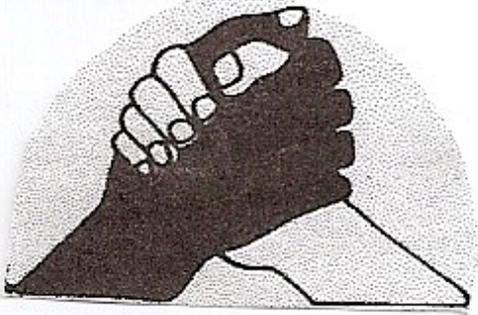


The MAC

Fall, 2017



Arrow

Unitarian Universalist
Multiracial Unity Action Caucus
(UUMUAC)

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

Mailing Address: c/o Unitarian Universalists for Social Justice
1448 E. 52nd St., Box 144, Chicago, IL 60615

Editor’s email: uusj@sbcglobal.net

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.

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The Role of the Seven Principles in Undergirding Unitarian Universalism

by Marie Cobbs, Corresponding Secretary, the Unitarian Universalist Multiracial Unity Action Caucus a.k.a. UUMUAC, edited by Finley C. Campbell

What I want to talk about in this essay is the role of the Seven Principles in shaping the moral basis of the Unitarian Universalist Association of Congregations and how all this connects to the struggle to save the Seven Principles from being completely redone just to make room for the so-called Eighth Principle. Most of all, I want to somehow connect three of those principles multiracial unitarian universalism.

Now, when I first came to Unitarian Universalism, I looked online for a church that would fulfill my moral and personal desire for community, but would respect me as an atheist and as a social humanist. And I was also looking for a church that had some commitment to social justice. I tried an all-black group but that didn't work out. Instead, I found these ideals at the First Unitarian Church of Chicago, so I thought.

Like a lot of us atheists who are also social humanists, I consider myself a kind of moral person. But I was looking for a system of morality that would be based on ethics without necessarily being religious or God centered. I had enough of that when I was growing up.

In other words, a kind of social justice morality based on ethics without being a creed.

The Seven Principles seemed to me a great way to have a basis for the kind of moral outlook I was looking for. And as I became active in UUMUAC, I learned that three of the Seven Principles were basic to what we call multiracial unitarian universalism, even though the other four principles were connected as well.

These three principles are as follows: the first, inherent worth and dignity of every person; the fourth, the responsible search for truth and meaning; and the seventh, the interdependent web [of life] of which we are all a part. Whether we are black or white, a person of color or not, we all have inherent worth and meaning; therefore, why should we break up into racist identity groups or accuse each other of being white supremacists or black separatists? If we were to take this fourth idea seriously, this principle, we would then make a responsible search for truth and meaning a part of our ethical vision. As a result, then much of the accusations being made about white supremacy and anti-black racism being all over the place in the UUA would be seen as false and meaningless.

And of course the whole concept of multiracial unitarian universalism, the idea that the different so-called racial groups that form the Unitarian Universalist Association of Congregations (UUAC) are in fact interconnected in a variety of ways, rests firmly on the Seventh Principle. What this means to me is that multiracial unity is the actual and potential reality for all human beings everywhere, even outside the walls of our Association of Congregations.

To conclude: those who want to change our Seven Principles just to put in this so-called Eighth Principle, well, they are making a big mistake. I will be proposing that UUMUAC oppose these changes with all of our small might. The Seven Principles are enough for us to continue to live with until all of us UU's actually put them into practice as the ethical basis for both humanists and non-humanists in our UUAC, especially in the struggle for multiracial unitarian universalism.

Note: For a full analysis of all seven principles, I suggest you order the DVD from the MAC dealing with this vision, the title being Building the Rainbow of Steel: Multiracial Unitarian Universalism and the Seven Principles, a sermon by Rev. Dr. Finley C. Campbell, spokesperson, for UUMUAC.

AN OPTION FOR SUPPORTING MULTIRACIAL UNITY IN THE UUA

October, 2017

SUBJECT: An option for those UU members who do not wish to contribute to the special collection for the Black Lives of UU Organizing Collective on November 5, Sunday, 2017.

All of us who are officially registered Unitarian Universalists should have by now received a letter from UUA President Susan Frederick-Gray describing the fact that some 5.3 million dollars are going to be raised by the UUA for a group called Black Lives of Unitarian Universalist Organizing Collective (BLUUOC). Thus far, one million dollars was donated by a wealthy family, and one million dollars was taken out of the UUA Endowment. The rest of the amount would be raised over a five-year period from the local congregations. The date to kick off this process nationally is November 5, 2017.

