of Christ. Excommunication, or denial of the Eucharist, is the prime tool used to punish those who resist clerical control.

Liberation theology

Latin American liberation theology as formulated by Gustavo Gutierrez of Peru emerged in the mid-1960s in response to a neocolonial crisis of poverty and political oppression. It advocated revolutionary changes in the political dependency of Latin American nations on the elites of the North. Liberation meant nationalizing the ownership of the resources of Latin America, taking them from foreign ownership or control. It meant creating a new plan of integral development to meet the needs of Latin Americans, starting with their basic need for affordable food and housing, health services and education, and better-paid jobs. This would be a development from the bottom up, not a colonizing development to enrich the North and a small Latin American elite. Liberation theologians and theorists



assumed that a form of democratic socialism, not American- or European-style capitalism, was needed to make this liberating change.

Bishops, such as Helder Camera of Brazil and Oscar Romero of El Salvador, preached sermons critical of the status quo, which were passed hand to hand or eagerly listened to on the radio. Committees of solidarity fed the poor and protested disappearances of activists and civil rights violations. Bishops who were moderates became radicalized when their priests and religious and lay catechists were tortured and killed. In 1976 an entire gathering of bishops in Ecuador was arrested and imprisoned for three days. Thousands of nuns and priests were among tens of thousands of disappeared persons or among those whose bodies showed up with torture marks to terrorize the population. A church making even small gestures of solidarity with the poor, quickly lost any invulnerability it imagined it enjoyed and became a church of martyrs. This new theology was communicated through progressive networks of pastoral leaders throughout Latin America. In 1968 the newly organized Latin American Bishops' Conference met in Medellin, Columbia. The document that emerged committed the church to the cause of the poor, condemned the "international imperialism of money," named violence first of all as the institutionalized violence of poverty and state repression, and pledged the church to build a new economic order free from dependency.

STEVEN DUNBAR *(introduced by Kit Dunbar)*



My father Steven Dunbar was the first born to Croatian parents, my grandparents, who immigrated into the United States in the first decade of the twentieth century. He was given a Croatian name by his parents. The nuns who ran the elementary school he attended changed his first name to Steven. He was also the only one of their five children to graduate from college. When looking for his first job, he found no one could pronounce or spell his Croatian surname, so he changed it to Dunbar.

He met Dorothy while they were attending Ohio State University and they married soon after he graduated. In 1943, he enlisted in the Navy as a supply officer and served two years in Guam. There an incident occurred that nearly ended his marriage.



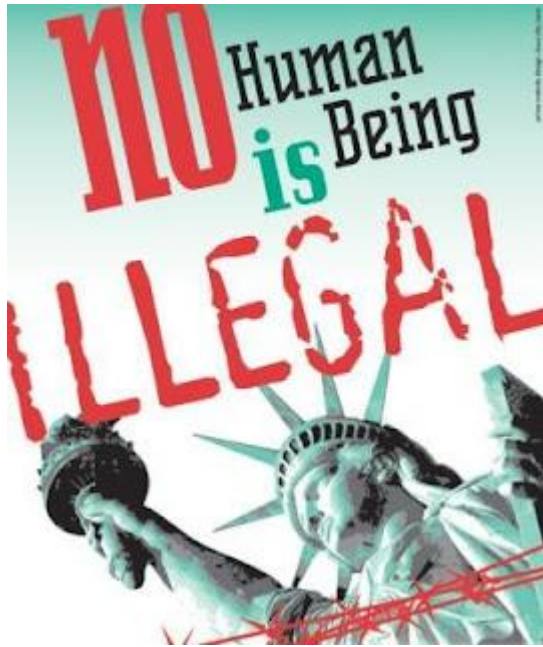
Shown here at the height of his professional life, while working at a major city newspaper, Steven was: a police reporter, book reviewer, copy editor, and columnist. He wrote a column in the 1960s entitled "The Civil War: One Hundred Years Ago Today"; and another column on the ins-and-outs of stamp collecting. He became a minor celebrity in both these fields. For his finale, he served as the

editor-in-chief for a string of suburban newspapers.

He also was an unconventional father, often taking me to appointments after school, helping with school projects and making dinner before it became fashionable for Dad's to do so...it was a necessity because my mother Dorothy had gone back to work as an elementary school teacher when I was seven. I shared much with Steven during those times we spent together.



No Human is Illegal



We talk a lot about immigration in contemporary American discourse. What do we mean when we dwell on this distinction? The recent memoir by Jose Antonio Vargas, a Filipino who immigrated to the United States when he was a child, not knowing he didn't have the proper legal documents until he was in high school. Now at 36, a distinguish Journalist and an engaging writer, he tells his story from the inside out.

I began to wonder about my own grandparents who came from Croatia in the early nineteenth century. What were their circumstances and what would it have been for me if my father had not anglicized his name when he was young.

