

The MAC

Spring, 2017



# Arrow

Unitarian Universalist  
Multiracial Unity Action Caucus  
(UUMUAC)

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

## UUMUAC Goals

1. **To educate** our congregations and the public at large, through forums, dramatizations, sermons, classes, study groups, etc., about the ways that (the concept of) “race” and (the behaviors of) “racism” affect our lives, both in this country and around the world, in the personal, social, economic, political, and criminal justice realms of our lives.
2. **To carry out actions** opposing racism in all its forms, old and new, as the only means of bringing racism to an end. Possible actions include: intentional conversations across racial, ethnic and economic lines; letter writing; bearing witness projects; and developing increased diversity in areas such as music and church interiors; all toward the demonstration of the principles of multiracial unity and our belief in the inherent worth and dignity of all people.
3. **To model**, for the Unitarian Universalist denomination, a variety of strategies for developing working relationships across racial, ethnic and economic lines based on mutual understanding and respect; mutual identification and recognition of racial/economic problems faced by individuals, groups and communities worldwide; and mutual solutions that build active communication and participation toward the accomplishment of commonly affirmed goals.

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## **UUMUAC Goals (Cont.)**

4. **To address** issues that are racially divisive with both clarity and charity so that we might reduce or remove the barriers that divide us and develop programs that celebrate multiracial unity, international solidarity, and multicultural synergy.
5. **To invite people to join us**, both in and out of our congregations, in building the work of the Caucus in order to struggle against all forms of racial intolerance and the effects of racial inequality, and to increase historical awareness of the ongoing struggle against racism, until such time as we reach the goal of the Beloved Community.
6. **Most of all**, to show how racism in all its forms hurts all of us—Asian, Latin, Black, Native American, White and immigrants—workers, students, and professionals —politically, economically and psychologically.

## **UU Principles**

1st Principle: The inherent worth and dignity of every person;

2nd Principle: Justice, equity and compassion in human relations;

3rd Principle: Acceptance of one another and encouragement to spiritual growth in our congregations;

4th Principle: A free and responsible search for truth and meaning;

5th Principle: The right of conscience and the use of the democratic process within our congregations and in society at large;

6th Principle: The goal of world community with peace, liberty, and justice for all;

7th Principle: Respect for the interdependent web of all existence of which we are a part. .

## **From the Soapbox: Commentary by Rev. Dr. Finley C. Campbell, spokesperson, the Unitarian Universalist Multiracial Unity Executive Committee**

The purpose of this essay is to present a brief introduction to the Mac Arrow. We see this as more of a journal of multiracial unitarian universalism rather than a newsletter. We see multiracial unitarian universalism or MUU as the most effective way to fight racism in all its forms: white supremacist, bigotry, prejudice, intolerance, the New Jim Crow, etc., because it is built on the great historic principle developed in 17<sup>th</sup> – the 21<sup>st</sup> century in the fight against slavery capitalism, the principle of multiracial unity. And multiracial unity is built on the basic binary in modern world history, the unity of white and non-white workers, students, and professionals.

Because of my commitment to this great reality, I was appalled by the racism exhibited against my white brothers and sisters, symbolized by the constant assertion that we were somehow conscious and unconscious proponents of white supremacy, a term I associate with lynching, racists riots, brutal discrimination. During the so-called worship service on the night of the 28<sup>th</sup>, I was so outraged by the way that at every key moment, a worship associate would launch a neo-racist attack on me and the progressive folks in the room with this vicious libel that we were entangled in the spectrum of white supremacy, that we swam in a sea of white supremacy. I got up with disgust and muttered in a whisper as I walked out, this is a bunch of neo-racist crap.

To conclude, from that moment on, I vowed to oppose the UUA leadership, specifically the DRUUMM, ARE, and BLUUOC leaders, with all my heart and build the UU Multiracial Action Caucus even bigger and stronger in opposing their takeover of the UUA. And the weapon which we will use in this opposition is an anti-racist, multiracial unitarian universalist journal, the MAC ARROW, with the policy of having an open debate with sincere proponents of neo-racism in an effort to search for synergy between their views and ours. Where possible. On to GA 2017.

### **The Benefits of Asset-Based Anti-Racism Over Guilt-Based Anti-Racism by Dr. Kenneth Christiansen, Unitarian Universalist Multiracial Unity Action Caucus, April 30, 2010**

*Dr. Christiansen is Professor Emeritus of Religion and Sociology, Defiance College, Defiance, OH. He now lives in Florida and is an active member and a former member of the First Unitarian Society of Chicago where he co-chaired the Racial Justice Task Force. He can be contacted at [kenneth@christiansens.com](mailto:kenneth@christiansens.com).*

Introduction, by Ms. Marie Cobbs, chair, the Denominational Affairs Committee of the Social Justice Tasks Force of the First Unitarian Church of Chicago

It was one of our fellow committee members, the sister Joan Staples, who recommended this essay to me. And as I read it, I was struck by how much of Brother Christiansen's sentiments resonated with mine. I too felt that too much of our UUA anti-racist/anti-oppression work was based on guilt-tripping our white brothers and sisters. My attendance at a recent all-black UU meeting in New Orleans, Louisiana made me receptive to a more balanced view about how to create multiracial unity in a predominantly / all-white domination. And it is my belief that this essay gives that view, especially in terms of the practical and theoretical material which Christiansen uses to support his viewpoint. In light of the upcoming teach in's dealing with white supremacy called for by the UUA leadership, it is more important than ever to embrace those white brothers and sisters in our congregations who see multiracial unity as a positive good, as an asset. This stands in sharp opposition to those who see their whiteness as liabilities.