Here are some concerns of the Executive Committee of UUMUAC:

1. First, there has been no proposal presented by Rev. Fredrick-Gray explaining how the BLUUOC money is to be spent.
2. There is no system of accountability and oversight laid out in her letter.

We feel sufficiently troubled by these omissions that we would like to propose an alternative to those who feel as we do, and that is, on November 5 and subsequent fundraising days related to BLUUOC, to donate their money to the Unitarian Universalist Multiracial Unity Action Caucus (UUMUAC), an organization known by many of you.

We have applied for an affiliated organization status with the UUA and are waiting for a reply. However, we are an official part of Unitarian Universalists for Social Justice, a Sec. 501(c)(3) non-profit, which is affiliated with the Chicago Area Unitarian Universalist Council. We have a membership of over 55 people, mainly UU's, and we follow the old by law rule; namely we do not discriminate on the basis of race, believing that racism in its old and new forms hurt all people except those who use it to divide and conquer. Therefore, we do not break into racial identity groups at our meetings.

We have presented programs at many Unitarian Universalist events, have created a small bibliography of books, pamphlets, and leaflets on the issue of racial justice, and have taken part in many social justice actions in the Chicagoland area over the years. We pioneered in developing a workshop called building multiracial unitarian universalism in all white or predominantly white congregations and presented a major workshop called Conversations Against Racism at the recent Mid-American Regional 2017 Assembly which was well received, despite some opposition. Also, at the recent UUAGA 2017 New Orleans, we had a small but important presence.

That is the past. What about the future? Here is what we would do with any funding that we receive as an option to the BLUUOC fundraiser, December 2017 to August 2018. All amounts are guesstimates

December 8 – 10, 2017 -- the Afghan Women's Fund Bazaar, Chicago, December 8-10th, for travel expenses and facility rentals, \$700.00.

April 21, 2018 – Detroit, Michigan: A one-day regional conference on the issues of neo-racist employment/unemployment and learning how to deal with it at all levels, but from the multiracial unitarian universalist perspective. For travel, facility rentals, materials production, speaker fees \$1500.

June 22 – 28, 2018 -- an official UUMUAC presence at the GA2018 in Kansas City Missouri, travel, housing, meals, and exhibition hall rentals, \$1200.00,

June-July 2018 -- the Africa Project dealing with our ongoing work with a small group of anti-racists in Kenya interested in using our ideas in the struggle against tribalism, \$3500.00,

July 1, 2018 -- our special celebration of the 150th anniversary of the Battle of Gettysburg. Bus rental, general travel expenses, materials production, and historical forums, \$2400.00

January – August, 2018 -- our coordination with the Poor People's Campaign. Literature, co-funding, bus rental for the Washington demonstration, \$1500.00

For those in your congregation interested in this proposal, please contact us at the letterhead address. If you are already convinced, then please make arrangements with your local congregational leadership about the best way to make your donations to UUMUAC on November 5. Make out individual checks to UUSJ and in the memo line put UUMUAC. If your congregation takes a collection that includes this option, be sure your church official sends all UUSJ (Note: UUMUAC) donations to UUSJ, 1448 E. 52nd St., Box 144, Chicago, IL 60615.

But, whether this option is allowed as part of a congregational collection, or individuals need to follow the option on their own, it is our duty as Unitarian Universalists, committed to the Seven Principles and their sources, to be the flaming chalice of multiracial unitarian universalism, even with our small numbers, in the face of racial division both within and without the UUA. But this can only be done, in part, if the Unitarian Universalist Multiracial Unity Action Caucus grows its membership and impact as a result of this investment of time, energy, and resources, and increases its commitment to acts of bearing witness against all forms of racism, both old and new, whether we are in all or predominantly white environments or in racially integrated ones.

Rev. Dr. Finley C. Campbell, spokesperson
The Unitarian Universalist Multiracial Unity Action Caucus

Poor People's Campaign

The new Poor People's Campaign, lead on the national level by the Rev. William Barber, revives the vision and strategies of MLK, Jr. and links them to 21st century challenges and opportunities.

The four pillars to the Poor People's Campaign (PPC) are: poverty, racism, environmental degradation and militarism. The campaign calls for us to wage this campaign through multiracial unity. For example, while it acknowledges a higher rate of poverty among the darker skinned people of this country, it points out that the majority of poor people in this country are white. It specifically includes Christians, Jews and Muslims in its coalition, but excludes no one based on their holding some other religious belief or none at all. It is specifically welcoming of our LGBT brothers and sisters as members of the coalition that is part of the Poor People's Campaign.