CROATIAN-AMERICAN HERITAGE

Steven's parents and Kit's grandparents were born in a rural area of Croatia, just north of Zagreb, the Austrian style capital. His heritage looms large in his life. He spoke Croatian as a child and continued to be able to speak it when he traveled to Croatia in 1974 and again in 1989 to uncover family roots.

He had followed the development of socialism in Yugoslavia, appreciating both its benefits and limitations. In his youth he had loved the works of the author **Louis Adamic**, who emigrated to the U.S. from Yugoslavia before Steven was born. Adamic wrote about his return visit to Yugoslavia which made him a celebrity. Later he recounted his hopes and perceptions of this country in his book *My America*, an instant best seller. He was very interested in the politics of Yugoslavia and the United States. So was Steven.

In this strategically located country, the history of each ethnic group contained subgroups who were diametrically opposed to one another politically. Yugoslavia was made up of several traditional groups including Croats and Serbs, who spoke the same language but wrote it in two different alphabets. The Croats were divided between those who supported the Nazis and those who did not, who were called Partisans. Croats and Serbs were divided as well. When Tito, the leader of the Partisans became the head of the united Yugoslavia, he was also responsible for discouraging ethnic identification, in favor of one Slavic identity within Yugoslavia. After Tito died, the varied groups asserted themselves, conflicts arose. Muslims who lived in Bosnia were caught up in this situation as well.



The wars in the 1990s that dissolved Yugoslavia were of pronounced concern to Steven. The animosities that surfaced so profoundly during the war were ones that greatly saddened him, giving Kit a new perspective on her feelings.

This aspect of his final journey gives Steven and Kit an opportunity to reflect together on their shared ancestry. During the story, Steven recalls Black Madonnas, images of compassion he visited during trips to Europe. He found that people imbued them with a power that seemed to become active in their own lives. He was surprised to find that they affected him as well in an emotionally positive way.



Louis Adamic, Novelist and Journalist



Louis Adamic (Slovene: Alojz **Adamič**) (23 March 1898 – 4 September 1951) was a Slovene-American author and translator, mostly known for writing about and advocating for ethnic diversity of America. He was both a novelist and journalist who wrote about the experience of American minorities, especially immigrants, in the early 1900s.

Steven was especially taken by the book **My America* (1928-1938) – by Louis Adamic who describes his book as covering New York, on being of two worlds, Ellis Island and my interest in the immigrants, the 1930s depression, the workers and the growth of the CIO, portraits of Robinson Jeffers, Mary Austin, and Cleveland's Wasp of Virtue.

Adamic believed America had great potential but that tensions between ethnic minorities and the status quo were near crisis. Starting in 1940 he edited *Common Ground*, a magazine that analyzed the interracial culture of the United States.

Louis Adamic promoted the poem by Emma Lazarus at the Statue of Liberty. See transcript of interview on DN about Emma Lazarus's poem. Add details from that transcript of a Democracy Now interview. (Interview in the Statue of Liberty file in RC.

Adamic met a strange death. An intensely political *man*, Adamic suffered greatly over the fragmentation and occupation of Yugoslavia in World War II, and he supported Josip Broz Tito's communist movement both during and after the war. Adamic was found shot to death, with a rifle in his hands; murder was suspected because of his political views, but the official cause of death was finally determined to be suicide caused by overwork and anxiety.



This puppet of the Statue of Liberty was featured in marches advocating for the implementation of the values that are associated with this iconic statue.

The Statue of Liberty was a gift from France and installed in New York harbor on October 28, 1886.

Most often quoted in connection with the Statue of Liberty are the last few lines of *The New Colossus* by poet Emma Lazarus:

Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!



Cartoonist Herbert Block (Herb Block) contributed this drawing to the AAUN in celebration of Mrs. Roosevelt's 70th birthday.

This cartoon shows how the sentiments in the poem were often associated with Eleanor Roosevelt.

"The New Colossus" is a **sonnet** by American poet Emma Lazarus (1849–1887). She wrote the **poem** in 1883 to raise money for the construction of a pedestal for the **Statue of Liberty** (**Liberty** Enlightening the World). In 1903, the **poem** was cast onto a bronze plaque

and mounted inside the pedestal's lower level. The important writer [Louis Adamic](#) was responsible for popularizing the poem and having it placed on the statue.





The New Colossus (full text of the poem)

By [Emma Lazarus](#)

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
“Keep, ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”

Source: *Emma Lazarus: Selected Poems and Other Writings* (2002)

DOROTHY BRYAN HASTINGS DUNBAR (introduced by Kit)

Having died in 1980 at the age of 67, my mother Dorothy was “old stock American” of Scotch-Irish descent. This means her ancestors came to the United States in the early 1800s. My grandfather William Dunipace owned his own hardware store until the Great Depression stole it from him.



