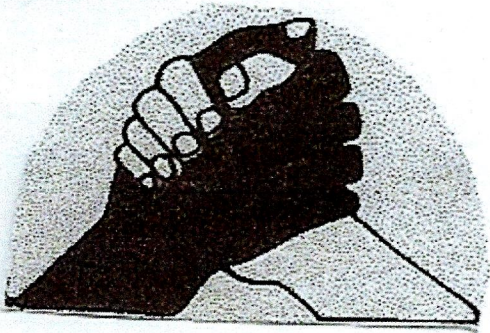


The MAC

Fall, 2018



# Arrow

Unitarian Universalist

Multiracial Unity Action Council  
(UUMUAC)

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

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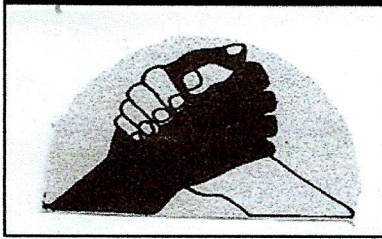
## **The Mission Statement**

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 Unity of the Light and Dark-Skinned People of the World."  
[finleycampbell5222@comcast.net](mailto:finleycampbell5222@comcast.net)

The Final Report to UUs for Social Justice of the Unitarian Universalist Multiracial Unity Action Caucus (UUMUAC) by Rev. Dr. Finley C. Campbell, Spokesperson

Note: Brother Campbell is an ordained Baptist minister and received his Ph.D. from the University of Chicago. He is not a part of the Unitarian Universalist Ministerial Association, nor is he a minister of any UU congregation.

Background: Greetings and alas farewell to members and friends of Unitarian Universalists for Social Justice – the Chicago Area. It is with a heavy heart that I am writing to inform you that the Unitarian Universalist Multiracial Unity Action Caucus aka UUMUAC is hereby withdrawing as a task force in your organization. We do not do this lightly since we have spent several years dedicated to the multiracial struggle against racism both within and without our Unitarian Universalist Association of Congregations as a part of UUSJ. And in the process, we have taken part in many events together ranging from demonstrations to programs to meetings.

But recent events, beginning in January, 2018, with the disaffiliation of UUSJ from CAUUC because of our commitment to multiracial unitarian universalism and our opposition to racial segregation in the UUA, have made it clear that our presence has created division among veteran members of UUSJ. This has led to two of our dear friends to think about quitting the organization. Rather than letting that happen, especially since we were not a part of the original UUSJ, we feel it necessary to withdraw our membership.

Essentially, the issue is this: In order for UUMUAC to remain free to voice its views without constraint, while also allowing those who wish to work for social justice through UUSJ, but who feel uncomfortable with all the conflict relating to multiracial unity, UUMUAC shall commence slowly disassociating from UUs for Social Justice (Greater Chicago Area), for the mutual benefit of both organizations, and work to establish itself as an independent Illinois non-for-profit corporation, with its own bank account, and eventual Sec. 501(c) (3) status under the IRS code. This then is the background to this report.

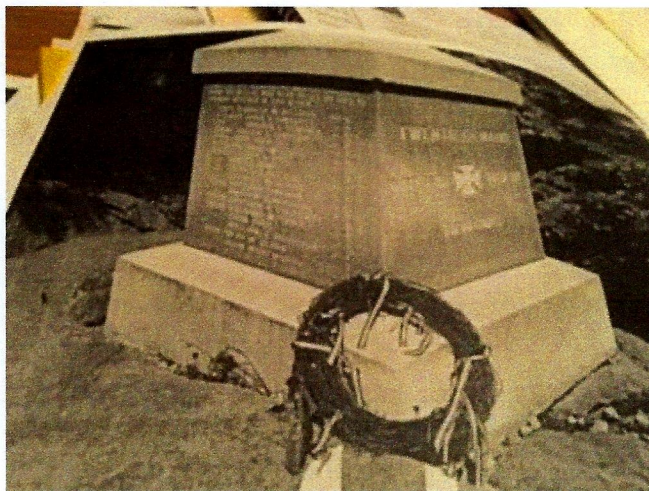
What has UUMUAC done since the spring of 2018, despite attempts to silence us? In June we attended the GA where we decided to have the first MAC booth in our history. The presence of multi-racial based Unitarian Universalism as small as it was became a vital presence at the GA. We always had people dropping by to get our literature and to engage in frank conversations, even conversations with supporters of BLUU; at lunch and supper, we had modestly attended table forums on a variety of subjects. In addition, we had scores of UU's who signed up to get more information. Most of all, we had an international flavor as Sister Fahima Gaheez of the Afghan Women's Fund had a booth of her wares right next to ours. So there was an enthusiastic response by many to our simple truth: we can't fight racism by meeting in separate "safe" spaces. We felt that our dissent was heard with great respect, even by some who disagreed with us. And in a real sense, Booth 327 was the really safe space, an island of multiracial unity in a sea of racial segregation and whitesupremacyology