The central strategy of the PPC calls for 6 weeks of constant civil disobedience, well-coordinated in 25 states throughout the country, beginning on Mother's Day in May 2018. This flurry of civil disobedience will mirror the political activism of the 60's, then focused on civil rights, poverty and war resistance. As then, the new PPC is designed to completely change the public narrative with acts of civil disobedience casting a laser beam on how far we have strayed from our aspirations for justice and freedom.

As the Poor People's Campaign is very much in alignment with our UU Principles, promotes multiracial unity, and is very open and inclusive of anyone who wishes to participate in the coalition supporting the campaign, I encourage all UUs, including the members of UUMUAC, to support the Poor People's Campaign as they are able. This would include organization endorsements, financial support, participation in rallies and witness events, and participation in civil disobedience. I, for one, expect to get arrested for civil disobedience multiple times during the campaign's 6 week focus period, as my life situation makes participation in that way possible.

Allan Lindrup, UUMUAC Membership Coordinator and Arrow Editor

Updates and Additions from the Summer 2017 Arrow

By Finley C. Campbell

In August UUMUAC (Mac) members Bobbi Lammers Campbell and I, along with our granddaughter, went to visit relatives and friends in Switzerland, with an additional plan to carry out a feasibility study on the possibility of setting up a Mac nucleus in Geneva. Potential members included Rev. Renata Steinbrink and her women's group, Rev. Joseph Schweeiz and his Christian group; my daughter Paulette Campbell and her Atelieristas, my nephew Jean Vayez Nigolian and his Armenia society, and interestingly enough my Geneva grand children, Lya, Lanny, and Laissa, who identify themselves as Swiss-Americans and who have loads of multiracial friends.

Plus, I had contacts with the St Pierre Cathedral and a referral about a supposedly UU Geneva Free Church and the possibility of contacting the Anglican Church. Unfortunately, I was unable to visit them to make contact. Clearly there was a potential. In addition, despite all the false analysis by the white-supremacy-ologists that today's Western Europe is white or Eurocentric, it has become a very multiracial place, at least among the rank and file. Neo-racism is a major aspect of all imperialist powers, but desegregation clearly has succeeded here. Even in the small village of Val d'Illiez where we visited my nephew up in the mountains, the hot springs were fully desegregated.

However, despite all this potential, we were not able to make any headway, and so it will take more work to create a viable Mac group in Geneva, without the participation of the church groups or of my friends and family there. A problem was that I had gone there with too many goals. The next time I will make having a MAC intro meeting the major event.

Back in the USA, also in August, we had activities at the First Unitarian Church of Hobart, in Indiana. To begin with, I attended the early morning Spiritual Circle where I spoke out against the neo-racist movie GET OUT, managed to put together an informal, coffee hour, impromptu literature table and had conversations with several people. Later, we did have a moderately successful Conversation About Racism, but with only two people from the Hobart congregation participating, along with UUSJ and UUMUAC members from the Chicago area. Brother Lindrup and Sister Cobb did an admirable job in this circumstance, helping guide the talk about the when-where-who-what-how and -why of racism. Thus, for those who stayed and took part, we did establish clearly that racism had a specific historical beginning in the 17th and 18th century and specific proponents, e.g., Thomas Jefferson, and has not been an aspect of human existence since the days of Neolithic communism.

Up Coming Projects: Proposals and Feasibility Studies

THE UNITARIAN UNIVERSALIST MULTIRACIAL UNITY ACTION CAUCUS
PRESENTS ITS ANNUAL XMAS BAZAAR, FEATURING
HANDICRAFTS FROM THE AFGHAN WOMEN'S FUND
coordinated by Sister Fahima Gaheez

When/Where:

Friday, December 8, 2017, 10 am - 4 pm, tentatively at the First Unitarian Church of Chicago, 5650 S. Woodlawn with a video and discussion at 7 - 9pm, in Chris Moore Parlor

Saturday, December 9, 2017, 10 am - 5 pm, University Church of Chicago, 5655 S. University Ave; in the Library (planned, but not yet finalized)

Sunday, December 10, 2017, Second Unitarian Church of Chicago, in the Palmer Room, 656 W. Barry, Chicago, 12 to 3 PM.

Who: Members and friends of Chicago Area Unitarian Universalist congregation are invited to this event and featuring MAC member Fahima Gaheez

What: The Afghan Woman's Fund is an organization design to give financial assistance to Afghan women seeking to earn a living and to obtain an education.

How: They produce a variety of beautiful handicrafts for sale such as tapestries, garments, etc.

Why: This is an excellent and mutually beneficial way to show the importance of one of the main tenets of UUMUAC, international solidarity, and our Seventh Principles, interdependence, especially for a Fund which is in need of our help.

