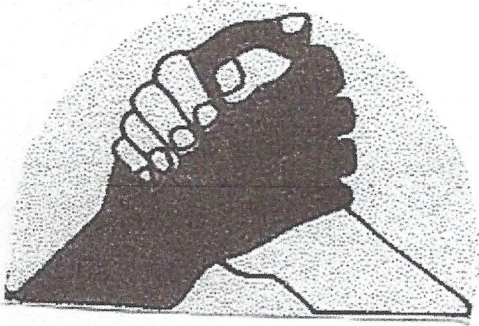

Vol. 4 Number 5 – October, 2022



MAC Arrow

Unitarian Universalist
Multiracial Unity Action Council
(UUMUAC)

“For the Unity of the
light and dark skinned
people of the world.”

Mailing Address: UUMUAC

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The Mission Statement

It is the mission of the Unitarian Universalist Multiracial Unity Action Caucus to carry out and foster anti-racist and multiracial unity activities both within and outside the Unitarian Universalist Association through education, bearing witness and other actions, and expansion of our membership both within and outside the walls of our congregations.

We also seek to defend our UU Principles against those who seek to undermine them.

The Vision Statement

We envision our congregations, denomination, and society as not being color blind but color appreciative; as judging and treating members of the world’s rank and file by the content of their character, not the color of their skin or their cultural heritage; and as treasuring diversity in the context of the “Beloved Community.” We call this vision Multiracial Unitarian Universalism.

To unsubscribe please send a note to uusj@sbcglobal.net.

Note: Articles reflect their author's views. They do not necessarily reflect a position taken by the UUMUAC Board of Directors

SERVING UU CONGREGATIONS

Rev. Richard Trudeau

For the three years I have been involved with UUMUAC, we have mightily denounced the policies of national UU officials regarding what they call "antiracism." This has been entirely appropriate. Our primary goal is to promote multiracial unity in UU congregations, and their so-called "antiracism" is actually racist, in both anti-white and anti-Black senses of the term, and is currently the principal obstacle to pursuing that goal.

But June's UUA General Assembly has convinced me that it would be a waste of time to continue to argue with national UU officials. And I notice that UU congregations, which the UUA and other national UU institutions are supposed to be serving, now have no competent UU organization to turn to for counsel on fighting racism. I suggest that we deliberately take on that role.

I realize that in many ways we have always been serving our congregations in this regard. What I am proposing amounts not so much to a change in operation as a change in attitude. Let us think of UUMUAC as not so much an opponent of national UU policy as a servant of UU congregations.

SAVE THE DATES

SATURDAY, NOVEMBER 19
UUMUAC CONFERENCE ON ARTICLE 2
OF THE UUA BY-LAWS

SATURDAY, DECEMBER 3
UUMUAC ANNUAL MEETING
(10 AM—1 PM CENTRAL TIME,
STARTING 11 AM EASTERN, 8 AM PACIFIC)

HELP US ADVERTISE UUMUAC

If you are a member or friend of a UU congregation, but have not taken us up on the offer, originally sent out by email:

- Get a UUMUAC t-shirt for each UUMUAC member of your Congregation (available in Large or 2X). Please wear them to church or other UU event with some frequency.
- Ask for as many UUMUAC buttons as you think you can distribute to those friendly to UUMUAC who might wear them.
- Ask for as many UUMUAC brochures as you think you might distribute to those open to our message.

There is no cost to you for the above items, but you will be asked to pay for the envelope and postage cost.

To request any of the above items, send an email to uusj@sbcglobal.net or to uumuac@gmail.com with your request.



UUMUAC—Chicago Area Chapter—Demonstration for better pay and working conditions for workers paid by the hour. 06/22

An Ancient Dream Renews the Faith

by Rev. Dr. Finley C. Campbell

An Ancient Dream Renews the Faith: The Future of Multiracial Unitarian Universalism as the Answer to the Neo-Racism Dominating the Unitarian Universalist Association of Congregations.

Prologue: Paul speaks, a paraphrase: In Christ there is neither Jew nor Gentile, Slave nor Free, Greek nor Barbarian, Male nor Female, Black or non-Black, but one great fellowship of love throughout the whole wide earth.

Multiracial Unitarian Universalism is an ideology rooted in the general concept of multiracial unity. And multiracial unity is itself rooted in Lithic Communism – Paleolithic, Mesolithic, Neolithic – especially in the Neolithic communes, which eventually emerged after 100,000 years of pre-history. Of course, it was not racial back then, since the concept of race only emerged during the Linnean revolution in taxonomy in the mid-18th century.

But traditional sociologists argue that all human social interactions have an ingroup/outgroup aspect. And during the Lithic period, tribes were the basic units of that aspect. So, an ancient prototype of multiracial unity was exogamy, the exchange of children through marriage between tribal groups. During the Neolithic period, the two basic tribal units were the agricultural and nomadic.

Throughout the historical theistic epochs of human evolution – primitive communism, slavetalism (the period of the slave-based economies ranging from the Sumerian Empire to the Roman Empire), feudalism, and capitalism, ingroup/outgroup unity has been operative. Most of all, it had been fundamental in the creating of political economic and socio-cultural change during these epochs.

This unity was most expressive in all egalitarian forms of religion, beginning with the monotheism of Ikhnoton and ending with all forms of religious beliefs calling for a kind of universal unity of the human race, under God; e.g., revolutionary egalitarian monotheism represented by Jewish, Christian, and Muslim universalists. And among radical, non-religious thinkers, ingroup/outgroup unity was justified by the philosophy of social humanism, reflected in the ideologies of populism, socialism, and communism.