Meanwhile, also in June, we had our annual activities in East Africa, with Brothers Taye Woldesmiate and Jonathan Wilson, one of our young black members, representing UUMUAC at two major gatherings. The first part which met in June was a conference involving not only our regular set of contacts, but also NGOs, student activist groups, and progressive organizations. The central theme was the role of East African neo-colonial elites like Mugabe in facilitating Chinese imperialist activities in East Africa. Of course, we call all this neo-racism since both the Chinese and the East African ruling circles are people of color. A lot of work but with a future pay off which we hope and pray will strengthen our commitment to international solidarity.

In July we had a forum at First U. Chicago sharing our General Assembly adventures in a more comprehensive way with a large number of members and friends. Our forum was a response to the two delegates from our church who were pushing the whitesupremacyology line. It was a lively discussion, with many points of view presented pro and con regarding the Black Lives of UU Collective.

In early August, we went to Gettysburg National Cemetery in Gettysburg Pennsylvania. One of the important tools in the UUMUAC toolbox is the symbolic action, that is, an action which while small in itself symbolizes what would be a powerful force if it involved more people. Despite the fact that we had sent out over 50 announcements to the Gettysburg area and surroundings, in the end only a small group attended from the Chicago area, South Carolina, and Washington. This outcome did not silence our commitment to honor our white brothers who successfully defied one of the most powerful white supremacist armies the world had ever seen. We presented a program in two parts: a pageant at the Peace Monument (attended by a small group of non-UU people) and a laying of the wreath ceremony at Little Round Top Hill to honor the Maine 20th Volunteer Infantry Regiment whose valiant stand at The Battle of Little Round Top Hill, July 2, 1863, 155 years ago, helped to win the battle and eventually the war for the Union forces. Also, our small multiracial group was a part of thousands of others who had come to take part in the Gettysburg experience as a symbolic action of the time when white men killed other white men because the lives of black slave-workers mattered to them.

But what was unique about the UUMUAC event was our last night program in the spirit of dissent where we honored the Confederate general, James E. Longstreet, whom some consider to have been a secret abolitionist though a dedicated Secessionist, whose "failure" to commit his troops at the right time helped to defeat the Confederates at Gettysburg, and who later after the war became a radical Republican (a so-called Scalawag) and a leader of the Reconstruction cause in Louisiana.



Monument to the 20<sup>th</sup> Maine Volunteers at Little Round Top, with UUMUAC wreath

To conclude: We have always been willing to fully discuss the best way to fight racism, especially anti-black racism, with others having different positions. We proudly proclaim the right to dissent, but recognize that dissent is now considered divisive. Many years ago, one of the key leaders of BLUU, Ms. Paula M Jones, confronted me at the Tulsa meeting on multiracial, multicultural issues and said that those who supported multiracial unity were on the wrong side of history and would be defeated. What she did not say then, but it turns out now, that the only way to defeat us would be through preventing us from dissenting openly with her vision, whether in UUSJ, CAUUC, or the Mid-West Regional Division of UUA.