And now....

A Report from UUMUAC Member Fahima Gaheez, based on her newsletter, reprinted by permission

Dear Friends, In 2017 I was in Afghanistan during March and April, and in touch with our volunteers, leaders, and partners on the ground frequently during the rest of the year. The security situation continues to deteriorate and life is very difficult there. Despite this, AWF manages to continue our work in the rural areas. In addition to the many women who organize, teach, and sacrifice for Afghanistan's future, I also want to thank AWF's many male volunteers in Afghanistan. They travel dangerous roads to check on and support our schools, clinics, and literacy classes, carrying supplies and information, and they are central to keeping AWF's work going. As we look ahead to 2018, the need for AWF's work continues. We, especially AWF volunteers and partners in Afghanistan, face steep challenges: uncertainty, a lack of enough resources and funding, ongoing fighting, and corruption. Still, the villages and groups we work with are driven towards learning and self-sufficiency and AWF is dedicated to helping however we can. We cannot do it without a wide network of supporters:

Like all Afghan rebuilding and solidarity organizations, AWF has received decreasing funds in recent years as many other issues command people's attention. Therefore, for 2018 we are focusing our priorities on (1) building a school building in the Azad Khan area of Ghazni, (2) our new partners in Badakhshan. And, of course, (3) continuing our literacy classes and provision of school supplies that ensure girls can attend school.

AWF continues to work closely with young Afghan volunteers from the "Non-Violent World Organization" we profiled in the last newsletter. In 2017 our collaboration has focused on their travelling to schools and other organizations to train students, teachers, and others in non-violence, often while distributing AWF-sponsored school supplies. NVWO volunteers discourage corporal punishment (such as hitting children with rulers) and encourage teachers to teach students peaceful conflict resolution and problem solving. They emphasize the respected position that teachers occupy, urging teachers to avoid yelling at or insulting students, which can impede education [and] send messages that violence is an acceptable means of solving problems.



Example of the tapestries created by the woman members of the collective.

An example of an emergency school



An example of a completed school



Thank you! And please contact us to help support AWF projects in the year ahead.

To contact AWF through UUMUAC, write us at our main address on page 1. Make out checks to Afghan Womens Fund, which is a tax deductible agency.

Other planned events:

A Conference Against Neo-Racist Unemployment, tentatively scheduled for Detroit, Michigan on Saturday, April 21, 2018 in light of the fact that there will be no Mid America Regional Gathering that spring. I will be proposing that we coordinate this event with the Poor People's Campaign being developed by Rev. William Barber.

The Gettysburg Project, honoring our white brothers from Maine, the 20th Volunteers, who saved the day by not giving up against a major Confederate attempt to outflank the main forms of the Union Army at a place called Little Round Top; also honoring General Longstreet of the Confederate Army who, for whatever reason, refused to reinforce the suicidal attack on the main defenses of the Union army, and honoring the Massachusetts 54th, led by Unitarian officers, Robert Shaw and his friend, who died at the battle of Fort Wagner, concurrent with the battle of Gettysburg. Tentatively set for Sunday, July 1, 2018.

The Africa Report: The Expanded Version by by Taye Woldesmiate and Alan Spector, co-chairs

The purpose of this report is to give updates on the Africa project and to expand a little more on the project beyond the report, which I gave at the UUSJ meeting in August. I was in Africa, specifically Nairobi, Kenya from June 10 to July 31st, with a stopover in Frankfurt Germany on my back.

My work over the past several years with the Africa Project has improved incrementally but I have not yet achieved the breakthrough that we need to establish a functioning chapter in the area. So, I saw my trip this time as determining the feasibility of establishing such a chapter. I have been meeting with a small group of about 15 people who know about UUMUAC and what we are trying to do as progressive folks concerned with the fate of Africa in terms of neo-tribalism and neo-colonialism and inter-imperialist rivalry.

And, of course, I took part in a series of weekly workshops on new racism, neocolonialism, and tribalism, a social political gathering with drinks, music, and sharing followed by a panel presentation about neoliberalism where I raised the issue of multiracial unitarian universalism. At one of our MAC workshops, they indicated that they were both interested in and yet suspicious of Unitarian Universalism, seeing it as a Christian religion and somehow associated with the negative history of Christian missionaries as the precursors of imperialism.

So clearly, I myself have to become more knowledgeable. I will also propose that our spokesperson accompany me on the next trip to answer all their questions.

On the other hand, they did agree to submit articles to *the Arrow* about all this, especially their views on ideological questions related to racism vs tribalism.

