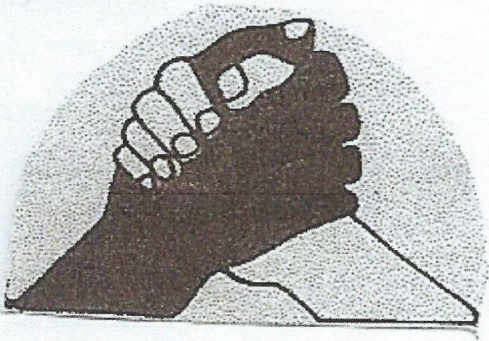


The MAC

Winter, 2018



# Arrow

Unitarian Universalist  
Multiracial Unity Action Caucus  
(UUMUAC)

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

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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.

## 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](mailto:uusj@sbcglobal.net).



## **The View from left Field; Report from Rev. Dr. Finley C. Campbell, spokesperson, UUMUAC**

First of all, let's give a brief overview of our activities since the fall issue of the ARROW. From December 2017 to January 2018, we held our monthly Executive Committee meetings where we laid out plans for the 2017 - 2018 church year. This included the following:

Our annual Afghan Women's Fund Christmas Bazaar (December 2017);

A Conference in Detroit (April 21, 2018) – now moved to Ann Arbor, Michigan, dealing with building a multiracial movement against neo-racist un/employment (that is including both those without jobs and those with wage-slavery type jobs);

Linking this conference to the Poor People's Campaign, which we have endorsed (May – June 2018); and participating in that campaign's activities.

Having an exhibition booth at the General Assembly 2018 in Kansas City Missouri in June,

Our celebration of the 155th anniversary of the abolitionist victory at the Battle of Gettysburg in early July.

In November, 2017, four UUMUAC members took part in the Chicago Area Unitarian Universalist Council (CAUUC) social justice collaboration conference. This turned out to be a complicated situation. First of all, our new CAUUC Board President, Brother Mike Gilley, told me that UUMUAC would not be allowed to have our information available at the literature table. His position was that we were divisive, because of our questioning of the \$5.3 million BLUUOC project, so our literature would not be welcomed at the program. This I felt was a violation of our democratic process since in the past there had been no such objection raised about our participation in an organization, which we were members of. I then conferred with another CAUUC board member (or former board member) who said it was all right to put literature on the piano in the main room. When I heard the opening sermon raise the emotionally charged issue of white supremacy as being a major aspect of UUs in the Chicagoland area, I decided it was my moral duty to have a dissenting voice (via our literature).

Nevertheless, despite these glitches, MAC members, thanks to workings of God, were able to have a workshop around the question of criminal justice and to lay the basis for a new UUSJ criminal justice task force. To explain: when the old UUSJ Task Force on Prisons and Restorative Justice dissolved a few years ago, UUMUAC had picked up the torch. But I felt it was time for a new Criminal Justice Task Force, based upon work being done at First Unitarian Church by MAC member, Evan Freund. Today, thanks to our report showing the feasibility of this concept, there is an effort to create an UUSJ Interfaith Criminal Justice Task Force, led by Brother Freund. Additionally, I was invited to take part in the closing panel discussion where I shared the information concerning the criminal justice work, which we had discussed at our lunchtime workshop. as a supplement to the multiracial approach of a group called the UU Prison Ministry of Illinois. I ended my remarks with the observation that it was unnecessary to have people of color in one's congregation or even to have an alliance with a people of color church in order for our white or predominately white congregations to fight back against the new racism.

Our last major event took place in December, with the Afghan Women's Fund Xmas Bazaar project, featuring UUMUAC member Sister Fahima Gaheez, director. We had three sites for the bazaar: The University Church of Hyde Park, First Unitarian Church of Chicago,,



and the First Unitarian Church of Hobart Indiana. We raised over \$5000 for the Afghan Women's Fund and had a wonderful activity at the Hobart church where Sister Fahima gave the Sunday service sermon. Due to mismanagement on my part, we were unable to have our Afghan discussion on Saturday evening, but nonetheless we did manage to reach out to scores of scores of people about the situation in Afghanistan in an informal manner, including to the President of the Cook County Board of Commissioners, Sister Tony Preckwinkle, who bought an expensive rug. By the way, Sister Fahima is available to bring her wares and program to other locations where large sales amounts can be realized. Write us if you are interested.

To conclude: in January and February the UUMUAC Executive Committee met to continue working on projects, especially the upcoming conference on neo-racist un/employment in Ann Arbor Michigan on April 21<sup>st</sup>. We decided to shift to Ann Arbor since it was difficult to find suitable accommodations in Detroit. See the enclosed flyer for details. I will also be proposing at our next Exec Comm that we have a national meeting of all available members at a time to be determined at the General Assembly in Kansas City, Missouri in June 2018. The main focus of that meeting will be building MAC chapters in our local areas. We are also presently updating our brochure.