Brief P.S. Note: Multiracial Unity in Action in the Russian Federation

Bobbi and I recently made a Viking Cruise up the Volga River System from Moscow to St Petersburg (formerly Leningrad) with about 120 other tourists, mainly US Americans.

I was the only black American on the boat, called the Vikun, but I felt none of that anti-black implicit bias which the neo-racist exponents of whitesupremacyology keep talking about.

I participated freely in all on board and on shore activities including the following:

Performing onstage at a concert featuring Russia folk instruments;

Taking part in debates with our Russian lecturer, in a low-keyed way, of course, about the nature of Stalinism;

Taking part on stage in a Russian folk dance / folk song program;

Along with Bobbi explaining to our Russian tour guides the racist meaning of the term Indian Summer (the climate change weather was gorgeous) and they agreed to use the term Autumn Summer in the future, thanking us for that information;

And dancing up a storm at two of our key entertainment events where the multiracial and multicultural dynamics of pop music was on display. [Pictures, narrations, and videos will be on our new social media formats soon].

Finally, having a UU Service at the incredible powerful Leningrad Military Memorial with a white brother and white sister, one of whom was a Universalist neophyte and her husband, a former UCC minister, -- a service honoring the memory of those who fought against and defeated the white supremacist descendants of the Confederate Slave States of America, the racist- fascist armies of Germany and Finland -- and survived a blockade for 900 days -- 1941 -1944.

One of the places we went to was a couple's home in Uguichi where we were served a delicious meal of what they called moonshine (home made vodka) and appetizers; but most important was that at the end of the meal, my Russian hostess insisted that she take a picture of me because I had hair (a semi-fro) just like her grandfather -- how about that you whitesupremacyologists?

## **Becoming an Independent Organization**

*By Allan Lindrup, Executive Committee Member*

There are six steps to UUMUAC becoming an independent organization. First, we incorporated as a non-for-profit corporation with the State of Illinois. Since calling this organization a Caucus was not appropriate as a corporate name, we brainstormed and changed Caucus to Council, which is acceptable in a corporate name. So we incorporated as the Unitarian Universalist Multiracial Unity Action **Council**. Second, we secured a Tax ID, aka EIN. Third, we secured our own mailing address, which is the P.O. Box shown on the cover of this journal.

We are now tackling step four, which is withdrawing the UUMUAC funds from the UUSJ checking account and opening up a MUAAC checking account. Fifth, we need to draft, discuss and adopt corporate By-Laws. We hope to have those steps accomplished either by the end of 2018 or by some time in January, 2019.

The last step is applying for Sec. 501(c )(3) status with the Internal Revenue Service. I have lead that process three times before, the first time with UUs for Social Justice in 1991, and will initiate that process in early 2019. That step takes about a year.

## Letter to the UUs about What-to-do in the Trump Era

Please read this article by progressive Paul Street, who shows us how to do politics in Trump territory ([www.truthdig.com/articles/how-the-left-can-gain-footing-in-white-america/](http://www.truthdig.com/articles/how-the-left-can-gain-footing-in-white-america/)). He really lays out the deep hole that the liberal establishment has dug for itself. The election of Donald Trump in 2016 was a blazing advertisement for the catastrophic failure of liberal identity politics. Yet what has been the dominant UUA response? – To avoid serious discussion (perhaps because it hits too close to home?) and to simply bear down harder. The prime example: How the UUA has tied itself into knots over the phrase “white supremacy”.

So let’s take a deeper look at “white supremacy”: what the numbers actually say, to illuminate the election of Donald Trump. First off, still 70% of US citizens are of predominantly European descent. So it would be quite exceptional historically if this group did not have a dominant role in the US power structure. What has changed dramatically is that **economic class** is now, quite literally, trumping, the old racial categories.