I also visited the Delgado Girl's School where the leader is very interested in our ideas. Even though the brochure is in English, she did not find it very useful for her English-speaking students, because of its sophisticated language. Finally, I did visit some small congregation of folks in the in and around the Nairobi area, who called themselves either Unitarians or Universalists but seemed to be more traditional Christians.

To conclude: I will be discussing with the Africa Project Committee some of the ways we can have a more ideological and organizational connection with my friends and contacts over there. And to come up with ideas about how we can develop a MAC position paper or pamphlet dedicated to their concerns. Right now, it is clear that they are not convinced that our organization is capable of giving insights to the African situation today in terms of actually joining the MAC. So, my next goal is to develop workshops dealing with UUA principles and the connection of racial issues in Africa to racial issues in the United States of America. Though now the time seems dark, yet the future is bright with promise.

The Africa Project Committee will be meeting soon to come up with some recommendations for improving, not abandoning, the project.

The Portuguese Working Class, Multiracial Unity, and the 1974 Portuguese Revolution

by Dwayne Matthews, MAC member, Heartland UU Church, Indianapolis and a political activist and historian

On my first trip to Europe, I went with people who mean a lot to me, people from my adopted multiracial family of black and white folks. We visited Germany and Portugal, while staying in Obidos Portugal for almost two weeks. Other than visiting spectacular and cosmopolitan Lisbon, the most important aspect of Portugal was visiting Peniche, which is where mid-20th Century fascist dictator Antonio Salazar had an infamous political prison for Portuguese antifascists. Portugal has a rich history of class struggle, and working class, multiracial fight back, especially the role of black workers in its African colonies in influencing revolution in metropolitan Portugal. Through their help Portugal eventually had a bourgeois revolution in 1974, leading to a parliamentary, democratic republic.

During the 1960s Portugal, like many European imperialist countries, experienced a major nationalist, anti-colonialist, anti-racist liberation movement. Both black and non-black Portuguese participated in this struggle. For example, In the Portuguese universities, many young students inspired by French workers/students 1968 upheaval, and militant anti-Viet Nam protests in North America, adopted anti colonialist politics for African liberation. This was risky. If caught by PIDE, leftist students could either be immediately conscripted into the Army or Marines for frontlines service in African colonial war, or jailed in Peniche. Many Portuguese workers who served overseas had experienced enough by 1974. In that year a group of leftwing army officers who came from Portuguese working class, and inspired by African Marxism and its theory of international solidarity, formed the MFA (Movimento Forças Armadas) to overthrow the Portuguese dictatorship, a fascism built firmly on the theory of black and mixed-race inferiority. By 1975, thanks to the commitment to multiracial unity, Portugal made the transition to bourgeois democracy,

Today, Portugal has a multiracial society with over 139 different ethnic groups from all over the globe. In Lisbon, you will see Africans from former colonies to Chinese immigrants. Since Portugal is a bourgeois capitalist society, the Portuguese power structure, like its US and British counterparts, has had to make the move from white supremacist type racism to what we in UUMUAC call neo-racism, where African elites in Mozambique, Angola, and Portugal itself help maintain institutional racism to stay in class power. They constantly seek new ways to divide and conquer the Portuguese multiracial working class, such as pitting Christians against Muslims, employed immigrant workers against unemployed refugee workers. Nevertheless, Portuguese workers are protesting again, with demonstrations against police violence against Afro-Portuguese workers, for example. Portugal has a rich working-class history of fight back and class struggle. We in UUMUAC can learn much from them.

Note: even though the average Portuguese citizens are classified in racist anthropology books as white, W. E. B Dubois disagreed. He said during a visit back in the 20th century that they would have been classified as colored folks, because of their dark skins, in the then Jim Crow south. So much for the white-supremacy-ological myth that Eurocentric means white.

Gun Violence leads to increases in PTSD

Recent studies suggest that the never-ending shootings in Chicago are causing a public health crisis among children and teens. PTSD (Post Traumatic Stress Disorder) is a mental health problem that may develop after experiencing or witnessing a life-threatening event, like combat, a natural disaster, a car accident, or sexual assault, and can have a lasting impact. At Chicago's Lurie Children's Hospital the demand for trauma treatment for children who witness shootings has been growing: these children present with symptoms of PTSD, such as bed-wetting, nightmares, fear of loud noises, and sleep disturbances.

According to James Garbarino, professor of psychology at Loyola University, the diagnosis of PTSD is becoming as prevalent in some Chicago neighborhoods as in war zones. Exposure to violence can lead to long-term mental and physical health problems; children may develop physical symptoms or chronic pain, irritability, behavior problems, or have trouble concentrating in school. Teens may become hyper-vigilant, feeling that they are on their own, and that adults cannot protect them; they may adopt unhealthy behaviors like smoking, using drugs or alcohol or driving recklessly.