Dorothy’s mother Bessandra (Bessie) died when Dorothy was five. She had

been a late child and an only one. This had caused some harsh gossip in the small town of Zanesville where Dorothy grew up. Some even said Bessie’s pregnancy at such an advanced age of forty-five must have killed her, though cancer was the official diagnosis.



There was also a lighter side to her mother’s side of the family. Her father and mother named her Dorothy in honor of the heroine of the *Wizard of Oz* books because they appreciated the values in many of these tales.



Raised by a woman she called Aunt Mary who was of the working class Appalachian Scotch variety—who was also the housekeeper and cook for Dorothy and her father William—mostly let Dorothy take care of herself. Her hardcore Presbyterian views on everything from God to race presented conflicting messages to my mother which she carried her entire life.



I have mixed outlooks about my mother, as most women of the baby boomer generation do. I was born in 1947 when she was 35. By then, Dorothy had already gone through the roaring twenties, depression 30s, wartime 40s, and after-the-war time when women were forced to return to staying home. In the fabricated 50s, Dorothy gave up full-time mothering to return to work—in social work first, then teaching. Correspondence between my parents when they were courting, saved by Dorothy, is part of my inheritance.



SCOTTISH AMERICAN HERITAGE

The Scottish began coming to the United States centuries ago. In the early 1800s many fled forcible clearing of the lowlands, hoping to find new possibilities in North America. Others were entrepreneurs who saw business and professional opportunities as well as greater freedom of expression in this New World. As had been the case in Scotland, the mixture of opinion was keen. Old country animosities sometimes prevailed as well as bonding among the like-minded Scots.



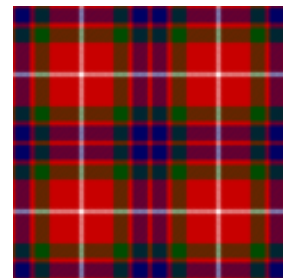
Pride in family heritage is a particular Scottish trait that Dorothy carried as well as strong opinions about family religious identification. The tensions between Protestant and Catholic believers that mirrored the dissension in Scotland drove passions in America as well. Dorothy came from the Scottish Presbyterian strand of her heritage. We learn through exploring her writings that, though she did not attend church as an adult, her religious family affiliations motivated her to emphasize the importance of spirit, perfection and love.



Her parents gave her the middle name *Bryan* after William Jennings Bryan, the famous politician and orator whom they admired. They respected his wife Mary as well. His Presbyterian faith and his advocacy for the working people and vulnerable and his anti-war sentiments made them decide to name their daughter after him.

Her father, Kit's grandfather, liked to dance and play cards as well as practical jokes. Her grandmother collected local pottery figurines and glassware, especially little brightly painted animals.

Dorothy felt a connection with the more depressed areas not too far from her own home in southern Ohio, where many who had emigrated from Scotland settled. In her youth she did relief work in Appalachia and as a social worker during the flooding of the Ohio River in the 1930s. Though she relocated to Northern Ohio, these incidents gave her sensitivity to those experiencing trauma and hardship which Kit remembers as one of Dorothy's trademarks.



AFRICAN-AMERICAN HERITAGE

Since the 1960s much has been shared about African-American heritage. Yet most people in the United States actually know very little about the diverse contributions people who carry African blood in their veins have made to the National Character. As part of its educational intent, three major characteristics of African Americans are highlighted in *Rainbows at the Crossroads*.



The commitment the slaves in the South had to escaping to freedom is evidenced by their willingness to “ride” the Underground Railroad, meet in secret and affirm one another through song. Following the Civil War, oppression of African Americans continued. Profound backlash extended racist laws, lies, lynchings and unfair economics, maintaining inequities to

this day. The use of Blackface by whites to denigrate African Americans was commonplace and needs to be understood for what it was.



Civil Rights activists in the 1950s and 1960s impressed the larger society with their courage and forthrightness in claiming their human



rights. Freedom songs still inspire. As a result, major social shifts in law, personal actions and attitudes moved the society away from apartheid to create more openings to racial equality. Personal testimony about achievements as well as continued injustices are the focus of reflections and conversations.



Black intellectuals and artists have been at the forefront of the movement for racial equality and balance in historical representations. Prime components of *Rainbows at the Crossroads* are samples of music, visual art and literature that demonstrate vital African American influences, past and present, which support resistance to racism.



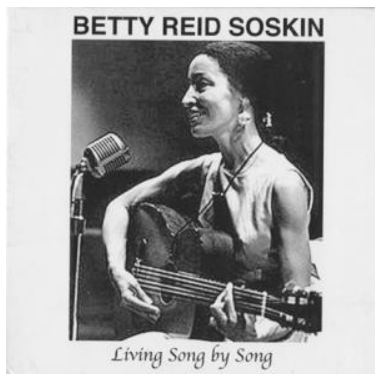
AFRICAN-AMERICAN CHARACTERS

Several characters who have African roots are featured. Their views are based on material gleaned by the author during extended conversations with these women.