Our battle cry remains the same, we may be small but we ain't all.

### **The Significance of Multiracial Unity – by Dwayne Matthews**

Multiracial unity is the political glue that can be used to hold together the international working class as an effective weapon against ruler inspired racism (and sexism). We are stronger as a class when Blacks, Whites, Latinos, and Asians plus men and women stand together to effect social change. The US Abolitionist Movement in North America prior to the American Civil War is a prime example of Multiracial cooperation. Abolitionist John Brown's raid on Harper's Ferry in Virginia, was a military failure, but it was the culmination of multiracial fightback with Blacks and Whites. Men like Black Abolitionist Dangerfield Newby risked their lives to end the terrorist rule of southern slavocrats. Harriet Tubman took part in the planning stages of raid, but couldn't go due to illness. Even though Brown and company were defeated by US Marines under command of Colonel Robert E. Lee, that defeat heightened the political contradictions that lead to the Southern slavocrats' withdrawal from the Union, precipitating the Civil War, in which slavery would violently be overthrown liberating Blacks from centuries of racist enslavement. Multiracial unity will be of importance in dealing with class based institutional racism and sexism in the 21st Century.







## Schedule

**Friday, April 20**—Early arrivals are encouraged to meet with Rev. Dr. Finley C. Campbell, UUMUAC spokesperson, at 6 p.m. in the Inn's lobby near the registration desk.

### Saturday, April 21

**9:30—10 am**—Registration, socializing and light refreshments

**10—10:30 am**—Lighting of chalice and opening words; practicalities; a brief history of UUMUAC

**10:30—11:15 am**—**Panel Presentation:**

#### NeoRacism and (Un)Employment

- The Nature of Neo-Racism and its connection to (Un)Employment – Dr. Finley C. Campbell, UUMUAC spokesperson
- The role of trade unions in creating a multiracial movement against racist unemployment—Larry Goldbetter, President, National Writers Union/ UAW Local 1981, the New York City area
- The impact of AI/Robotics on present day and future (un)employment - Taylor Osmonson, Controls Engineer, Leidos, Inc.

**11:15—Noon**—Discussion of the presentations

**Noon—1 pm** - Lunch break

**1—3 p.m.** Three workshops, lead by the three panelists, in which participants can further discuss the panelist's presentation, can share their personal experiences connected to panelists' themes, and can develop Resolutions and Proposals for Action for 2018 and the next few years.

**3—3:15 p.m.** Break

**3:15—4:15 pm** We come together as a whole in Closing Plenary to hear reports from the workshops, and respond to Resolutions and Action Plans. Following these reports and actions we will have a closing speech by Marie Cobbs, member of the UUMUAC Exec. Comm., on the importance of joining UUMUAC, whether one is a UU or not.

**4:15 to 5 pm** Socializing, networking, one-on-one and small group discussions.

Those who are not heading home right away are invited to join some of the UUMUAC leaders for dinner at a local restaurant (to be announced), starting at 5:30 p.m.

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## **Renew or Join, and get other UUs and non UU's to join, UUMUAC (aka the MAC)**

The most important reason for joining Unitarian Universalist Multiracial Unity Action Caucus is to carry out and foster anti-racist and multiracial unity activities both within and outside the Unitarian Universalist Association.

There have been millions of people protesting over the last two years: the women marches brought out a large number of people; over sixty-five thousand came out for the march for science as well as large numbers for DACA and Black Lives Matter. Imagine what power we would have if we were focused on the issue of racism and were a part of a single organization.

In addition, the government continues to attack Women Right to Choose, attacks on their health care as well as blatantly disrespecting their bodies. What would be more powerful than having an organization dedicated to multiracial unity, specifically multiracial unitarian universalism, bringing out large numbers of registered voters to oppose these attacks.

The Government reneged on the promises made to DACA recipients, therefore a number of them have already been picked up and deported. Attorney General Sessions is proposing re-implementing laws where people (predominantly Black and Brown) will again spend long times in prison for nonviolent crimes. But what if there was an organization which would oppose these policies, especially showing how white folks are also being hurt by a criminal injustice system and putting forth the idea that all members of the rank and file, workers, students, and professionals, were hurt by such a system.

What is needed is for the different organizations responsible for getting the millions of people out in the street to organize as one group to put enough pressure on the government that they will listen to all the voices that struggle against all forms of racial, sexual and social injustices. I assert that it is the Unitarian Universalist Multiracial Unity Action Caucus, which many of you as readers are a part. But now is the time to reach out, both within and outside our congregations to create chapters so that we can be a part of the effort to build a permanent mass movement against the New Jim Crow, aka, neo-racism on the basis of multiracial unity, multicultural synergy, and international solidarity; an organization which puts forth the slogan: Asian Latin Black Red White, Citizen and Immigrants must unite.