In this context, the term Multiracial Unitarian Universalism (or MUUism) is defined as follows: “a form of organic interaction between racial groups (groups defined by a nation’s legal system), which leads to unity between those racial groups, a unity implicitly found in the Seven Principles of the Unitarian Universalist Association of Congregations, specifically the First (inherent worth and dignity), the Fourth (the responsible search for truth and meaning), and Seventh (our interdependence with each other and the world around us).

Modern racism consists of two types: an old form, political economic supremacy based primarily on “race” as legally defined and a new form, what I call neo-racism, based primarily on class. But whichever forms we are faced with, whether in the form of police brutality against black, brown, and white workers or any other kind of negative, racialized behavior, MUUism emerges as a major form of resistance. One of my most contro-

Page 4 versial assertions is that white members of the world’s rank and file -- workers,

students, and professionals – are also victims of anti-black racism during this period of neo-racism. And since institutional racism remains the essential form of maintaining this oppressive racialization, then only multiracial unity can successfully oppose it, behaviorally speaking.

Multiracial unity is the name I give to all kinds of interracial behavior which a legally desegregated society, like ours, allows. But when multiracial unity becomes organized in the form of an ideology, a theory and praxes, or in our case, a theology, then it can intentionally help make changes in the political and economic structure of a society, like ours, by opposing racism. But the way that it opposes racism is in the form of an ideological struggle for the minds, hearts, and hands of millions of workers, students, and professionals, shaped by both theory and praxes. And the core of this ideological struggle is to know the complex history of the multiracial struggle against racism as an international phenomenon. Empowered by such knowledge, then we can build a variety of programs of calling for the unification of the races, even in one-race congregations, like many of our UU congregations – present and future ones.

Given the political economic demands of modern-day imperialism, it is impossible to reform or radically reconstruct such a system without a theology, espoused by millions, opposed to that imperialism. I argue, and have evidence to show, that Multiracial Unitarian Universalism is such a theology, based historically on ten thousand years of the theistic call for ingroup/outgroup unity.

Yet, let me be clear: historical theism teaches us that unless millions of people are won to an idea, manifested in individual men and women willing to incarnate that idea, there can be no successful transformation of oppressive and exploiting social orders. For example, the Great Abolitionist War or the so-called Civil War in the U.S. of America. In other words, the Word must be made flesh, and I argue, in the spirit of Michael Servetus – who died for his faith, that Multiracial Unitarian Universalism has the potential of being such an idea.

Michael Servetus, one of the founders of the Unitarian side of Unitarian Universalism, called for multi-religious unity—the unity of Jew, Christian, and Muslim, a unity which could emerge if Christians rejected the Catholic doctrine of the Trinity (God in three persons, blessed trinity). This was a revolutionary idea because at that time, religionism was the main form of segregation and separation of the masses of the people. One was either a Puritan or a high church Anglican, a Protestant or a Roman Catholic, a Jew or a Gentile, a Muslim or an Infidel.

Comrade Servetus saw the possibility of uniting Muslims, Jews, and Christians into a single, historical theistic force which could rule the world theocratically since only the doctrine of Trinitarianism separated them and, mystically speaking, they were all descendants of a legendary patriarchal believer in the One God, Abraham who had been promised by his God, Yahweh, to be the father of millions.

What makes Multiracial Unitarian Universalism, as a descendant of his multi-religionist view, new (and urgent) is for the first time in human history, there is an intentional recognition on the religious level that multiracial unity is fundamental for social progress. This recognition is taking place at a time of racial division using voluntary segregation as a major component of a new form of racism. Neo-racism incorporates formally excluded minorities as the leaders of this division—the so-called Black Indigenous People of Color (BIPOC) groups, but led by African Americans.

Most of all, what makes MUUism new is that for the first time in the 21st century, we now have a clearly defined, theological tool for anti-racist struggle, freed from the old black-white binary. This binary was the basis for all racial transformations which were made in the past in the struggle against white supremacy in its last phase: 1896 – 1968.

Today the victims of imperialistic racism come in all colors, races, and creeds, and hence Multiracial Unitarian Universalism now explicitly includes all so-called racial groups: Asian, Latin, black, red/Indigenous, white; immigrant, citizen, Arab, Jew. We in the Unitarian Universalist Multiracial Unity Action Council collapse these racial groups into just two – the Light and Dark-Skinned people of the world, whom we call to action with this cry: Light and Dark, we must unite, to save our Earth from Terracide.

Call to Action—October 28 – October 30, 2022
The Michael Servetus/InterNational Conference Against Racism (MS/INCAR)

In Memoriam: Michael Servetus --Martyr in the Cause of Multi-Religious Tolerance –a **Hybrid Event**, Sponsored by the Unitarian Universalist Multiracial Unity Action Council—UUMUAC, (Organized by Its Religious Professionals Task Force , the MS/INCAR Committee– Revs. Finley C. Campbell, Vernon Chandler, and Beverly Seese, members)

Theme: The vital role which Multiracial Unitarian Universalism as an embodiment of the Seven Principles of the Unitarian Universalist Association of Congregations, especially the Fourth Principle, can play in the struggle against racism in all its forms from Afghanistan to Zambia.

We do this, in part, by commemorating the life, theology, and martyrdom of one of the ancestors of UUMUAC, Brother Michael Servetus. We do this mainly by inviting members and friends of UUMUAC from around the world to take part in this event. Plus, all others interested in our Multiracial Unitarian Universalist approach to the struggle against racist ideologies in all their forms, especially reaching out to our non-American participants. Non UUMUAC participants must have no major objections to the Seven UU principles in order to participate.