BETTY SOSKIN

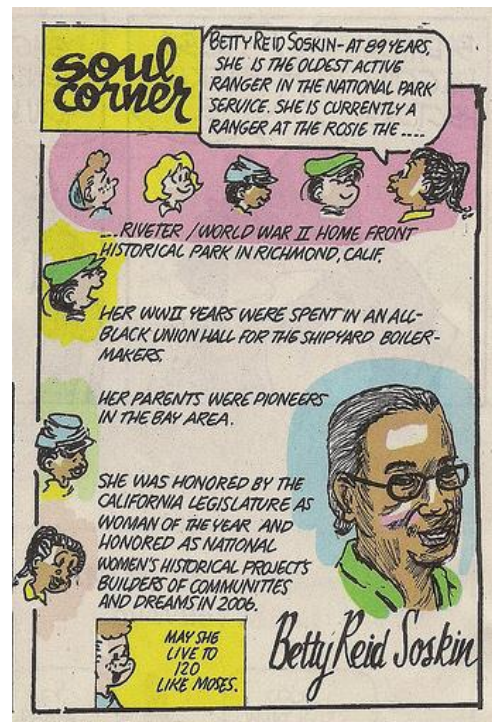


in the shipyards of Richmond and Port Chicago. She is a very popular interpreter and sought after speaker about this National resource.



Since the 1940s, she has been one of the owners of a family music and cultural resources store in Berkeley, California serving the African American community. She is a singer-songwriter herself.

As a National Park Ranger at Rosie the Riveter Park in Richmond, Calif. Betty played a major part in shaping this Park. She reminded the planners of the rich African American and multicultural history of the World War II period that should be included in Park displays, which it is because of her input. Betty is an expert on issues of race during World War II



Liz previously produced a video segment for *Rise Up & Call Her Name* which focuses on the range of political/social beliefs and musical styles in the African American society. (Betty, Liz and Bob Fisher have been friends for over 35 years.) See RiseUpAndCallHerName.com for more details on her accomplishments and how to order her memoir *Sign My Name to Freedom*.

LINDA TILLERY

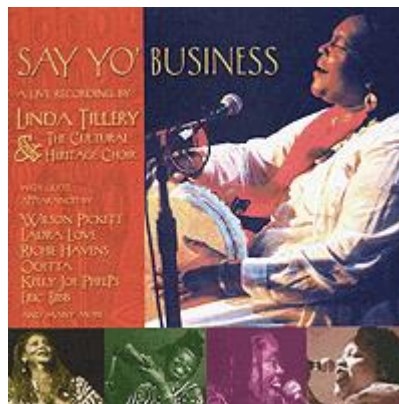
An international professional performer for over forty years, Linda is a vocalist, drummer, theatrical music director and independent scholar. She is a world music expert and cultural heritage activist.



She has served for many years as the Director of the *Cultural Heritage Choir* of Oakland, California. This group specializes in performing African American root music. Linda also has had an extensive career as a jazz, funk and rock-n-roll style lead singer.

Liz and Bob Fisher took a 20-session course entitled *From Slave Ships to Sanctuaries*, taught by Linda Tillery and Rev. Anne Jefferson at the *Pacific School of Religion* in Berkeley, Calif. This course immersed the participants in African American history from the perspective of its musical development.

In 1979, Linda toured with the *Varied Voices of Black Women*, a group of feminist poets and musicians which performed social related poetry, music and dramatic cuttings, making a chief contribution to the cross cultural community-building of that period. In the 1980s she studied improvisation with Bobby McFerrin and was a founding member of his performing group *Voicestra*. She is also active in the lesbian community in the Bay Area.



YOLANDE ADELSON (1927-2010)

During her long professional career, Yolande Adelson was one of the first African-American woman private attorneys, Vice President for Personnel at a large department store, and Assistant Dean, Human Resources, UCLA Extension. When retired, she became a member of *Pacific School of Religion* Board of Trustees, in Berkeley California. Liz met Yolande in the class *From Slave Ships to Sanctuaries* at PSR in the fall of 2006 (see Linda Tillery bio). They met frequently to discuss the issues in this project. Her professional experiences, combined with her varied intimate relationships, provided Yolande with a wide range of events to reflect upon; one of the characters in *Rainbows at the Crossroads* incorporates aspects of her life and her perspective.

Bob Fisher's presentation on Martin Luther King's



birthday at the Berkeley Fellowship of Unitarian Universalists ~ January 17, 1998

The time is the summer of 1967, the place, Detroit, Michigan. I am 18 years old and a student at Sacred Heart Seminary located in the very heart of the black section of Detroit, near 12th Street and Chicago Boulevard. Riots have taken over the town and my parents and brothers, who live in an affluent suburb just east of the city, are terrified they will be attacked. As the city smolders, we gather as a family in a circle and pray for peace.