JOIN UUMUAC

Marie Cobbs, Correspondence Secretary

### **Letter Raising Issues Related to the \$5.3 million commitment to BLUUOC**

February 6, 2018

At its October 2016 Board of Trustees meeting, the UUA voted to guarantee \$5.3 million to Black Lives Unitarian Universalism Collective (BLUU) "...to support the ministry, leadership and organizing of Black Lives of Unitarian Universalism." ("The Promise and the Practice of our Faith for Black Lives of Unitarian Universalism," Susan Frederick-Gray.) "The \$5 million in long-term funds will go toward ongoing work including creating healing spaces for black people in person and online; growing more opportunities for pastoral care specifically for Black Lives; continuing to develop relationships with non-Black Unitarian Universalists of color; providing resources for anti-racism work among UUs; and providing direct support to congregations during times of racialized conflict." ("UUA Board of Trustees Commits to \$5.3 Million to Black Lives of UU," Elaine McArdle, [www.uuworld.org](http://www.uuworld.org), 10/17/2016.) Further detail was to be provided at the January 2017 Board of Trustees meeting.



In 1969, the UUA, for many reasons, decided it could not or would not fulfill its \$1 million funding commitment to the Black Unitarian Universalist Caucus (BUUC). The Promise and Practice of Our Faith initiative "... can be viewed as a step toward reconciling a long broken promise to Black UUs. It can also be seen as an act of returning wealth built through slavery and oppressive practices that continue to this day." ("Frequently Asked Questions about the Promise and Practice Campaign," <https://www.uus.org/giving/areas-support/funds/promise-and-practice/frequently-asked-questions.>")

To fund this initiative, the UUA pledged \$1 million from its endowment; a generous family donated \$1 million in match funds; the Northern New England District committed \$100,000 to incentivize its members; and Susan Frederick-Gray, President of the UUA, asked that UU congregations join in this commitment by pledging and raising \$10 per member which will be matched one to one. The UUA is encouraging congregations to share this commitment by educating their membership on the initiative and scheduling a collection date for members to contribute.

Contributions will go to BLUU and support its goals and programs. "The Promise and Practice of Our Faith initiative is completely dedicated to the UUA's total \$5.3 million commitment to BLUU as an independent organization and will not be used for UUA operations." ("Frequently Asked Questions about the Promise and Practice Campaign," <https://www.uus.org/giving/areas-support/funds/promise-and-practice/frequently-asked-questions.>") BLUU will have sole discretion over how the funds will be programmed.

The Racial Justice Task Force of First Unitarian Society of Chicago raises the following questions and concerns:

How will the \$5.3 million be spent?

Who will monitor and hold accountable BLUU for the expenditure of the funds for the stated purposes?

Has a comparative analysis been made of other pressing national and/or local priorities, and existing initiatives that could also benefit from such a focused initiative and investment?

First, how will the \$5.3 million be spent? The BLUU website and a video from the 1<sup>st</sup> BLUU Convening in March 2017 identify several broad goals, listed above, and several initiatives, planned or implemented by BLUU to date:

#BLUUMicro30

Black Live of UU Ministerial Network (BLUUMin)

BLUUMin Connect

BLU360 Elders Council

BLUUMin sermon archive

BLUU Community Minister for worship and spiritual care has been hired

**BLUU used funds to program activities at GA 2017**

**BLUU will host RECLAIM, a revival of body, mind, and spirit, the weekend of April 28, 2018 in Kansas City, Missouri. This gathering will be an explicitly Black Only space.**

(See [www.blacklivesuu.com](http://www.blacklivesuu.com) for detail.)

What we cannot find is a published, detailed multi-year plan with strategies, activities and projected outcomes and budgets. How are the initiatives rolling out nationally? What constitute success?

"BLUU is an independent organization...which provides ministry for, and by Black



Unitarian Universalists, while also working to expand the role and visibility of Black UUs within our faith." ([www.uua.org](http://www.uua.org).) While BLUU has developed its own 7 Principles, how do BLUU's activities funded under this initiative meet the UUA's principles and multicultural values? An explanation and rationale for the UUA Board approving BLUU as the steward of this fund in achieving the overarching goals "...to support the ministry, leadership and organizing of Black Lives within Unitarian Universalism," ("The Promise and the Practice of our Faith for Black Lives of Unitarian Universalism," Susan Frederick-Gray.) would help inform UUs of the soundness of this funding decision.