The Hilton Geneva Hotel and Conference Center, Geneva, Switzerland, will be the site for our three key activities and all times for the hybrid activities will be 9 am – 3 pm, Central Time USA and 4 – 10 pm, Geneva, Switzerland time.

Since this will be a hybrid conference, we are planning to have professional Zoom services for all our key sessions to encourage maximum participation.

A General Schedule of Activities

Pre-Conference: beginning Friday, October 21-ending Friday, October 28 – settling in/tours/ excursions/cultural activities in the Geneva City area and beyond for on-site arrivals, Transportation, housing, and all of the costs of participation for those going to Geneva itself are the responsibility of the participants. We will send information on housing at the Geneva Hilton Hotel and Conference Center, plus guidance on train arrangements, flight options, and arrival by car to those who indicate they will be going physically to the conference. Information supplied by request only.

If you are planning to attend in person, please contact Rev. Dr. Finley C. Campbell at finleycampbell5200@comcast.net.

Conference: Our proposed program:

October 28, Friday opening session:

Prof. Alan Spector, Ph. D., former professor of sociology-- Why this conference? Why now? Discussion; Last words; socializing.

October 29, Saturday plenary session:
Panel discussion: The Vision of Michael Servetus and the Multiracial Unitarian Universalist Struggle Against Racism, featuring Revs. Finley C. Campbell, Peter Hughes, and Craig Moro with Revs. Beverly Seese and Jack Reich

October 30, Sunday final plenary session:
Homily, Rev. Finley C. Campbell: The Harvest Is Great; The Laborers Are Few – The Need for the Growth of UUMUAC as An InterNational Organization.

A detailed program will be made available on or about October 18, 2022.

The cost of registration, whether in-person or via Zoom, is \$150. And Registration will remain open until Thursday, October 27, 2022, Noon Central Time (7 p.m. Geneva Time). How to register for the Conference: Go to www.uumuac.org and then click on the contact tab. There provide all the information requested and indicate that you wish to register for the International Conference in Geneva. Then, using the donate button there, or the donate button on the homepage, make your \$150 registration payment. Alternately, you may send your full contact information plus a check for \$150 payable to UUMUAC to the below address, with "International Conference" in the Note section. UUMUAC, 1448 E. 52nd St., Box 267, Chicago, IL 60615 www.uumuac.org. You can also send registration or other inquiries about this InterNational Conference Against Racism (INCAR) to uumuac@gmail.com.

It is time to make Multiracial Unitarian Universalism an international force, along with others committed to multiracial unity, multicultural synergy, and international solidarity. We have a world to win.

What's Wrong with Critical Race Theory? by Dick Burkhart

Critical Race Theory (CRT) presents a misty-eyed version of itself to the uninitiated, so defining it properly is the first step in seeing its flaws, such as how it is used to justify cancel culture and anti-white prejudice.

Here is CRT, broadly speaking:

The elemental theme: "CRT is the identity politics of race as grounded in 'postmodern' philosophy",

This postmodernism focuses on the cynical analysis of power by Michel Foucault. That is, "truth" is determined by raw social power, instead of being a contested goal of objective analysis grounded in the scientific method.

Critical Theory refines postmodernism with "liberatory" goals - politicizing social issues - especially problems of identity like race or gender, presuming that the right ideology and language is the key to justice. By contrast, traditional activism focuses on the basic facts-on-the-ground of human welfare and how, not theory, but actual oppression energizes liberatory movements, leading to practical

political programs like the New Deal.

"Wokism" is simply another name for the cultivation of this ideological and linguistic awareness, with actions abstracted into opaque phrases like "dismantling systems of oppression". Meanwhile activists who object to certain ideologies, such as complex, hierarchical classifications of identity, power, and privilege, may be subject to a variety of "cancellations" to enforce these ever-evolving orthodoxies.

Under the elemental theme of CRT are several prominent subthemes:

Victim hood culture subtheme: This posits a racial hierarchy of power that puts "whites" at the top and labels them as "oppressors" with "blacks" at the bottom, labeled as victims. Then this hierarchy is inverted to form a moral hierarchy with BIPOC at the top, assigned certain privileges to compensate for their claimed victimhood, with whites at the bottom, subject to certain persecutions for their claimed oppressions.

The vast economic and social diversity among these identity groups is hidden by accusations, such as of "implicit bias or white supremacy", that are typically impossible to reliably prove or disprove. This victimhood culture is used to justify actions of cancellation where a supposed victim, such as a woke person of color, is allowed to make accusations of "harm" without providing objective evidence, for something written, said, or practiced by a supposed oppressor, such as a white male, who is automatically judged to be at fault and required to make a public apology or other restitution.

Of course, this is an inversion of the standard legal concept of "innocent until proven guilty" and also of the moral "principle of charity", which presumes good intentions and the ability to correct misunderstandings unless there is reliable evidence to the contrary. Thus injustice is not an accident, but a built-in feature of CRT.

All this may also be expressed by the claim that "lived experience" takes priority over objective evidence, except that this applies only to the Woke, the lived experience of others being relegated to "false consciousness". Meanwhile objective evidence may be dismissed on the grounds that it is a product of white supremacy culture, again, no evidence required.

Race reductionism subtheme: All history, current and past, is recast as a battle between racial identities. For example, throughout world history slavery has always been rooted in the economics of cheap labor. But race reductionism blames it on racial identity, even though this has been developed as a justification only in situations where there are obvious ethnic differences to be exploited, becoming prominent in the US only after

Bacon's rebellion in 1676.