Consider this statistic: “In 1960, 55% of the top-paying managerial and professional jobs in the U.S. economy were filled by white men without college degrees. Fast forward to 2014, and that group held only 14% of top-paying jobs” ([www.thirdway.org/report/white-working-class-men-in-a-changing-american-workforce](http://www.thirdway.org/report/white-working-class-men-in-a-changing-american-workforce), Stephen. Rose). Another shocking number is that the pay of “laborers and low-skill sales and service workers”, a more diverse but still predominantly white group, declined by 11% from 1960 to 2014. Not surprisingly, the median wage of high-school-only white men dropped from \$19.76 / hr in 1979 to \$17.50 / hr in 2014, below what the minimum wage should have been (\$18.42 - [www.washingtonpost.com/people/harold-meyerson](http://www.washingtonpost.com/people/harold-meyerson), Nov-4-2015), fueling a simmering rage of “abandonment and betrayal”.

And I found it mindboggling to see what has happened to the health of the poorest (those who did not finish high school), white versus black. The life expectancy of white men dropped while that of black men rose: year 1990 (70.5 vs. 62.0), year 2000 (69.1 vs. 65.1), year 2008 (67.5 vs. 66.2). And poor white women have been hit by a sledge hammer: 1990 (78.5 vs. 72.7), 2000 (75.6 vs. 72.7), 2008 (73.5 vs. 73.6). That’s right, a 5 year drop in life expectancy over 18 years, now below black women, into third world territory ([www.agingsocietynetwork.org/differences-in-life-expectancy](http://www.agingsocietynetwork.org/differences-in-life-expectancy) ).

A study in 2017 confirmed these shocking results, this time measuring midlife mortality (ages 45-54), men and women together without any college. White deaths began at 30% below black deaths in 1999 but increased to 30% above by 2015, interpreted as “deaths of despair due to cumulative disadvantage” ([www.brookings.edu/wp-content/uploads/2017/08/casetextsp17bpea.pdf](http://www.brookings.edu/wp-content/uploads/2017/08/casetextsp17bpea.pdf), A. Case & A. Deaton).

At a time when US GDP has soared, these enormous disparities has propelled a powerful surge of despair, anger, and resentment from the bottom. They’ll say, correctly, “My parents community had a lot more opportunity than mine. This white supremacy stuff is B.S.”. The basic story is well known, but not understood or thought through carefully. Namely, there has been a huge shift in the economy over the last 40 years, a vast shift of wealth and income from the middle and working class and poor to the upper middle class and the rich. This corresponds to the “de-industrialization” of American, the decline of unions and benefits, the rise of the “gig economy”, temp work, outsourcing, financialization, mega-corporation monopolies, etc. And who had most of those good jobs prior to 1980? - White Americans, of course, especially white men! So who were the big losers? – The Same. That’s right, the elephant in the room is **the enormous loss of white supremacy**, or white privilege, or whatever you want to call it, over the last 40 years. Instead higher education has become the path to good jobs.

Yes, the top 20% is still doing very well, and is predominantly white, but that's mostly due to their class and education, not their ethnic or racial background. They have even strongly recruited minorities to join their ranks, both domestically (like Obama) and internationally (like the new Microsoft CEO Satya Nadella, from India). There has also been heavy recruitment at the lower end, such as Mexican farm workers. It's all about things like talent and cheap labor. The pay of struggling whites is still modestly ahead of comparable minorities, but **the gap has closed dramatically**, mostly by big white losses and small minority gains (though larger wealth disparities still exist - think houses). This narrowing of the gap is a big political opening to make common cause, or will we miss the boat?

Minorities like Hispanics and African Americans have always been at a disadvantage, so they did not have as much to lose. In fact they have actually advanced slightly over the last 40 years in absolute terms, and women have made substantial gains, leaving working and middle class white men to take the big hit from globalization, automation, union-busting, etc. Significant numbers of these white men are absolutely poorer than they were 40 years ago, with vast numbers relatively poorer, resulting in a severe decline in social and economic mobility and status. Is it any wonder that so many white voters fell for Trump's rosy promises and egregious scapegoating? **What we've seen is not serious resurgence of actual white supremacy (because the majority is fighting back), but of the rhetoric and tokens of white supremacy, based on the genuine loss of real white supremacy in the bottom 80% of the US population.**

Thus Paul Street's step #9 is "Don't exaggerate the white privilege payoff in capitalist America", and his step #10 is "Appeal less (or not at all) to guilt over white privilege and more (or entirely) to white working-class people's self interest in interracial solidarity with black, Latino, Asian, and Native American working-class people..." Contrast this with the implicit, but false, liberal narrative that whites don't need our help because they have white privilege after all. **The truth is we UUs need a new "Welcoming" program aimed directly at the bottom half of the US population, not only welcoming all, but seeking to energize a powerful wave of UU support for the 12 steps described by Paul Street.** I predict that this would make us far more welcoming to minorities as well.