Second, who will monitor and hold accountable BLUU for the expenditure of funds for the stated purposes?

This appears to be a lapse in sound stewardship of member contributions and management of a large non-profit fund or grant. While funds are not intended to be used on normal UUA operations, BLUU is "...fiscally sponsored by the UUA..." (<https://www.uus.org/giving/areas-aupport/funds/promise-and-practice/history-black-lives-uu>."), and the source of funding is the UUA and its membership. Is there a strategic plan, an annual work plan, a mechanism to periodically report actual versus intended program outcomes and budget expenditures to the UUA and UUA membership? To revise goals and budgets and make course corrections to achieve goals and outcomes? To approve new programs and projects and annual budgets within the framework of a strategic plan over the life of the fund?

Third, has an analysis been made of other pressing UU-wide priorities, or existing multi-cultural, anti-racist, social justice initiatives that could benefit from such focus and investment?

For example, the Unitarian Universalist Multiracial Unity Caucus (UUMUAC) has existing detailed planned activities, such as The Afghan Women's Fund Bazaar, The Africa Project, The Gettysburg Celebration, an official UUMUAC presence at GA2018, coordinating with the Poor Peoples Campaign, a conference on neo-racist employment and the multiracial UU struggle against it.

In light of these pressing concerns, we request:

BLUU and UUA present a multi-year plan, budget and outcomes for programming \$5.3 million.

BLUU and UUA present a plan of oversight and accountability for expending \$5.3 million.

That the UUA elevate existing multi-racial, anti-racist and social justice initiatives, and provide a mechanism for UUA members to direct Promise and Practice Campaign contributions to alternative, existing initiatives.

Respectfully submitted,

Marge Gonwa

**Notes re the Chicago Area UU Council decision, on January 13, 2018,  
to end its affiliation with UUs for Social Justice (Chicago Area)**

The majority of the Chicago Area UU Council (CAUUC) Board members present at a January 13 Board meeting voted to end the 23 year affiliation that UUs for Social Justice (UUSJ) had had with CAUUC. The reasons laid out for ending the affiliation were not specifically stated, but were said to include UUMUAC's opposition to the UUA's support of racially segregated meetings and its lack of support for the UUA's fund-raising for BLUUOC. (UUMUAC is part of UUSJ) Another reason was said to be a column that Mike Wolf, the UUSJ Chair in 2017, had written in UUSJ's fall newsletter. Mike addresses that column below. Another, more moderate, option that was considered at the CAUUC Board meeting was to suspend the affiliation for a year and then reassess whether to reestablish the relationship, but that position did not win the day.

Allan Lindrup



(now we shift to Mike Wolf's note)

We are enjoying our time down here in Mexico and we'll see you in March. I saw the note from Amanda that CAUUC and UUSJ had "disaffiliated." So I want to say a few things about that. I'm sort of surprised that my remarks in the UUSJ Newsletter are put forward as the main reason for the disaffiliation. I thought that there were other more on-going issues. Perhaps my remarks were the proverbial straw for some people. In any case, my main point in writing you from Mexico is so that you might read what I wrote for the UUSJ Newsletter in October.

I am not a pacifist. I think pacifism is a bad idea, however I am not going to dwell on that. I do hear Unitarians espousing pacifism. I don't feel entitled or obliged to always voice my differences on that issue. By the same token I would hope that someone advocating self-defense and actions against racists and Nazis would not be viewed as outside the Unitarian "fence."

Let me just throw this out: If self-defense or fighting violent racists is viewed as something that Unitarians-as Unitarians-should not advocate, then what do we say to a Unitarian who is a member of the Armed Forces or a police force?

See you in March,

Mike Wolf

From the Chair's Corner

#### Non-violence and the struggle against racism

Since the racist violence at Charlottesville I have talked with a number of Unitarians who were troubled by the violent behavior of anti-racists attacking Nazis and other right-wing hate groups. Some were especially troubled by the videos from Berkeley, California in which "anti-fa" protesters were shown beating up a member of a right-wing group. These people I have talked with do not say that racists and anti-racists are morally equivalent, but they claim that when anti-racists use violence we are sinking to the same level as the racists and that we tend to lose support among the larger population. "Violence only breeds more violence", "Love will overcome Hate" I think it is safe to say these are common sentiments among us Unitarians.

Speaking for myself, I make the following points.

- 1) When people demonstrating for multi-racial unity or against racism are attacked, it is a good thing to fight back if possible. It is a good thing to make Nazis and other racists regret attacking anti-racists.
- 2) Seeking out and attacking Nazis and other organized racists such as KKK'ers is a good thing. They should not feel safe walking the streets.
- 3) There is no moral equivalency between Nazis attacking anti-racists or peace activists and anti-racists defending themselves against or attacking Nazis. Jewish partisans killing German soldiers in the forests of Belarus ARE NOT the same as SS killers gunning down Jews in the ghettos.