While there are proven treatment techniques for children traumatized by gun violence, the population affected tends to be poor, with less access to mental health services, causing many of these children go untreated. The diagnosis of PTSD in children & teens exposed to gun violence is a troubling development, which will surely lead to further problems in our city (or other cities experiencing similar violence).

Submitted by Elvira Pellitteri

Neo-Racism and the Current Crises of an Inter-Imperialist System, a dramatic essay

By Otunya N'gessa, former adjunct professor, Allegheny Community College in Pittsburgh and a member of the Pittsburgh Chapter of the InterNational Committee Against Racism, now defunct

"Milt Rosen, a founder of the Progressive Labor Party, understood that all struggles are essentially anti-racist struggles. Most important, he saw that capitalism cannot survive without racism dividing groups of workers, and that racism injures and exploits the entire working class," from *Red Passions*.

The purpose of this dramatic essay is to expand on remarks I gave at a recent climate change rally, where I tied world events to racism: global climate change, neo-liberalist fascism (the military-police state structure), and imperialist war. I argued that to fight against these issues, we needed a vision of multiracial unity. I assert that our slogan should be: Asian, Latin Black Red White; against a racist imperialist climate change catastrophe we must fight. Or something like that.

"Well, could you explain your remarks?" John Savinston, one of the protesters, asked. What does racism have to do with global climate change?

First, I assert that global climate change is being generated by a finance-driven capitalist system (imperialism), stretching from Afghanistan to Zanzibar: unusual spikes in temperatures; droughts and huge, flash floods; unusual snows storms and melting Arctic ice. Sea levels rising and huge water shortages. Clearly rank and file people of color living in affected areas will suffer and are suffering, now. And now many white working-class folks or middle-class types are now suffering, from California to Texas to Florida.

Yeah, said John. Don't forget that the fossil fuel type pollution creating bronchial diseases, and this same pollution is leading to the extinction of some of the plants and animals which make nature such a spiritual and scientific wonder.

Right on, and let me also point out, that isn't it interesting that many of the climate change deniers in the US are mainly neo-racists – white and non-white -- who hate black working-class people And they are beholden to large corporations whose profits depend in part on keeping Congress from even passing reformist laws dealing with climate change. And all the while, we have workers, students, and professionals of color, as well as their white counterparts, suffering from the effects of climate change. Yes, neo-racism: the kind of class-based racism which the power structure developed to take the place of the old racism by bringing African American elites into the game.

So, asked John, what is the solution to building a mass movement to advance the fight against this situation?

First step is to convince the ecologists and environmentalists involved in this fight against climate change that we can't win unless we link climate change disasters to what we used to call, and what I still call, environmental racism.

John shrugged. "This is all too much for me to understand." And frankly, I haven't read about any of this. All I want to do here in New York is oppose global warming, save the earth from being destroyed by this unnatural catastrophe.

Well, look around you. Where are the thousands of people of color for our demonstration? Until we are a multiracial movement with thousands of people – especially working people, Asian, black, Latin, Native American, white, immigrant – wherever there is racial division, we will not be able to prevent this approaching climate catastrophe. Milt Rosen would probably argue that you would need some kind of Marxist-Leninist revolution to prevent it. We can disagree about that for now. But one thing we in the old InCAR days used to believe -- If you don't fight against the racism, this anti-black racism, as one of the major forms by which the capitalists control the world, we can never win. So, think about it. Now, let's get ready for the march.

Capitalism, Environmentalism, and the Seventh Principle of Unitarian Universalism – the interdependent web of life of which we are all a part.

By C. D.

In good times capitalism threatens the world's natural systems because it engenders unrestrained growth. Capitalism is based on competition in the market. To survive, capitalists must compete for dominance through capital accumulation, increased market share, expanded markets, intensity of production, lower labor costs, and lower costs of using the earth for resources and waste sinks. During the good times, growth prevails. The earth's resources are harvested and extracted in a frenzy and waste and pollution spread into the air, land and waters. Environmental regulations and policies may be adopted. However, the earth is finite. It can only stand so much good times.

However, capitalism is subject to business cycles--booms and busts. Booms bring on busts. In the boom labor costs usually rise as capitalists compete for workers. Investments are undertaken. As labor costs go up, profits are curtailed. Capitalists pull back. Investments decline, workers are laid off. During the bust, a different mindset seizes people. Policies and practices to protect the environment now seem like an unaffordable luxury. So now, temporarily, the relentless growth has slowed, but restraints on the exploitation of the natural world (as well as workers) have also dropped.