We need to challenge our upper middle class UUs – the top 20% nationally – to become more powerful allies of our struggling brethren - black, white, whatever - and to themselves stand back from the rat race of affluence. And I don't mean only personal help, but a powerful political movement – local, regional, national, even global. Especially, to build the foundations to reestablish authority over Wall Street when the next financial crisis hits. Historically, equality has been restored only by war or other cataclysms, as described in Walter Scheidel's new book "The Great Leveler – Violence and the History of Inequality from the Stone Age to the 21<sup>st</sup> Century". Is modern civilization capable of a less violent way out of plutocracy?

My final word is from popular writer, guru, and historian John Michael Greer ([www.ecosophia.net/a-tune-for-mountain-dulcimer/](http://www.ecosophia.net/a-tune-for-mountain-dulcimer/)): "It's when a movement for social change makes common ground with the unorganized masses of the heartland that real change becomes a possibility."

--- Dick Burkhardt, Ph.D., life-long UU and activist for justice, [dick@democworks.org](mailto:dick@democworks.org), 206-721-5672

## **Gettysburg Report**

*By Carl Wolf, Executive Committee Member*

I have traveled to the DC area many times in my life, often by car. Travelling through Indiana and Ohio is uneventful and a straight flat line from here to there. They are the roads that lead immediately out of Chicagoland, the area I've been surrounded by my entire life.

Crossing into Pennsylvania is no great transformation, but as I travel farther east I begin to think of the history that the car is crossing. Particularly the people involved in the Civil War. I imagine the troops that crossed what became a highway and the battles that were fought right there. The signs for Gettysburg, Antietam, and Harper's Ferry are almost haunting.

The first time I visited those sites I stood contemplating the immense movements of people and politics that occurred. I took great interest in the movements of companies. I was aided by the pursuit of the trail taken by my wife's great great great grandfather. It was a wonder of wonder to determine where at Antietam he was shot and survived. The slight rolling of the hills creates a perspective of fear, not knowing exactly what was a mile down the road. Or maybe knowing, but not being able to see.

Our UUMUACC trip to Gettysburg brought together the experiential with a focused celebration of multi-racial unity and the fight against racism. There were a myriad of reasons for the Civil War, including the argument over states rights and the increased domination of northern industry wage slavery over southern agricultural chattel slavery. It was not a war that foretold the equality of black slaves in the American system. Not even close. Blacks were not equals in the eyes of the Northern leaders, save a very select few.

However you slice it though, these battles were part of the great step forward to freedom for the whole of humankind. The defeat of the South in the Civil War was an essential part of that long march we are on. For that reason UUMUACC celebrated the contributions of the Union soldiers in that long march at Gettysburg. UUMUACC understands that the struggle against racism is a struggle that must be waged by all working people, and that an injury to one is an injury to all. If we are to one day build an egalitarian system, abolish wage slavery, and eliminate the intense oppression that is part of a racist & sexist system, we must model the commitment of the soldiers of the 20th Maine and all the other soldiers that fought on the side of freedom during those three days of July, 1863.