For several years – during my high school and college days – I was deeply involved in anti-racism work in the Detroit area. Slideshows about African American history were shown in the white suburbs. We held mixed-race group discussions, educational and community building events were all part of an ongoing program to sensitize this large metropolitan city to the real causes of poverty and the deep rooted sources of racial conflict... including economic injustice and misconceptions about those whom we do not know.

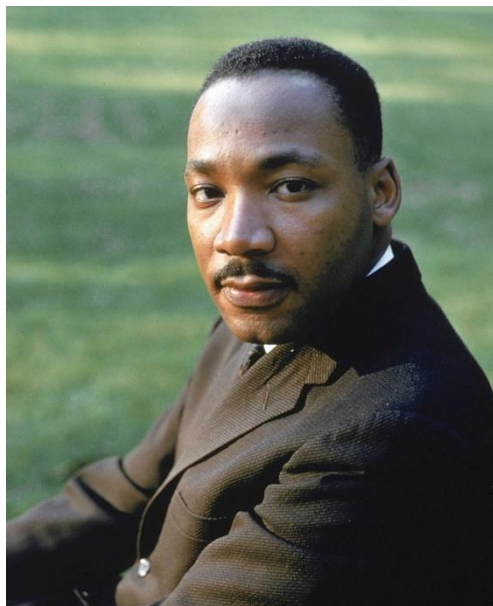
We were approaching this work from a liberal religious perspective – Catholicism at that time was heavily influenced by Vatican II, a radical alternative to the hard line, hierarchical church before and since.

Then, the rebellion ... fires everywhere in the inner-city... It was as if all our work was undone in one evening... an evening that grew into two weeks. Once the chaos

had quieted, it was the hope that the message Martin Luther King was carrying around the country – change through nonviolence, education and compassion – could carry us through this trauma that seemed to be destroying all good faith efforts at reconciliation.

That was less than a year before he was killed. Not only was King the standard-bearer for nonviolent social change and civil rights, he was also critiquing the war in Vietnam... a war that was taking young men my age every day. At that time I had a 4-D deferment, divinity student status, but in no way felt exempt. I was among many religious witnesses to the moral outrage of the war, and had publically burned my draft card.

Over the winter and spring months preceding King's death, we were rallying for the Poor People's March on Washington that King and many others were organizing on a grand scale to place the reality of the poor's "tent city" on the nation's doorstep.



Then, on April 4, 1968, the assassination. The reaction of the authorities to his murder paralyzed Detroit. In swift action – almost as if it were planned ahead of time – Detroit was placed on curfew and to my horror – from my seminary window – I could see tanks rolling down the streets, positioning themselves. A military minded siege mentality took over my hometown, sacrificing community leadership and communication. Such was the fear of those days.

In fact, gatherings of three or more people were declared illegal by the governor of Michigan (George Romney), so not only were demonstrations outlawed but Memorial services also were forbidden.

This was too much for those of us in the religious community who stood with Martin Luther King for nonviolence... so we planned a silent candle procession to take place on Sunday. As soon as we gathered and began to form a march we were



surrounded by police – state troopers, sheriffs, and local policeman. We were ordered to disperse and told we were in violation of the law. We sang and prayed and got arrested. Quite an awakening for me... an 18-year-old idealist from Middle America.

As many of us continued, throughout the years following his death, to feel the loss of Martin Luther King, we mourned the persecution and fragmentation of the black movement as well. In many ways, the goal of full integration leading to a just, non-racist society seems to have faded.

It is my sense that if King had been able to stay alive, he would have advocated for a multi-ethnic, rainbow culture with full equality for all... encouraging all of us to actively participate in creative and imaginative ways to bring this many colored society into visibility.

To honor him and his legacy and to fulfill my own values, I need to continue to find satisfying work that furthers the realization of a community willing to embrace diversity as it achieves a lasting form of individual justice and unity... across racial and ethnic lines.

Our UU movement also struggles with these needs so difficult to fulfill. On this King's birthday, I hope we can all resolve to place our collective energy, as a gathered community, into this effort. Yes, we can! ¡ Sí, se puede!

FRIENDSHIP DENIED (told by Kit Dunbar)