Respect for the interdependent web of existence of which we are a part requires at least a little calmness and a somewhat reflective attitude. But capitalism makes us competitive and alternately acquisitive or anxious. Those attributes are not exactly opposites, but they are not really compatible either. Capitalism messes with our minds so that it's hard to do right by the natural world.

Ultimately, the big mind-bender is war. Capitalism causes wars for natural resources, markets and strategic position. Nothing is as destructive to the natural world as war. We know it ruins lives and nations, but it also wrecks habitats and ecosystems. During war a belligerence and unthinking frame of mind grips the nation, making it impossible to even think about interdependence and being part of a web. Meanwhile, the capitalists are usually doing just fine, unless their properties are destroyed in the war.

UU Multicultural Ministries vs. UUMUAC's Multiracial Unitarian Universalism:

the fundamentals of the UUMUAC vision of its work

by Rev. Dr. Finley C. Campbell, spokesperson

A working definition: "Multiracial unitarian universalism" is defined as "a belief system, whether viewed as an ideology, a theology, or a religious truth, which asserts that the First, Fourth, and Seventh Principles of our Unitarian Association of Congregations Covenant, calls us to embrace multiracial unity as a moral imperative, regardless of our present racial composition and which opposes all forms of racial separation, racial discrimination, or racial segregation," (Dr. Finley C. Campbell, co-chair, the Unitarian Universalist Multiracial Unity Action Caucus). The term multiracial means "of many races, as few as two and as many as the so-called five races of human kind," (Campbell). While we recognize that biologically there is only one race, the human race, socio-politically and political economically, the power structure has defined us as many races through its control of the Bureau of Vital Statistics and the Ten-Year Census. UUMUAC recognizes only two "racial features": light and dark skinned human beings. For us the term multiracial encompasses both those who are bi-racial and those who embrace multiracial unity as personal/existential/political as well as moral/ethical/spiritual reality.

How does this differ from multiculturalism and multicultural diversity? So long as these terms include all cultures (mores, folkways, customs, traditions), we would have no overall objection as an organization. However, when the terms are used to exclude a culture, as expounded by some Unitarian Universalist Association professionals, e.g., excluding white culture or demonizing white culture, using terms like white privilege or white supremacy, then we as members of UUMUAC would reject these concepts as a form of racism. An example of this neo-racist dimension to multiculturalism is the fact that as of now the Diverse Revolutionary Unitarian Universalist Multicultural Ministries excludes white participants.

Now, what is this multiculturalism which the neo-racists are so intent in making the basis of Mosaic Making? Connotatively, it means "the ideology which asserts that the parliamentary, democratic republic can only survive if it recognizes the existence of many, different cultures forming its democratic element." Denotatively, the term means the following: **Of or relating to a social or educational theory that encourages interest in many cultures within a society rather than in only a mainstream culture, (American Heritage® Dictionary of the English Language, Fifth Edition. Copyright © 2016).**

Multiculturalism was first developed in Canada where there were four basic racio-ethnic groups living in a single nation: Anglo-Canadian, French Canadian, Native or Indigenous Canadians, and Afro-Caribbean Canadians, with additional subsets of non-Anglo-Saxon Europeans and Chinese Canadians. There it had some historic reality. But in the Unitarian Universalist Association of Congregations, the term is meaningless, unless it is really a code word for anti-white racism.

But the key word is culture which, from my point of view, simply means "the mores and folkways of a people, especially people of different racial-ethnic backgrounds." **One of my online dictionaries defines it as "the arts, beliefs, customs, institutions, and other products of human work and thought considered as a unit, especially with regard to a particular time or social group."**

If we apply this definition to the theory of Mosaic Making, it is clear that the term multicultural is used in an incorrect manner. Why? Because all UU's belong to a single culture, Unitarian Universalism, characterized by the Seven Principles and especially their sources. If we would give a general socio-economic name to our culture, it would be US American (itself a synergy of multiple cultures), middle class, as shaped by various levels of higher education and shaped by the fact that the vast majority of us are professionals and entrepreneurs

with all the cultural characteristic of that socioeconomic status. Thus, the only way that the term multicultural can have any logical meaning in multicultural ministerial terms is to refer to race and not culture. And as we all know, race is not a biological reality, but a political economic designation created during the period of slave labor capitalism.