I have serious problems with the groups more or less identified as anarchists or "black block". In some cases they act as provocateurs. I'm thinking of the NATO march here in Chicago. Their notion of political leadership (if they have one) is to posture as revolutionaries with spray paint cans. They have a false sense of militancy and readiness to fight with their masks and sticks, etc., but with no apparent interest in winning people over to anti-racism. But nevertheless if they attack organized, self-identified Nazis or KKK'ers I say that's a good thing. Nazis and their kind will not go away on their own.



On the issue of violence and self-defense, I want to recommend "This Non-Violent Stuff'll Get You Killed" a book by Charles E. Cobb Jr. which shows that leaders in the South like King, Shuttlesworth, and many others were protected by folks who were armed and ready to defend civil rights workers against the murdering racists in the South. The commitment to self-defense—armed self-defense saved the lives of many workers in the South without which there would have been many more Kings, Evers, Channeys, Goodmans and Schwartzes .

### **Misappropriation**

This brief essay will present some observations about misappropriation as it relates primarily to music in the UU churches and Association. It will reflect my views as well as consultations with three Music Directors -- really observations and activities-- of First Unitarian Church of Chicago's Music Director, Jeff Hamrick, who is "white", Martha Swisher, Music Director of Unity Temple in Oak Park, who is "white" and Amanda Thomas, Music Director of Second Unitarian in Chicago, who is a person of color. Both Marty and Amanda have been active in the UU Musicians Network. Jeff has, also, at different times. I am a lay member of the UUMN. I would be classified as "white." (I have also been a previous Chair of the Music Committee and am currently a member of First Unitarian's Choir.) First Unitarian has a critical mass of active persons of color as members and friends and has built this critical mass over a period of 70 years. Some persons of color, and others classified as "white" individuals, at First Unitarian have been active in the UUA anti-racist activities since the 1960's and before.

Since I am a member of the Unitarian Universalist Multiracial Unity Action Caucus and the Racial Justice Task Force of First Unitarian, I am concerned with this issue as it affects the Music and Worship Life of our church. I am also concerned about the anti-racist activities of the UUA at the present time.

All three Music Directors actively perform a range of music in their three churches. This includes traditional classical, jazz, blues, gospel, folk, spirituals, and the like. Because these churches honor the 7 Principles of the UUA and the various sources of worship of the UUA, instrumental and vocal music from all these genres is sought. The important thing is that the Music Directors do serious research into the history and characteristics of African American music genres and try to educate their performers and congregations.

It is sometimes assumed that "whites" are ignorant of these genres, even though there are white jazz musicians, for example, and that people of color know all about these genres, either because of their experiences or because of study. This is not the case. The use of diverse sources of music and other worship materials requires that all members and friends of our churches learn together and perform together.

We, at First Unitarian, for example, believe that these diverse sources and those of us who want to know and perform them, are assets. Regardless of past history of oppression and present problems, we want to share power as we respect and honor the contributions of all cultures. Many of us also question the whole idea of race. Although different groups may caucus separately to discuss concerns, we advocate communication between groups and the development of ways to break down existing barriers.

We hope that the UUA and individual UU congregations will develop and share their efforts to provide diversity so that the concern about misappropriation will be addressed in a constructive way.

Submitted by Joan Staples, First Unitarian Church of Chicago



## **MULT-RACIAL UNITY IN ACTION: The Second Woman's March**

### **Personal Observation, by Sister Elena Stern, Lab School Student**

Why I went to the Women's March: it's a powerful feeling to be around people who want to have an influence on the world, just as I do.

What's your favorite thing about the Women's March? feeling like you are not alone and screaming the chants. Several times I was the leader who started the chants, because I have a strong voice. It was fun to lead a chant along with two other men, which felt very powerful because we seemed to be working together.

What's was your least favorite thing about the Women's March: I didn't like the signs and chants that said "the future is female" because it seems like we are excluding men. That's why some men don't like feminism because they think that feminism is about women being dominant, which this chant suggests, but that's not the point of feminism. Feminism is about creating equality. It's for everyone.

Do you see the Women's March as just being about women? No. It's intersectional feminism. Everything unites and forms one greater cause, in the name of equality. For example, there was a sign that said "Allah wants me to be a feminist". It was my favorite sign.

What groups did you see represented? Black Lives Matter, Feminism, LGBTQ, environmental, and immigrants.

What else did you notice about the people in the march? I saw a lot more men this year in Chicago than I saw last year in Washington DC. I think it's because so many people are frustrated by Trump. There were all kinds of people, not just one type, of all different ages too.