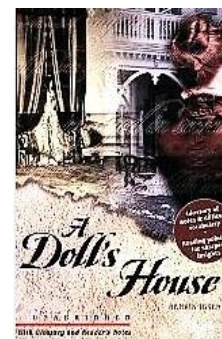
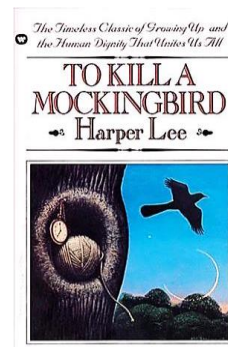
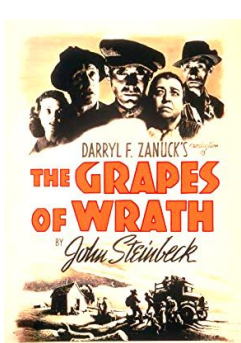
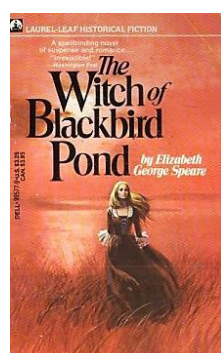
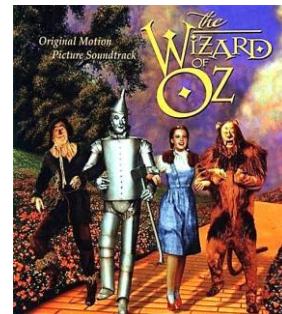
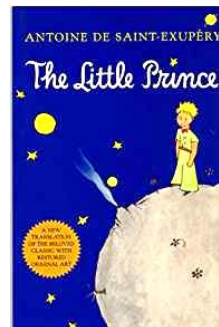
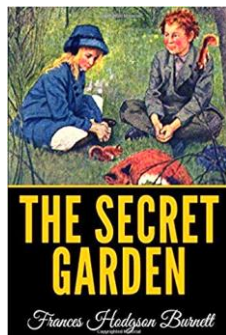
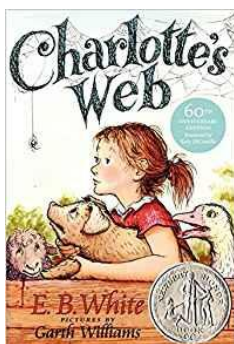
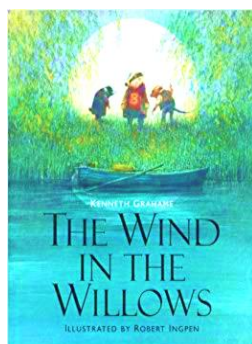
A stack of my own letters in the desk drawer in my bedroom reminds me of what happened to my best girlfriend Margaret and all that she must have gone through. Her response then to her family baffled me.



I had largely denied the trauma of betrayal I suffered at that time. I remembered the English teacher who offered to tell us about birth control, how it worked and when to use it. I couldn't help but think it was a good idea, especially after studying *The Scarlet Letter*. Margaret said she couldn't, because her religion told her that if she did use birth control she would be complicit in a most serious act of evil.

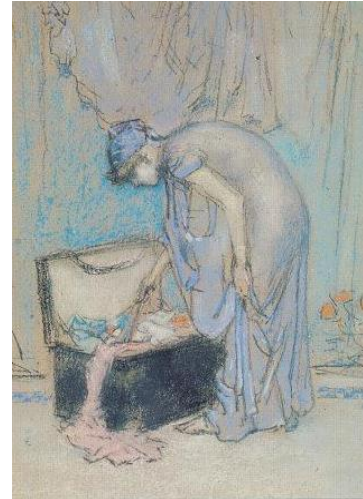
Two volumes of the high school literary magazine Margaret and I co-edited are with the letters. Reading essays and poems written by my classmates reveal what we were thinking in 1964. How simultaneously sophisticated and naïve we were.

My most prized books from my youth were still on the bookshelf. Margaret and I often discussed them, acting out the characters and pondering the plots.



PLOT ELEMENT: DOROTHY'S SECRET FROM 1930s

In modern families there are frequently stories of indiscretions, betrayals, and black sheep. Through investigating the content of Dorothy's trunk, I first learn about my Mother's early life and her ancestors who had been in southern Ohio for generations. By digging further, I discover Dorothy's deepest secret and how this episode had affected my mother's attitudes.



Knowing Dorothy's early history helps me solve the mysteries of my own life:

- Why did Dorothy and I disagree about sexual freedom?
- Why were Dorothy and Steven often tense with each other, critical when compassion seemed more appropriate?
- Even though the goal of expressing love was held in high regard in my family, why was its actuality so elusive?
- What kind of love was each of my parents trying to express?
- Could there be misunderstandings that lay at the heart of human isolation that were being acted out in my own personal family triad?

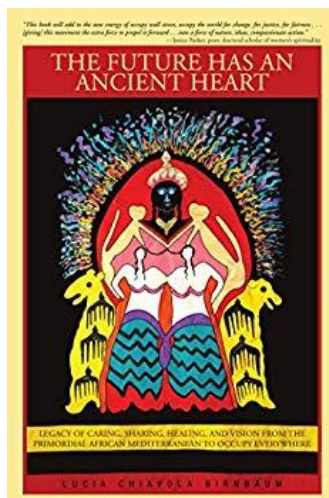


“The women of today are the thoughts of their mothers and grandmothers embodied and made alive.” ~ Matilda Joslyn Gage

CONTENT CONTRIBUTORS

These are personal contacts of the author who played a role in this project.