Similarly race reductionism claims that capitalism and white supremacy go hand-in-hand, ignoring that there has always been a ridiculed white underclass in the US. In addition, over the last 40 years of financialization and globalization, the white working class has lost much more than the black working class - simply because it had more to lose and because capitalism today cares far more about profits than race.

Race reductionism also ignores the fact that Christian supremacy has long played a more dominant and widespread role than white supremacy, going back to the Doctrine of Discovery and Domination in 1492, which was a Papal Bull, later used to justify slavery, and even today continued by some missionaries. Thus race reductionism is simply wrong - it's a dogma of anti-white prejudice, just like victimhood culture, another reason why Wokism is increasingly referred to as a religion.

(3) Whiteness studies subtheme: CRT began with legal studies but whiteness studies have been a branch of CRT for the last 25 years, very prominent today, especially due to the doctrines of Robin DiAngelo. Initially the core dogma of anti-white prejudice was blunt - "all whites are racist". Today DiAngelo uses more nuanced language for almost the same thing - "white identity is inherently racist" - allowing for a few nonracist saints of European heritage who "are not really white", as if that made any sense.

In any case the statistical evidence is that only a minority of whites are racist in any meaningful sense (about 1 in 10 overtly so, with 1 in 2 having some racial biases or stereotypes, with perhaps 1 in 3 or 4 having biases that amount to prejudice yielding occasional disrespect but usually difficult to verify). DiAngelo's real goal (always denied) is to guilt trip white people, especially white women. Those who resist being labeled as racist, who are usually nonracist or even active antiracists, are gaslighted as suffering from a pseudo-malady she calls "white fragility", much like dissidents in the former Soviet Union were sometimes diagnosed with contrived mental illnesses.

"De-centering whiteness" (to act "less white" - apparently only knowable to people of color) is another doctrine used to manipulate people into thinking and acting in racial terms - to convince white people that they are irredeemably racist, intentionally provoking either guilt or resentment. Meanwhile people of color are taught to look for racial slights in every interaction and to demand appropriate restitution to match their superior moral status, instead of working things out in a civil manner, as when one makes a faux pas in a foreign country.

"Intentions don't matter, only impact", they say, but actually referring only

to the lived experience of the Woke, overriding all traditional measures of accountability, fairness, and due process. In the real world intentions do matter (think about first degree murder vs manslaughter). Again, injustice is a feature, not a bug, a feature more typical of dogmatic religions with their demands for ideological purity.

Why the UUA's ARAOMC Program Is a Crock

by Jack Reich

For some years, UUA leaders have felt a huge need to be active in combatting racism, doing what we must do to attract minority persons to our congregations. This is completely wrong-headed. Not because there's anything wrong with fighting prejudice and bigotry, or seeking to help our societies become more diverse. Rather we have stopped working to figure out what actually attracts people to us, and how we can reach them. We ought not be caring WHO they are. "Minority" persons have ALWAYS been attracted to us, which is why we're reliably a few percent black and a bit more Hispanic. The central question OUGHT to be, what are we doing to make the larger society less oppressive, less racist, more supportive of human lives.

Our leaders seem to believe that fiddling around with the words that sum up our existence will magically make us more accepting, less hostile to strangers. This is never going to work. Hostility to others who are different is hard-wired into the human brain; it has NOTHING to do with defensiveness or "fragility". And hostility toward some people whom we know, is also a discouraging but ubiquitous feature of group life. No one escapes it; no one is immune. And it can't be argued away. Psychologists HAVE developed some programs that work, but this is a specialized field, not easily accessible to those who lack the proper training.

William Jones and Tema Okun ("Characteristics of White Supremacy Culture") had none of this training. Robin DiAngelo (*White Fragility*) had none of this training. And certainly, the group of undistinguished UUs to whom the UUA has entrusted mapping our future (the "Commission on Institutional Change") have had none of this training. So they will fail, as Rev. Thandeka tried to tell us 22 years ago. Their report (*Widening the Circle of Concern*) is one of the most mind-numbing, incompetent pieces of bureaucratic nonsense ever produced, as the reviews in this journal have averred. It certainly has no wisdom to help us resolve some of our most grating disagreements.

The tenets of the UUA's ARAOMC (Anti-Racist, Anti-Oppression, Multi-Cultural) program are baloney. They do not reflect the lived reality of most UUs, and don't offer any way out of our morass. Instead of training programs to help our congregants identify their own dissatisfactions, hopes, and dreams - out of which successful membership recruitment programs could be built - we have set up programs led by people full of resentment and self-loathing to pass these and other equally destructive emotions on to others.

: Convincing people they are racist at bottom, tending toward support of white supremacy culture, weakens and discourages them, without providing any avenue toward enlarging feelings of empowerment and self-worth. This is not and has never been what UUism is properly "about". We are just about the most liberal, most self-examining, most change-supporting religious denomination that has ever existed in this country, but instead of drawing on our strengths, these Social Justice Warriors want to build a whole program of transformation upon assertions of our weaknesses. This is never going to work. And there is no reason for sensible UUs to support any of it, including the misnamed trojan horse, the "Eighth Principle."

The proposed "Eighth Principle" is NOT a principle. Read it! It is an out-and-out deception masking the desire of a small, self-appointed group of malcontents to gain power and control within the UUA and milk the generosity of our congregants for their own aggrandizement. It is certainly the worst program for change that has ever been put forward in our Association. It deserves to be resoundingly rejected. Along with the charges that anyone who opposes their malevolent attempts to reshape the Association is thereby racist. Our UUA exists to preserve and promote freedom of thought and belief. The "8th Principle" does the opposite.