So, here is my basic definition of multiculturalism based upon conversations I have had with some members of DRUUMM and ARE over the years: "multiculturalism" is "the neo-racist ideology which asserts that only people of color, especially African Americans, have true and spiritually nurturing culture, and therefore they should become the arbiters of what is and is not racist in the Unitarian Universalist Association of Congregations. Those white UU's who do not support this vision are either white supremacists, white privileged elitists, or secret Negrophobes and those people of color who oppose them are race traitors, or, as a member of Crossroads Ministries once described me, CIA agents," (Rev. Dr. Finley C. Campbell, spokesperson, MAC). This is the true meaning behind the seemingly innocuous wording of this so-called Mosaic Makers Project. See below for their vision.



MOSAIC MAKERS: LEADING VITAL MULTICULTURAL CONGREGATIONS

Mosaic Makers: Leading Vital Multicultural Congregations
Racial Justice & Multicultural Ministries

Direct experience in multicultural community is essential to motivating and supporting multicultural leadership development.

—Mosaic Makers Conference participant

Mosaic Makers Conference is a dynamic gathering and learning community for teams from congregations deeply engaged in the work of building intentional multicultural community. These congregations, as identified by UUA national and regional staff, gather together in spiritual community for two and a half days of workshop, experiential learning, and community building around the theme of strengthening the fabric of UU multicultural ministries.

The conference is a part of the **Multicultural Leadership Institute** and grew out of the 2011 Multicultural Growth Consultation that brought together congregational leaders from eight UU congregations deeply committed and invested in multicultural ministry to share and learn and journey together.

Multicultural ministries is [sic]not about “browning the pews;” it’s about ministering in the context of a larger multicultural community—class, race/ethnicity, sexual orientation/identity, gender and gender expression, and ability and the intersections of these (social) identities.

Mosaic Makers focuses on four areas of ministry:

Worship: worship that exhibits commitment to excellence, professionalism, authenticity, cultural integrity, and intergenerational inclusion

Congregational Culture: welcome, culturally inclusive hospitality, intergenerational community, and clear paths of belonging and deep engagement

Leadership: diverse, inclusive, cross-cultural, intergenerational, continuous learning, and shared

Justice Ministry: relational, spiritually grounded, contextual, embracing of larger community, praxis-reflection-praxis centered

Additionally, multicultural ministry is not a solo act. This is not a job that the staff or volunteers can do apart from each other. Multicultural Ministry is shared ministry/team leadership. Commitment is needed from staff and lay leaders.

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his sounds very appealing in its appearance, which is quite real; but in its essence, it is grounded in the neo-racist view that something is totally wrong with our all white/ predominantly white congregational reality. The very choice of the word mosaic gives the game away. That is to say, that within all the neo-racist jargon used to describe the Mosaic Makers project, **multiracial is not included**. Multiculturalism, no matter how decked out in identitarian jargon, is always racist, and anti-unitarian universalism and is the major force which keeps true anti-racists enthralled in false consciousness. And that is why the word mosaic is used.

Multiracial unitarian universalism is based on the organic approach to building a strong anti-fascist Unitarian Universalist Association of Congregations. Check out the words mosaic and organic in an *American Heritage Dictionary*. In sociological theory, multiculturalism is based on *gesellschaft*, while multiracialism is based on *Gemeinschaft*. The hard-edged nature of the mosaic vs the soft open nature of the organic. It is the difference between that which will move us toward the Beloved Community and that which will keep us trapped in a racist imperialist system based on denying the class nature of the world we live in.

Most of all, multiracial unitarian universalism is based on both the Seven Principles and their sources, from inherent worth and dignity to the interdependent web of which we are all a part; from the Judao-Christian tradition to the humanist and scientific traditions.

Conversations about Race vs Conversations Against/About Racism: Likeness and Differences, by Rev. Dr. Finley C. Campbell, based on personal observations and a dinner discussion with Bobbi Campbell, a member of the Conversations About Race team.

The recent Conversations About Race held at First Unitarian Church of Chicago dealt with the use of sharing circles for people to express their various experiences with racialized situations in their past and present lives. It was designed to allow participants within the rules and regulations of the Circle Approach to speak about those experiences within a group of UU's who shared a common vision, and that is that issues of race should be honestly yet compassionately presented.

On the other hand, Conversations about/against Racism, the UUMUAC approach, is designed for engage somewhat more intellectually in dialogue and presentations about the nature of racism itself, as an ideology. The UUMUAC approach is based on dealing with the participants opinions or understanding about the "when, where, who, what, how, and why of racism" as an ideological construct, though sometimes personal experiences might be involved. Nevertheless, both approaches use multiracial interaction and reject the notion of racially separated groups, characteristic of typical UUA neo-racist Beloved Conversations.