Second favorite sign: I'm 12 but even I know that "no means no".

Any other signs? I took photos of the signs I liked. There were so many creative ones!

"Women are the wall and Trump is paying!" held by a little girl. "Throw kindness around like confetti."

"Not my president?? Hell, not my species!!"

"I know, I know, I'm standing up for myself, I'm such a bitch!" "Anything they can do, we can do bleeding".

"The 1950s called, they want their gender norms back".

"Diversity makes America great".

"Thousands of us are bleeding right now".

" Dumpy Trumpy wanted a wall. Dumpy Trumpy stole from us all. All the good women and all the good men, now have to put America together again."

"Wonder Woman is in all of us."

"I've seen better cabinets at IKEA".

"The power of the people is stronger than the people in power".



Personal Observation: Rev. Dr. Finley C. Campbell, spokesperson, the MAC

The purpose of this essay is to describe my participation in the Second Woman's March, subtitled, the March to the Polls. First of all, I was there representing my candidate for governor, Bob Daiber, who was down at the Springfield March. I was also representing the Senior Caucus; in fact, I had gone down with Ellen Larue hoping to link up with them, but unfortunately, we got there too late. Next, since our Social Justice Council of the First Unitarian Church of Chicago had endorsed the march, Ellen and I were representing the Council. There were three things which stood out for me:

The immensity of the rally and march (300,000 was one number given) – and unlike what happened last year, since there were so many folks involved, we marched.

While there were not huge numbers of black folks, there were, nevertheless, significant numbers, representing the progressive element, the anti-racist and multiracialist element of the black members of the working class;

And, most of all, I was able to make several impromptu speeches and to include some UUMUAC type chants in the mix, especially, Asian, Latin, Black, Red, White, Immigrant and Citizens, must unite.

What I also saw was in living color the best refutation of the white-supremacy-ologists assertion that white folks are so full of implicit bias that they can't do anything right

To conclude: from here on out, we should make sure we have plenty of MAC literature for these kinds of mass demonstrations, and offer our vision and our organization as one which can encompass all this great power for one single goal: the eventual destruction of the neo-racist divisions which weakens the power of workers, students, and professionals to change the course human history worldwide.

**An Essay by Otunya N'gessa, former member of the Pittsburgh chapter of the now defunct International Committee Against Racism, on the movie GET OUT**

GET OUT of interracial relationships: A horror movie, and another weapon in the Era of Trump to keep black and white folks, the key to either reform, reconstruction, or revolution, divided.

Note; InCAR was an historical antecedent to UUMUAC.

Epigraphs: race mixing = communism, KKK sign;

race separating = capitalism, Rev. A. D. Redd.

Interracial marriage and race mixing should be prohibited, Tenth Point, Nation of Islam Program;

Stay away from them white womens because they'll get you lynched, old black racist proverb;

Two thumbs up, WGCI commentator for the movie GET OUT. WGCI is a member of the neo-racist radio network called IHEARTRADIO, formerly known as Clear Channel. IHEARTRADIO is alleged to have given an award recently to a talk show host who supports the killing of black working-class folks in Chicago.

Aspects of the movie are being considered for an academy award and the movie was recommended at the 2017 Mid American Regional Gathering of Unitarian Universalist as an example of how UU's were secret white supremacists.



Here is our political, economic, historical situation: We are living in perilous times, again. The Demopublican Party (combination of Democrats and Republicans who work together for the ruling class) is preparing for a massive set of cuts in human services programs to fund the massive tax cuts for corporate America and the trillion-dollar budget for the military-industrial complex. They will keep some programs for some of us – those who get Medicare, Medicaid, and Social Security, but eliminate other programs for many of us, especially for young and middle-aged workers, students, and professionals, especially the millennial's. If you heard President Trump's speech, we are going to have a massive militarist budget, a pre-World war III budget designed to strengthen the US American empire in Europe, the Americas, and, most of all, the Africa/Afrasian land mass.

Believe it or not, I would argue, the main political struggle of this time is to have a common understanding of our true condition, and the bourgeoisie (AKA the power structure) is using TV shows, radio shows, and movies to keep us from having that understanding, and GET OUT is one such movie.

Here is what the movie is about, for those who have not seen it: Chris, an African-American, and Rose (a Euro-American) a young interracial couple who are shown as being in love with each other and who are about to partake in a weekend getaway. The only problem is that this is the first time Chris is meeting Rose's white parents and there's something that's not quite right about their overly accommodating liberalist, pro-black behavior. Well, it turns out that Rose is sent out by her family on a regular basis to entrap black men (and one black woman). Thus, Chris is her newest victim. Her job is to bring him to her "nice, liberal white family" where he, like the others, is to be stripped by these supposedly anti-racist whites of his vital energies, through brain surgery, and turned into mindless servants.