Our rules charge us with re-examining our bylaws every fifteen years or so. We are engaged in this process right now. To examine, but not necessarily change, them. And I suggest that our carefully crafted Seven Principles and Six Sources have served us exceedingly well in the last generation, enabling us to maintain our many congregations across this country and beyond, while resisting the head-over-heels flight from organized religion that has been going on around us. The wording of these sources and principles has inspired many if not all of us, and still expresses the hopes we most cherish. Let us preserve them, and get on with the task of making our society a more just and noble place than it has been, offering love and acceptance to all, while supporting the over-arching social movement in this land toward diversity, equity, and inclusion.

Concerned About Current Standards of Trans Care

By Nancy Haldeman

I attended a Webinar panel discussion yesterday (9/19/22) on "Adolescent Gender Dysphoria" sponsored by the Foundation Against Intolerance and Racism (FAIR).

The discussion was facilitated by a trans man and there were three panelists: a psychologist, a detransitioner, and a writer. They all agreed that the number of adolescent girls diagnosed with rapid onset gender dysphoria (ROGD) has risen sharply since 2015. One of the panelists, Lisa Selin Davis, said little has been reported in the standard media like the New York Times or the Washington Post on ROGD. Davis said the left is not informed and the right knows the science but not the nuances. Davis also said that parents are afraid to speak up since they will be ostracized, which is what happened to her as a writer when she started to report on these issues. "60 Minutes" did a story on detransition and got a huge response. Davis is at isaselindavis.substack.com

Another point made by the panelists was the Standard of Care by the World Professional Association for Transgender Health (WPATH) and the American Pediatric Association is not evidence based. They refuse to do studies as is done in other countries. All of the panelists emphasized maintaining healthy connections within the family, to not just give in to the demands of the child, and to read the research.

The facilitator said the language from trans people has been escalating from “invisible, erased, harm done, violence against me, terrorist, genocide, killing me”. This is called catastrophizing. A panelist said that non-profits are putting out fear and anger messages to raise money. This is all a preface to explaining why this is important for UUs to start becoming informed.

I was a delegate at the General Assembly of the UUA in June, 2021 (all on-line), and became aware that most UUs do not understand the issues of the LGB community vs. transactivists. The delegates voted almost 100% (there were 2 of us who voted against) to pass the Transgender AIW which includes being against all state laws about trans people. I was forbidden to participate in anymore GA on-line discussions by LaToya Richardson, the director of GA, since I wrote in the chat before the vote expressing my disagreement. The laws passed by states basically protect children from hormone treatments, puberty blockers, and breast removal before they become adults. The laws also protect women from having to live with men claiming to be women in women’s prisons and shelters and to have to share women’s space in changing rooms. The laws can also be to prevent trans women athletes from competing in sports against females at the high school level.

I am supportive of adults who want to live as a sex different from what they are born, and I don’t think they should face discrimination. However, there should be safeguards against premature treatments with life-long consequences for those too young to understand what’s at stake. Many writers refer to the phenomena of a huge increase in adolescent girls claiming to be trans as “social contagion” where girls from a social group all decide they are trans at the same time. Other factors may include the influence of social media and gender being taught in K- 12 without any scientific basis. Researchers started noticing this trend of rapid onset gender dysphoria (ROGD) in adolescent girls around 2015.

I have read many books and articles on the subject of gender over the last two years including: The End of Gender – Dr. Deborah Soh, When Harry Became Sally – Ryan Anderson, All Boys Aren’t Blue – George Johnson, Irreversible Damage: The Transgender Craze Seducing Our Daughters – Abigail Shrier, Trans: When Ideology Meets Reality – Helen Joyce, and Material Girls: Why Reality Matters for Feminism – Kathleen Stock. I have a personal interest in this issue since I’ve identified as a lesbian since my early 20s (now 74). I’ve been in a lesbian relationship for 34 years and we are married, thanks to the Supreme Court decision. I’ve also participated in a Lesbian and Gay book group in Corvallis for about 15 years and have read many fiction, non-fiction, and memoirs on this subject. Additionally, as a

member of Confluence: the Willamette Valley LGBT chorus for over 10 years I've met and interacted at deeper, personal levels with many LGBT individuals. In some circles, lesbians are concerned about "lesbian erasure".

The medical establishment and the American Psychological Association now require medical professionals and counselors to provide "gender affirmative care". This means, that if a student (K – 12) goes to see a counselor at school and claims that they are trans, the counselor is required to immediately affirm the child's self-diagnosis. In the past, a counselor would give counseling expertise and help the client work on issues such as depression or anxiety for at least a year. Often the presumed diagnosis of gender dysphoria would disappear after resolving these issues, or it would be determined that the child was lesbian or gay. This is not the case anymore. Now children as young as five who come to believe they are the opposite sex can demand medical intervention. I agree with states that are passing laws against this as experimentation and abuse of children. Oregon passed a law in 2015 allowing adolescents at age 15 to receive hormones, breast removal, puberty blockers, and other surgeries for free and without parental permission. See Basic Rights Oregon for details.

The LGBT activists at the UUA do not represent me. They only represent their extreme ideology. I'm really annoyed that "marginalized people" are lumped together by the UUA as though we all think and act alike. LGBT people are not a monolith; we are a cross-section of the US with all that that implies. Transactivists are often highly visible and are bringing gender stereotypes back to life that I have fought against all my life. Just because a girl comes across as masculine or a boy feminine does not mean they are lesbian, gay or trans. The myth perpetuated by the transactivists, as I see it, is that the 'masculine' girls or the 'feminine' boys are trans. The kids are buying into this. It was recently reported that 9% of adolescents and teens identify as trans. Counselors and doctors are required by law to be "gender affirming" and not question this self-diagnosis. Doctors are also now performing surgeries on those that identify as non-binary. This is a new business opportunity. See WPATH and the Association of Pediatrics for their Standard of Care. Other countries are doing studies on these issues, but not in the US. The least we could do is have social workers do bio-social assessments before hormones, puberty blockers, and surgeries are approved for children.