## **A Response to Brother Andrew Fisher – by Finley C. Campbell**

Finley,

I am sorry your task force is leaving UUSJ. Upon carefully reading your article in the Fall UUSJ Newsletter, I have several questions:

Q. What is BLUU and how was it opposed to MAC in the past?

A. BLUU or Bluu is short for BLUUOC which means the Black Lives of Unitarian Universalist Organizing Committee. It and its allies = Allies for Racial Equity (or ARE) have opposed MAC in the past in the following manner:

1. At the April 2017 Mid America Regional Gathering Bluu members sought to disrupt our well attended workshop.
2. Unable to successfully disrupt it, they lied to the Right Relations Committee that we threw them out of our workshop and that committee, led by a Bluu member, Derrick Jackson, used their false accusation to have us blackballed from future Mid America gatherings.
3. Even after we protested their falsehoods, Lisa Pressley, an ARE member, still did not correct the error and simply told us to "lean in,"

4. At GA 2017 youth of color allies to Bluu sought to set me up in a confrontation when I, as a MAC leader, was legally leafleting outside the Ware Lecture, and they also threatened to disrupt our celebration of Confederate General James E. Longstreet, who became a major member of the Black Republican movement in Louisiana.

5. When Bluu leaders tried to prevent the banner parade from taking place at the proper time at the opening of that GA, Mac led a successful protest to get the marchers in.

6. Because we opposed giving 5.1 million dollars to Bluu, there was an attempt to prevent Mac from having a literature table at CAUUC's November 2017 social justice conference. We not only had an improvised table, we also led a workshop on Criminal Justice Reform, and I as a MAC leader participated in the summing up session. Later a Bluu supporter, Mike Gilley, gave an inaccurate report that I was being disruptive.

7. Bluu is the main power behind the whitesupremacyology bloc in the UUA, especially in the Unitarian Universalist Ministerial Association, and we have been the only organized opposition; this led to UUSJ being disaffiliated from CAUUC, a move led by Rev. Alan Taylor, a major ally to Bluu in the Chicago area, using his influence in the UUMA Chicago area organization to achieve this victory.

8. Again, because of our opposition to Bluu and its successful extortion of millions of dollars from gullible UU congregations and very rich elites, its supporters at the Unitarian Church Evanston and in the UUMA have been critical of us.

9. In April 2018 we attempted to have an important conference on neo-racist un/employment in Ann Arbor Michigan, and we had made a publicity arrangement with a very friendly brother named Randy Block of the UU Social Justice Advocacy Council of Michigan. He had promised to help us publicize the conference throughout his Michigan contacts. However, before commencing the publicity he informed us that he could not help us because of opposition from Bluu members and allies who accused us of being homophobic, anti-black, and not real Unitarian Universalists and his belief in racially defined safe spaces.

However, he was basically a good guy because he offered to publicize our conference to non-UUs and did invite me to a Southeast Michigan Gray Panther meeting near that time.

10. Bluu supporters in the Mid-America Regional office also refused to advertise our conference and despite our sending publicity about the conference to over 40 UU congregations near the conference site, not one gave us the courtesy of a response because, I suspect, of our opposition to Bluu.

11. The fact that we were going to have an opinion piece in the UUSJ newsletter giving a history of Bluu going back to the Black Empowerment movement in 1966-68, showing how that movement was created by neo-racists, and was crippling to the newly formed UUA...was very upsetting to two Bluu supporters in UUSJ. So rather than continue to upset them, and others who might hold similar views, we felt it was time to withdraw from UUSJ and form an independent organization where we would be free to speak the true as we see it.

12. The main point is this: we believe that rational dissent and righteous polemic is in the historical tradition of Unitarian Universalism, but it had reached the point that dissent, disagreement, and divergent views on the issue of race is no longer acceptable in this new atmosphere of emotionalism and dogmatism.

Q. Was booth 327, your MAC booth at GA 2018, the "safe" space you are referring to?

A. Yes. By safe we meant it was a place where people of all colors could gather without being insulted for being white or pitied for being black.



Q. Who is Mugabe, what is the East African neo-classical elite, and how were they neo-racist?  
A. I suggest you Google Mugabe for details. But in essence he was until recently a vicious, murderous tyrannical dictator, supported by both US and Chinese corporations. Because he is black he is not seen as a racist by members of BLUU and ARE. But in neo-racist theory, it is precisely the inclusion of formerly excluded racial minorities into the neo-liberalist power structure of a racist imperialist system which is one of the key hall marks of neo-racism; that is, the inclusion of people of color into the imperialist system to maintain the institutional racism created by capitalism in the first place.