Dr. Lucia Birnbaum – Sicilian American feminist cultural historian, scholar, study tour leader and author. She is professor emeritus in the Women's Spirituality Program at California Institute of Integral Studies. Lucia's work has focused on the development of political and social feminism as it interfaced with female-centered religious imagery. Her



award winning books include:

liberazione della donna: feminism in Italy ©1986; *Black Madonnas:*

feminism, religion & politics in Italy ©1993; *Dark Mother: African Origins and Godmothers* © 2002; and

The Future Has an Ancient Heart © 2012. Liz and Lucia share passion for feminist spiritual interpretations, historical exploration, the social sciences and advocating for egalitarian social justice. Over many years Liz has had the opportunity to dialogue with Lucia about the importance of family roots in understanding today's multicultural

American society. Following the *Beijing Conference on Women* which both attended, Lucia and Liz appeared on panels together presenting to a variety of community groups.

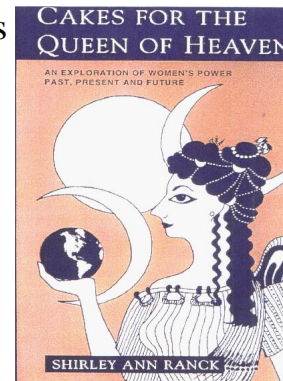
Dr. Sally Roesch Wagner – Director of the Matilda Joslyn Gage Foundation in Fayetteville, NY. She is the author of many books and pamphlets on a variety of feminist topics including a series of monographs about Matilda Joslyn Gage's expansive ideas. This series includes *The Wonderful Mother of Oz*, a story of how Gage, one of the three founders of the women's movement in the 1800s, influenced her son-in-law L. Frank Baum. These two shared the same values and a passion for female equality which ended up influencing the world through the many stories authored by Baum.



Matilda Joslyn Gage



Rev. Shirley A. Ranck, PhD – Educator and author who has been a Unitarian Universalist Minister for decades, Shirley is internationally known as the author of *Cakes for the Queen of Heaven*, a feminist spirituality course. Shirley was an early supporter of the development of *Rise Up & Call Her Name* which is often seen as a companion to *Cakes*. She has provided guidance and collegial support over more than 30 years of association with Liz and Bob.



Dr. Elinor Gadon author of *The Once and Future Goddess: A Symbol for Our Time* is a cultural historian whose research and publications focus on the analysis of myth and image in their cultural context as they affect issues of gender. Her academic training and teaching are interdisciplinary – in art history, history of religions and cultural anthropology. Her specialty is the art and culture of India. During the development of *Rise Up & Call Her Name*, Dr. Gadon reviewed the material under consideration for inclusion, providing guidance and insights that enhanced its final structure and content.

Dr. Riane Eisler is an eminent social scientist, attorney, author, and social activist, and is president of the Center for Partnership Studies. She has written a number of influential books and articles, including *The Chalice and The Blade*, the revolutionary theory of a shift from partnership to domination in prehistory. At Riane's request Liz reviewed Dr. Eisler's *Caring Family Agenda* when she was developing it, providing editorial suggestions that Eisler incorporated into the final document.

Marlene Salibe – author of *Ancestral Visions*, a stunning book of her poetry, and art by varied artists, explores the worldview, structures and artifacts of the Neolithic Temple people of Malta and Gozo. I met Marlene when she was a guide for a group study trip to Malta led by Jennifer Berezan and Joan Marler. She is a resident of this wonderful country which plays a part in the project.

Bob Fisher – for his research, personal reflections and consultations, graphic design and production skills, financial and moral support, partnership and companionship on life's journey.

Following is a small selection of the titles reviewed for this project:

The Luminous Darkness: A Personal Interpretation of the Anatomy of Segregation and the Ground of Hope by Howard Thurman © 1965. This brilliant spiritual leader gives his highly personal and illuminating reflections into American Apartheid.

The Rule of Mars: Readings on the Origins, History and Impact of Patriarchy edited by Dr. Cristina Biaggi © 2005 pulls together classics scholars, historians of religion, archaeologists, writers, artists, and ritualists, pushing forward the ground-breaking work on patriarchy by Marija Gimbutas and Gerda Lerner.

The Moral Basis of Democracy by Eleanor Roosevelt © 1940, explores the basic conception of “Love thy neighbor”; she traces that principle through the Magna Carta and the Bill of Rights, and outlines how morality is expressed by Thomas Paine, Patrick Henry and Samuel Adams.

Our Endangered Values: America’s Moral Crisis by Jimmy Carter © 2005 includes matters under fierce debate: preemptive war, women’s rights, civil liberties, homosexuality, abortion, science and religion, environmental degradation, America’s global image, fundamentalism, and the melding of religion and politics.

Covering: the Hidden Assault on Our Civil Rights by Kenji Yoshino ©2006. This book elaborates an original, arresting account of identity and authenticity in American culture and provides an important, compelling new view of civil rights law to further the cause of human emancipation. Yoshino is a lawyer and a poet.