I have read that many of the trans activists are actually homophobic. They want to claim all non-gender conforming people as being trans. In following our principle of "affirming and promoting the inherent worth and dignity of every person", I expect the UUA to recognize and respect our authentic selves and show their commitment to diversity by recognizing the more moderate voices among us.

For more information on this topic see lesbians-united.org, thelesbianpost.substack.com, and [Parents with Inconvenient Truths about Trans \(PITT\) and Realty's Last Stand](http://Parents with Inconvenient Truths about Trans (PITT) and Realty's Last Stand).

“Makes Fun of the Woke as the New Puritans”

a review from Dick Burkhardt of

“The Rise of the New Puritans: Fighting Back Against the Progressives’ War on Fun”

By Noah Rothman (2022)

Many observers of the “Woke” phenomena, such as John McWhorter, have challenged its religious moralism and hypocritical self-righteousness. Rothman has decided to make fun of it, likening the Woke to the new Puritans. He makes a good case, noting that “imposing a moral framework on every aspect of life” (p x) used to be a conservative mindset. But those “preachy and prudish impulses” have now been usurped by fanatical “puritanical progressives”(p 6).

“The New Puritans also follow a totalistic moral code”, just like their namesakes. “Given the broad array of threats to social probity, practitioners of this unrelenting creed have no time for patience, leniency, or kindness”. Instead their tools are “shaming and humiliation, transparently forced confessions, and public displays of labor in pursuit of atonement”. Thus “no person or profession can exist outside politics anymore”. (p 11).

The contradictions of woke ideology, as McWhorter observed, are “the whole point”: “These contradictions represent a test of faith”. To make this easier, wokism “establishes a simple historical narrative that sorts past, present, and future generations into oppressed and oppressor camps – good and evil – and prescribes manners of public and private methods by which the faithful receive penance” (p 9). H.L. Mencken said that puritanism is “the haunting fear that someone, somewhere may be happy” (p 19). Many stand-up comedians will no longer perform at college campuses because “the pursuit of the perfect is also the enemy of joy”.

Far from a Left / Right thing, it has become “progressive-on-progressive savagery, a form of intracommunal policing” to enforce a new homogeneity and conformity. “Once celebrated virtues, [intellectual] diversity and dissent are today regarded with suspicion”. (p 12). Even the flower child ethic of the 1960s was soon undermined by puritanical feminists like Andrea Dworkin, obsessed over pornography, and neo-Marxists like Herbert Marcuse, advising “repressive tolerance” – inspiring today’s “deplatforming”, even of principled and progressive dissidents

The result is a phalanx of “zealots dedicated to a cultural hegemony” (p 18)- that lambasts humor as microaggression, that can’t stand TV cop shows, yielding “performative sanctimony” that comes across as “moral panic” to the uninitiated. “Piety is the point” (p 22), with “whiteness” playing the role of a “stern philosophy”, requiring obsequious submission, like the “predestination” of the original Puritans.

Robin DiAngelo’s “doing the work” is a “project without end”, a kind of “spiritual quest”, necessary to maintain your “saintly status” (p 25). In practice it resembles “theological indoctrination” and casts any practice of European heritage as a product of “white supremacy”, hence to be “dismantled”. Books that use politically incorrect language or narratives are to be banned, even those that expose moral dilemmas and injustice, like Huckleberry Finn. “It is hard to avoid the conclusion that stigmatizing certain forms of art and driving them underground is the intended result” (p 49), with shades of totalitarian censorship.

“Meat consumption is revealed as a sin” (p 60), even though total US conversion to veganism would likely “produce just 3% fewer emissions”, while rendering many healthy diets difficult or impossible. Likewise, healthy cultural fusion is blocked by bromides against cultural appropriation, even in cooking. The new taboos have emerged from elite university settings and often come across as classist, worthy targets of the satires of earthy comics who have traditionally lampooned aristocratic sensibilities.

Some sports, such as NFL football, have become an arena of conflict between fans, seeking fun, not politics, and the new Puritans, seeking politics, not fun. The temperance movement of a century ago was a perfect example of a moral crusade gone awry, even though it was well supported and financed by elites. Moralizing sexual crusades have a long history of failure, which continue today. The nuclear family has been branded as racist, sexist, etc., - opening the door to authoritarian intrusion, again, despite the long history of the failure of such endeavors, the Bolsheviks being a prime example.

The original Puritans were thoroughly discredited by the Salem witch trails. Their austere Calvinist churches “fell victim to a generational backlash” and the emergence of religious and social liberalism. “This is a cautionary tale – one that today’s New Puritans would do well to heed ...a movement that has festooned itself with all the trappings of a religious cult” (p 233) -“judgmental and sanctimonious, snobby and classist”. Yet “this is as much a power play...as it is a moral crusade lashing out at its allies as much as its adversaries” to create the illusion of unified front.

The New Puritans are “fastidious busybodies...worth of mockery”. They play “a morally bankrupt confidence game” (p 237). They are already losing moral authority, not understanding the lessons of history – that “top-down imposition of culture” will fail. Rothman is convinced that “when future historians look back on our time, they will do so with condescension and pity”.

Yet Rothman’s entire focus in this book is on incremental and cultural change. Existential threats to natural resources and ecosystem, to geopolitics and much more, are never broached. However these threats can be expected to impose drastic changes of some sort, however speculative, regardless of how we moralize or don’t moralize things.