Q. Who is Ms. Paula Lee Jones?

A. She is one of the founders of BLUU and one of the leaders of the slanderous, racist libel that the UUA is a bastion of anti-black racism and white supremacy and thus there is a need for an 8th Principle and the down-playing of the Seven Principles.

Q. Pardon my ignorance of all the acronyms, but I'd really like to know EXACTLY what you are telling us in this final article.

A. What I am saying in the article is that one can agree or disagree with our viewpoints, even though we have a great deal of data to back up what we say. But we have a right and a duty to share our viewpoints to our fellow UU's and friends who can decide for themselves whether there is any truth in our assertions. But clearly quite a few people no longer believe in the tradition of dissent. As the new President of CAUUC once said: I would rather be in right relations than be right. So I now respond: I would rather be righteous than be in right relations.

Thanks for your inquiry.

Rev. Dr. Finley C. Campbell, spokesperson, UUMUAC

## **Chicago Area UUMUAC Members**

### **SAVE THE DATES**

The Afghan Womens' Fund

Annual Christmas Bazaar

(co-organized by UUMUAC)

Returns to the Chicago Area on Dec. 7-9, 2018

### **Locations**

*Friday, Dec. 7 (afternoon and evening) - Hyde Park Union Church or Augustana Lutheran Church of Hyde Park (locale still being finalized)*

*Saturday, Dec. 8 (morning and afternoon) - First Unitarian Church of Chicago (with program on Afghanistan in the evening)*

*Sunday, Dec. 9 (mid-day to early afternoon) - First Unitarian Church of Hobart, IN*

**A Dialogue between Rev. Dr. Finley C. Campbell and Rev. Jim Hobart,  
members of the Unitarian Universalist Association of Congregations,  
September, 2018**

JH: You and I often disagree in our analysis of the racial divide. I understand there are two important lines to erase; one color and the other economic. and we have to do both at the same time, or our effort will inevitably fail. As I understand your position, the sole key is economic, and the racial divide will be solved if we solve the economic. Yes or no? JH: I don't want to misrepresent you.

FC: Dialectically speaking, race and class under capitalism are organically related with capitalism as a political economic system being primary and race being secondary. But since racism as a class reality has been around since the decision to separate black, white, and Native American indentured servants in the late 17<sup>th</sup> century in Virginia by "color," race has evolved into a major political and economic useful ideology, justifying a racialized structure of oppression and exploitation. Hence, in this 21<sup>st</sup> century world in which we live, race, an ideological construct, is the main force holding the political economic nature of capitalism in place. Therefore, a multiracial struggle against racism in all its forms, as both a theory and a praxis, is the prerequisite for a revolution to dismantle the capitalism which created racism in the first place. So, racism cannot be eliminated until the bourgeoisie is either converted to anti-racism as a moral, political, and economic imperative or is overthrown either violently or non-violently as God will so ordain. So essentially and ultimately the answer is yes.

JH: The fact is the US is not addressing either of these lines now. I think we can agree on that, allowing for our differences, we should be in the same side in this struggle. I think our differences are minute compared to our differences with the financial and racial maw which is consuming our nation and the world, and destroying our environment.

FCC: At the level of the Apparent, Thou hath spoken true my brother. For me the solution to our contradictions is through the unity of opposites, my approach joining with your approach, and creating a synergy which represents our commitment to overcoming the segregation which kept us a part in our youth. Which you should be glad it did because in a foot race I would have burnt your butt. Thanks for reaching out. I envision a single strategy but multiple tactics and as Chairman Mao once said: let a thousand flowers bloom; let a hundred thoughts contend; the one which is correct will win out in the end. It turns out that indeed the earth goes round the sun.

One day we should do a fishbowl describing growing up in the South and our lives from age 1 – 18. Take care. Appreciate you my younger brother. [I was born a few months before Jim.]