The Hidden Spirituality of Men: Ten Metaphors to Awaken the Sacred Masculine by Mathew Fox © 2008 offers archetypes for a fresh behavior by men. A feminist and ex-priest and new consciousness ritual leader, Fox has been an important voice for decades.

Fairy Faith in Celtic Countries by W. U. Evans Wentz © 1966 is a ground-breaking field work done in the British Isles reporting attitudes about faeries.

In a Different Voice © 1982, 2016 and The Birth of Pleasure © 2002 by Carol Gilligan. A psychologist and feminist, these two books deal with the issue of women’s perception and the power of love. *Different Voice* was formative for the women’s movement in the 1980s.



Meet the Author Δ Liz passed away in 2020

In addition to being the author of *Rise Up & Call Her Name: A Woman-honoring Journey into Global Earth-based Spiritualities* (originally published by UU Women's Federation in 1995 and reissued in 2007 by the author) Elizabeth Fisher is the author of publications on [International Human Rights](#); a [columnist](#) and an [essayist](#) who likes to dabble in storytelling. Recently she reintroduced *The Circle Model of Shared Leadership* available at www.UUWR.org. Currently she created this Overview and Reflections with the companion website project [Rainbows at the Crossroads](#).

Author's Statement about Her Perspective and Process



The author at the Botanical Gardens, University of California Berkeley, October 2007

I am a passionate advocate of sacred culture that honors earth-based spiritualities using images, dance, visualization, song, storytelling, poetry and improvisation, study and reflection. All of these I have experienced as potent means of exploring pre-patriarchal cosmology, a modern version of an ancient worldview that, while continuing to be present throughout history, has often been overshadowed. I share, through my work, insights into this cosmology.

Because I embrace healthy diversity in human belief about divinity, I have spent considerable time studying spiritual practices that honor the female divine around the world, from Anatolia, Africa, Asia, and the Americas. These travels, at times physical at times imagined, led me to weave the tapestry of creative activities and factual findings available in *Rise Up & Call Her Name*. For me, creating this multicultural, multidimensional educational experience brought into focus a powerful synthesis of continually unfolding values that highlights respect for

collaborative relationship, contextual justice, compassion, personal wholeness and societal healing. (See the [Overview Section](#))

I have called upon these potent artistic creations and their inherent values to guide my journey toward self-actualization and authentic community building. Suffragist Elizabeth Cady Stanton called it our ideal first great cause, the “Spirit of All Good” that set the universe of matter and mind into motion...in support of egalitarian and mutually respectful relations among all that makes up the cosmos...human, plant, animal, rock.



The author at Point Lobos State Park, 2007



Action for justice, especially on behalf of women’s liberation globally, is another passion of mine that extends back to my early activism in the 1960’s and has continued to be a focus throughout my life. This passion led me to attend in 1995 the Fourth World Conference on Women in Beijing, China. The culmination of twenty years of worldwide activism by many on behalf of women’s human rights, the non-governmental conference consisted of exciting programs of all kinds. The official governmental conference which immediately followed produced an important document, the Platform for Action, which was carefully constructed through international negotiations and agreements. Published in early 1997 and still available, *Gender Justice: Women’s Rights are Human Rights* which I co-authored with Linda Mackay provides information and interesting ways to explore this movement and the Platform for Action. (See the Section on **Gender Justice**)

My professional life over the years has been diverse as well. I have been a psychiatric social worker, an administrator of legal programs benefiting low income people, an acquisitions editor at a major publishing house, as well as a speaker and facilitator on programs about paradigm shifts, shared leadership skills, earth-based spirituality and the history of egalitarian religious movements.



I hold a B.A. in Psychology, with dual minors in History and English from the University of Michigan and a Certificate in Publishing from the University of California. I also completed graduate courses in Law at the University of Connecticut. I adore good conversation, plays, reading, festivals, music with a message, gardening as well as ocean beach and forest walks.



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Meet Liz Fisher, UUWF Communicator, 1994

[Liz's Women & Religion Autobiographical Statement](#)

Contact Bob Fisher at erfisher@LMI.net



Bob Fisher in Sausalito, California, 2008

My partner, **Bob Fisher**, deserves special recognition. Bob has contributed in every way possible. Not only has he furnished support, he has been a model of feminist process and an embodiment of feminist values. His presence continues to remind me that gender is not the problem, and that the true meaning of feminist is “belief in the equality of women and men.” Bob lives this definition and needs to be acknowledged as the co-creator he has been of Rise Up. His contributions have included: consultation on content; photographing many of the images for the video; associate production of the video which included extensive involvement in the creation of both the visual and audio portions as well as the final editing; primary production assistance on the audio tapes; compilation and annotation of all bibliographies; desktop publishing the Sourcebook; and development and production of the websites: Lucile’s Red Notebook, Rise Up & Call her Name, and Rainbows at the Crossroads as well as our recent Shared Leadership book.