Open Letter to UUA President Susan Frederick-Gray On Her GA 2022 Report and the Ware Lecture

By Dick Burkhardt

In your report to the 2022 General Assembly you say that we live in “liminal” times, when many “systems no longer serve us”. Quite true! However most of us already know that – but without any agreement on exactly what is wrong or how to fix it, even among UUs, let alone the larger society.

More than ever before, we need a deep dive into our entire world order – to figure out what has really gone on in the past, now in the present, and where we could be headed.

Instead, global society is flailing about as the storms escalate, looking for

scapegoats or conspiracies or grasping at straws or pursuing red herrings.

We'd be far better off taking a hard look at the global science and data trends, to identify the key issues and dilemmas, casting a skeptical eye on the speculations and propaganda of the hour. When you do that, as I have, you quickly realize that the key issues for the survival of humanity are global resources, especially energy, in a global economy that is rapidly depleting key resources and ravaging many ecosystems.

This in turn is threatening a collapse of modern civilization as our "wastes" overwhelm our "food", noting that this "food" consists mostly of fossil fuels (80% of the global energy supply). Our #1 fossil fuel, oil, is already maxing out – increasing in cost and rapidly losing its ability to drive global economic growth. Coal and natural gas will likewise soon reach economic limits, leading to global economic stagnation, then decline. Note that renewables will have a tough time even replacing current electrical power plants, which supply only 20% of global energy, let alone all energy needs. This situation is so dire that scientists and engineers are now looking at new kinds of nuclear reactors. And all this is true independently of greenhouse gas emissions and damage to ecosystems.

So what is the UUA focused on? *Alleged 'racism' and 'white supremacy culture', even within the UUA.* But much of the evidence is debatable, and it certainly fades into the background noise from the point of view of these global train wrecks bearing down on us. Not that social controversies aren't sometimes important, but by far the biggest social/economic issue in the US is the escalating inequality over the last 40 years. And who has been hit hardest? – The white working class, while the black working class had less to lose and the black middle class surged ahead. And that's why so many in the white working class jumped ship and voted for Trump – not racism but because the Democrats, symbolized by Hilary Clinton, had abandoned them in favor of corporate globalization and financial capitalism.

Pervasive racism is a red herring – actual racism appears only in particular situations. If the Dems had gone with Bernie Sanders, he would have won over many of those Trump voters, even more so if he'd brought along a Democratic majority large enough to pass *Medicare for All*, and other broad-based programs, as championed by the black scholar Touré Reed. Even within the UUA, the COIC report was a colossal statistical failure – demonstrating only a small number of anecdotal stories of perceived personal racism, without any data backing their prevalence, let alone any convincing analysis of "institutional racism" or "white supremacy culture".

As to the latter, I am not aware of even a single documented example of a current UU practice grounded in a belief in white racial superiority. Instead we have a multitude of evidence-free accusations of "white supremacy culture", justified only by Orwellian redefinitions that are so murky that literally any artifact of European culture could be so labeled (even "2+2=4", believe it or not).

I'm with Irshad Manji on this: "Don't Label Me". Also with Olúfemi Táíwò, who rejects "deference politics", recognizing that the "lived experience" of the "oppressed" is also very limited, so we must learn from and respect a wide variety of voices, especially on issues of accountability.

Note also that Ibram Kendi in the Ware lecture rejected the claim that "all whites are racist", which is the core dogma of that branch of Critical Race Theory known as "whiteness studies". This goes back to the Crossroads controversy of 1999-2000 in the UUA and has now become the best-known branch of CRT due to Robin DiAngelo. That's right, Kendi himself is a supporter of the anti-CRT movement, when you read between the lines.

Not only that, when Kendi cited the creation of more sophisticated forms of racism, CRT as broadly understood (the identity politics of race rooted in postmodernism) is certainly an outstanding example. It even has its own "savior theology" – just confess your sin of whiteness and you'll be saved – no practical reforms required. Instead, just dismiss "incrementalism" and affirm that "dismantling systems of oppression" will work miracles of revolutionary power. A prime example is the "defund the police" slogan (then when it runs into predictable roadblocks just blame them on racism). Instead think, "Don't throw out the baby with the bathwater".

So please stop scapegoating racism and dissent. The UUA is in a moral crisis when it is governed by unsubstantiated allegations of "racism" and "white supremacy" instead of the objective evidence necessitated by our 7 principles. In "liminal" times, we need to bear down on the real issues and the difficult science. What can we do to foster a more resilient global society, or at least survive, in the face of the hard blows to come?

Wokism in the Media = Moral Panic over Race a review by Dick Burkhart of

Bad News: How Woke Media is Undermining Democracy By Batya Ungar-Sargon (2021)

This outstanding book really takes the media to task for grossly exaggerating the issue of race in the US, avoiding issues of class: "It is quite simply a displacement exercise – instead of experiencing economic guilt about rising inequality and their status among America's elite, members of the news media have come to believe that the only inequality that matters is racial inequality; the only guilt that matters is white guilt, the kind you can do absolutely nothing to fix" (p 5).

Ungar-Sargon also traces the history of journalism in the US, focusing on the bygone working class roots of the popular press: "Once a blue-collar trade, journalism has become something akin to an impenetrable caste... What journalists have done with that power ... is to wage a cultural battle that enhances their own economic interests against a ...

struggling working class” (p 6).

She describes how all this is propelled by a business model that “encourages building a niche audience” rather than a mass audience (p 8). Thus, ironically, “a meritocratic elite who see themselves as *liberal* have helped perpetuate historic levels of inequality” (p 9). But the conservative media also serves corporate interests: “it serves working-class viewers” by focusing on cultural issues that rile them up rather than serve their economic interests.