In the end, it is revealed that Rose is in fact the most dangerous of the white "monsters" and must ruthlessly be destroyed, by Chris and his black cousin, a TSA officer.

Get Out is a classic neo-racist movie. By "neo-racism" is meant "the type of racism which came into being after the victories of the civil rights movement," (Finley C. Campbell) and the rise of the black power movement. 1966 - 1975. Neo-racism was a two-edged sword: it viewed most whites, even anti-racist whites, as "honkeys", inherently racist, and viewed all lower-class blacks as full of self hatred, ignorant, and culturally deprived of their African heritage. The most interesting aspect of the New Racism since 1975 is that it involves elites from the people of color communities, especially the African Americans, in helping to maintain the separation, the oppression, and the exploitation of white workers and the so-called super-exploitation of workers of color.

Some aspects of the movie directly or indirectly reflects this description. First of all, the production forces behind the creations of this film are Jordan Peele (one-half of the comedic duo known as *Key & Peele*), an African American married to a European American. He is also of bi-racial heritage and his partner, Johnson Smith, is a Euro-American who helped raise funds for the movie. Some would argue that since this was an integrated group behind the movie and the chief artist identified himself as a black, then how could this be a neo-racist movie? I respond: that is precisely the nature of neo-racism -- to use African Americans and their white allies to create racism. It does not matter what your ethnic background is or whom you are married to: it is the kind of ideas which you publicize, to build racism, that is the key.

Second, to show that multiracial unity does not work. Worst of all, his girl friend Rose, despite seemingly a loving person and an anti-racist, is involved in tricking black men to come to her family's home to be mentally dismantled. Certainly, in the beginning the family seems to



be liberal humanist Whites but as the truth emerges of their monstrous actions, they reflect the neo-racist ideas that those whites who seemed to be the most liberal are more dangerous than the KKK. And the only help the black hero gets, which allows him to survive, is from his black cousin. Message: stick with your own kind; black unity is better and less dangerous than black/white unity, aka multiracial unity.

So, the movie is designed to show that unity between black and white members of the rank and file is impossible. And this at a time when such unity is needed to oppose the Demopublican Party's plans to launch a massive attack on the working class, both here and abroad.

We have to understand that the Hollywood agents of the ruling class have created several movies which shows the danger of racial relationships between black and white – – *Mud People* (which is the racist name which the Aryan Nation gives to those who believe in multiracial unity or who are black). Because the chief black character is married to a white woman living in Mississippi he is mutilated; or the movie *Detroit* were two young white women who are involved with black men are tortured ruthlessly, along with their boyfriends, by racist policeman. This idea is similar to a movie that appeared in the 20th century called *Blue Collar* which showed that white and black workers could never truly unite, the various Othello movies and theater productions, especially the hip hop version and the high school version, which show that if a white woman marries/falls in love with a black man, he will eventually kill her; the play *White Noise*, produced by Whoopi Goldberg and endorsed by the Southern Poverty Law Center, which shows the impossibility of unity between black and white youth and young adults, ... now this movie, *Get Out*. Whether back then or right now, the name of the game is the same – building racist opposition to multiracial unity.

On the other hand, movies, which show the feasibility of multiracial unity, have a limited audience, like *Loving* and *United Kingdom* and *Abdul and Victoria* (Queen Victoria that is).

In conclusion: So, what is the message? Black folks should stick with their own kind, because white folks, especially those who seem to be pro-black, are devils. In the UUA under the leadership of the neo-racists in the bureaucracy, this concept is manifested in the concept of safe spaces and racially segregated gatherings. In other words, the movie is a part of the same old game of maintaining a racist capitalist society: Divide the two most powerful forces for social change – light and dark-skinned workers, students, and professionals, so the One Per cent can RULE the 99 per cent.

Speaking of movies, three films which show whites fighting back against white supremacy and neo-racism are presently showing: *DUNKIRK*, *DARKEST HOUR*, and *THE POST*. Check them out and see if you can see these themes for yourself.

### **Report from MAC Exec Comm member, Carl Wolf, First Unitarian Church of Hobart, IN**

Faith in Action and the Racial Justice Task Force at First U Hobart (Indiana) has been watching the award winning documentary series, *Eyes on The Prize*. This 14 part documentary chronicles the Civil Rights movement in great detail, from the early 60's struggles in the South to the rebellions and militant actions of the late 60's. The 1 hour episodes are followed by a half hour discussion.

Please join us as we learn about the important history of the struggle, discuss the importance of multi-racial unity in the fight against racism, and discuss the role that we can play in our congregations in advancing that fight in this day and age.