The goal of this media “is not to win cultural battles but to take offense, conspicuously, vocally, even flamboyantly. Indignation is the great aesthetic principle of backlash culture” (p 10). This occurred after Bill Clinton caved-in to corporate interests, leaving conservative media to find a new battle plan. Likewise on the Left “the woke cultural war has arrived to respond to what should have been good news: Americans have gotten radically less racist by every measure we have” (p 11) but the liberal news media is pushing “a cultural war rather than real solutions” and the ludicrous idea “of America as a white-supremacist state” (p 12).

Later Ungar-Sargon also explores the roots in academia of this media hype around racism, specifically critical race theory. This is “the woke worldview” that “manufactures fake dissent to prevent real dissent” (p 13). That is, it promotes diversity among elites rather than working class power and “the use of racism as a cudgel to protect class interests” (p 16). “It is the working-class culture, one that values family, place, and faith over careers and resumes and credentials, that we have excised from the public square” (p 17).

She also lays out the history of how all this came about, back into the 19th century, especially how Joseph Pulitzer created a popular press (*World*) that outflanked the elite press (*New York Times*). More recently the digital revolution led to “immense pressure to confirm the biases of a publication’s readership”. Meanwhile “aggregate stories from other major news organizations” (p 102) mean that “many digital media jobs involve little journalism at all” (p 103). Journalists are even encouraged to create their own “personal brand”, with the result that “journalism today is a strange mixture of prestige and desperation”, with “journalists increasingly focused on themselves” (p 106).

Then came Trump: His “antics in the 2015 campaign were catnip for a failing media industry” (p 119). That is, “hating Trump was just good business” (p 120), while “what the media, sequestered in the most pro-Clinton districts in America, could not fathom, was that there were many, many Americans for whom Trump felt the better option” (p 121). Now that journalism is “emotions driven” (= ‘motivated reasoning’), and looking for easy alternative explanations, their story became “Tump’s voters were all racists” (p 129), despite the fact that many people of color voted for him, a percentage which increased from 2016 to 2020.

Much of the current research on racism is “deeply flawed and steeped in prejudicial study design and confirmation bias” (p 133), missing the fact that “even the most diehard Trump fans ... would prefer a hypothetical Trump politician with more respect for liberal democracy” (p 134). The liberal media has also falsely equated opposition to open borders with racism, failing to note that “A Harvard CAPS-Harris poll found that 85% of black Americans want less immigration” (p 138). In fact, there is a long history where the affluent support more immigration (so they can be served by cheap labor) while working class people want less (so they can earn better wages).

Contrary to the message of the liberal media, “Republicans have been at the forefront of criminal justice reform” (p 151) and “it is cities that Democrats have ruled for decades ... where the worst outcomes for black lives persist”. In tandem “it was white liberals ... whom researchers found have a tendency to dumb down their language when speaking to black people” not conservatives (p 153). And how many white liberals know that “black women earn slightly more than comparably endowed white women ... and are also more likely to go to college than white men from similar backgrounds”. Indeed, “Iranian, Turkish, and Asian women all out-earned white men” (p 155).

Thus Ungar-Sargon lays out the data that, contrary to the liberal media’s “moral panic about racism”, “there is nothing short of a full-on consensus for the first time in American history about the importance of racial equality” (p 155). So why all the fuss? Here she picks up on the Critical Theory coming out of academia: “It’s a point of view that sees domination and oppression in every human interaction”, going back to Marx’s analysis of class and that “For postmodern thinkers, the narratives we accept as making up our history are not based on true events, but simply serve as justifications for power” (p 157). The result is a reversal of actual history: “The founding of this country, which you thought was a symbol of equality and liberty” becomes “its opposite – slavery, torture, theft, and oppression” (p 159).

“Like the postmodernists, critical race theorists [the woke] do not believe in equality” (p 160). And “it’s not the oppressed minorities who have bought into this paradigm ... It’s white liberals” (p 161). For example, the percent of whites who knew a racist rose from 45% to 64% while for blacks it declined from 50% to 42% from 2006 to 2015 (p 163). Thus the cultural war has become a “war around race”, led by the woke, who don’t actually do anything about it except “feel guilty”.

A consequence of this “moral panic” has been the abandonment of objectivity by many journalists. Meanwhile the New York Times, the focal point for woke media, only got the readership of 12% of black Democrats in 2019, with Fox News at 36%, while urban black papers had “precious few articles on the dangers of white supremacy” (p 196). Dissident black writers include John McWhorter, Glenn Loury, Coleman Hughes, Shelby Steele, Thomas Williams, Kmele Foster, and Chloe Valdary, with Williams arguing that “there is sublimated racism in wokeness” and Foster refusing to “identify as black” (p 202).

As to the real victims: “If the working classes have been the greatest victims of the media’s moral panic, the Jews have been a close second” since they have been branded as “white” by many critical race theorists, hence “oppressors” despite their long history as racial targets (p 221). The failure to address black-on-black crime and police brutality is another such story, with the overt discrimination against poor whites every bit as bad as against blacks historically (Nancy Isenberg). Meanwhile the entire focus of the woke is to find a few to raise out of the working class, leaving the vast majority without dignity, often struggling or dependent on “welfare” rather than thriving with good union jobs.

So why not have a big national debate about all this? Well, Ungar-Sargon says, “the Left today is allergic to debate, enforcing its values and views through a moral panic and calling any who dissent racist, transphobic, or misogynistic” (p 250).