Upcoming episodes include:

February 9 Bridge to Freedom (1965)

Examines the effort to restore voting rights in Selma, Alabama during the Selma to Montgomery marches.

February 23 The Time Has Come (1964-1966)

Examines a lead member of the Nation of Islam – Malcolm X. The film also chronicles the political organizing work of the Lowndes County Freedom Organization (LCFO) in Alabama and the shooting of James Meredith during the March Against Fear.

March 8 Two Societies (1965-1968)

Follows Martin Luther King Jr. during the Chicago Freedom Movement in Illinois and the tumultuous Detroit Riot of 1967 in Michigan.

March 23 Power (1966-1968)

Chronicles the election of Carl Stokes as the mayor of Cleveland, Ohio, the first African American to become mayor of a major U.S. city. The film also covers the formation of the Black Panther Party

Those MAC members near Hobart, IN are encouraged to take part in this series or to learn more about how to put together your own series. One of the deadliest results of the neo-racism infecting our Association of Congregation is to seek to deny the role that white UU's played in the fight against the old or paleo-racism

## **THE MYTH OF IMPLICIT BIAS – A Critique**

Implicit bias; just another neo-racist theory to prevent multiracial unity, based on conversations with Dr. Roberta Lammers Campbell, biologist, and a scanning of the book *RACE ON THE BRAIN: What Implicit Bias Gets Wrong About the Struggle for Racial Justice* by Jonathan Kahn, recommended by MAC member, Dr. Alan Spector

First, here is a letter from a new Mid-America Regional Leader which reflects the impact of this ideology on a seemingly decent UU leader.

*Sharon Dittmar, Congregational Life Consultant*

Welcome and Happy New Year! In this new year, our MidAmerica Fieldstaff and Administrative team have continued with a team resolution, to explore systematic racism and white supremacy in greater depth. Why do I/we do this work? A Baptist colleague of mine recently asked me this question and I immediately responded "Because racism costs me my humanity." I believe this to the core of my being. When I see anyone (including myself) as 'less than' based on some category, and/or ignore the uniqueness of each person, we all lose. I lose the gifts from other people (or myself), and I then live a smaller life. [I know I will be struggling with internalized racism and other "isms" and "bias" for the rest of my life](#), and I know the struggle is worthy because my humanity is at stake. I love this work and how it leads me towards wholeness. Our Fieldstaff team also hired a consultant, [Reverend Darrick Jackson](#), to



coach us in our work of centering multiple stories and voices, rather than just a dominant voice and story...

The purpose of this brief essay is to describe the concept of implicit bias, a major neo-racist theory being used by neo-racists to prevent multiracial unity. "Implicit bias" is defined, connotatively, as "a form of behavioral psychology called behavioral realism which asserts that white people's hidden or subconscious racial biases are the cause of racism, rather than those biases being the results of racism as an ideology using theory and practices to create structural racial patterns of discrimination," (Dr. Finley C. Campbell).

These biases are uncovered by a variety of pseudo-scientific means, such as diversity training programs, beloved conversation projects, various kinds of testing, and even so-called neuro-scientific observations of the brains of white folks. And based on the propaganda value of these activities in maintaining a neo-racist ideological system, implicit bias theories, policies, and practices have now become a major tool, giving the illusion of fighting racism.

In fact, like a lot of fraudulent socio-biological research in general, implicit bias analyses are designed to prevent political, economic, and legal means to actually deal with the reality of institutionalized racism.

Most of all, this theory and its praxis are designed to convince white folks committed to anti-racism that they should not fight back against racial injustice because they have to do the impossible if not eternally difficult first: rid themselves of these biases, which as Ms. Ditmar asserts, [I know I will be struggling with internalized racism and other "isms" and "bias" for the rest of my life...](#)

However, based on the UUA leadership commitment to BLUUOC, the best way to deal with white folks' implicit bias/explicit white supremacy/internalized racism is to follow unquestioningly the leadership of African American neo-racists. It is interesting to note that one of the advisors to the Mid America Staff is Rev. Derrick Jackson, who falsely accused MAC members Marie Cobbs and Allan Lindrup of disrespecting some BLUU members sent to disrupt our workshop called Conversations About Racism at the Mid America Regional Gathering in late April, 2017. Most of all, he called implicitly for barring UUMUAC from future participation in the Regional gatherings. And he has never apologized for this slander.

In conclusion, all members of the Unitarian Universalist Multiracial Unity Action Caucus have been influenced in one way or the other by the political, economic and socio-cultural powers of a racist-imperialist system. But we no longer have to struggle against internalize racism and implicit biases for the rest of our lives. We struggle instead against the externalized forms of racism, especially neo-racism, which will one day be destroyed when the beloved community becomes an historical reality.