I therefore call for having this essay to be a major tool in our struggle to make Unitarian Universalism a voice of reason in the midst of the hysteria and emotionalism which now characterizes much of the UUA bureaucracy in its approach to struggling against racism these days.

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**Dr. Kenneth Christiansen:** My goal in the next few minutes is to contrast guilt-based anti-racism and asset-based anti-racism, and share why I feel asset-based anti-racism is the better choice. First a word of introduction.

For seventeen years at Defiance College in Ohio I taught Cultural Diversity classes every semester to a collection of Education majors, Criminal Justice majors, Social Work majors, Religion Majors, and a smattering of others. The student population in my classes, like the college itself, was mostly but not all white. My assigned task was to help prepare these students to work professionally in schools and agencies where they would be working with children and adults from every race, ethnicity, and economic background. I had one semester to make a difference in their lives.

At the beginning of every class, we began by looking at the history of prejudice, discrimination and oppression in our country. Somewhere in the first several weeks it inevitably became clear that many or most of the Caucasian students in the class were feeling a lot of guilt. Not guilt for things they themselves had done. Rather, guilt for things members of their race had done historically. Or guilt for the advantages they or their racial ancestors enjoyed at others' expense. This would typically cause them to show signs of shutting down; to parse every response they made in class discussion; to become very unsure of themselves. Open class discussion became more difficult. I could only imagine how tongue-tied they would be at the end of the semester, or when helping a student or client of their own in their chosen profession in later life, if I let this continue.

My response was to share what I observed to be an empowering message. That is, if you actually have done any of the horrible things we were reading about, go ahead and feel guilty. If, on the other hand, you haven't done them, get angry instead. Get angry at racism and oppression wherever you see it.

Guilt, I explained, is anger directed inward. If you let it build up, it will eventually either eat you up or burst out as anger directed toward others. If, on the other hand, you feel anger instead of guilt when you see injustice or discrimination, that anger can energize you to help build a better world.

The realities of race relations in the UUA present similar challenges. As I read *The Arc of the Universe is Long, Soul Work*, the 1983 study of the Commission on Appraisal titled *Unitarian Universalism and the Quest for Racial Justice* and other publications, it's obvious there's been a rocky history. After much initial conflict, the dominant pattern has separated into two distinct approaches. For people of color, there is a strong emphasis upon and celebration of positive racial and ethnic identities in both adult and youth programming. For Caucasians, on the other hand, there is a strong emphasis on learning about White Privilege and the detrimental effects actions of white people as a group have had on people of color. In short, for Caucasians, this is a guilt-based approach to anti-racism.

I want to affirm that all of the actors in the UUA working to do something positive about racism come to the table with good intentions. Nonetheless, there are fundamental choices to be made about how best to bring about equality of both opportunity and outcome. Unfortunately, people who have made different choices, people who have chosen differing strategies, often think the worst of each other. That is human nature.

In all of the disagreements and fighting about these things over these years, through the Crossroads-guided training sessions and tumultuous General Assembly meetings, there is one question I did not see addressed by anyone. That question gets back to the circumstances I described in my classroom at the beginning of this talk. The question is, what do we really know about the psychological effects of collective guilt? What do we really know on the basis of actual research someone has done?

Learning more about the positives and negatives of collective guilt might offer an answer to three more questions. Should our focus be on the collective guilt of the individuals who are part of historic oppressor groups? Or would we gain more by focusing directly on the social and cultural mechanisms of racism and discrimination that need changing? And last but not least, would we best accomplish our goals by working together or working separately?

I went on a search in the social psychological literature for any solid, research-based, information I could find about the effects of emphasizing collective guilt. After following several dead ends, I found a book published in 2004 titled *Collective Guilt: International Perspectives*. It defines collective guilt and looks in depth at its effects in the Middle East, Northern Ireland, Germany, Australia, and the United States.

Boston. Skinner House. 2003. ISBN: 978-1-55896-445-2

Boston. Skinner House. 2009. ISBN 978-1-55896-548-5

Boston. Unitarian Universalist Association. 1993. ISBN: 1-55896-318-9

I also found several journal articles including a 2007 research report titled *Racial attitudes in response to thoughts of white privilege*. This is a replicable study of white American college students in Kansas. In the first part of that study, students were asked to reflect in writing on one of three randomly selected topics: the advantages of being white, the disadvantages of being white, or a race-neutral topic. Then all study subjects were asked to fill out a questionnaire on modern racist attitudes. So, what were the results? In short, study subjects who were “assigned to think about white privilege expressed [higher levels of] modern racism compared to those assigned to think about white disadvantage or a race-irrelevant topic.”

In the second part of the study the researchers added two more factors: how deeply individuals identify with their race; and their political orientation along a conservative – liberal scale.

What they found is that “increased racism in response to thoughts of white privilege was limited to those who highly identified with their racial category.” In contrast, when individuals did not identify strongly with their own racial category, thoughts of white privilege tended to reduce the level of racism.

Regarding political orientation, subjects who were more liberal tended to be less racist in general compared to subjects who were more conservative. We would expect that. However, and this is very important: even for the more liberal study participants, the degree of modern racism expressed correlated positively with how deeply they identified as white.

A chilling conclusion of the second part of the study is as follows, and I quote: “Efforts to reduce racism often involve highlighting the existence of racial inequality. For whites, however, pointing out their privileged position in the social structure represents a challenge to the status of the ingroup – precisely the context that our data suggest will increase racism.”

So, what are the lessons for the UUA out of this study?

Lesson: Stop asking Caucasian UUAs who care about racial justice to identify first and foremost as white! I find it hard to escape the conclusion that the Crossroads approach and its successor approaches in the annual conferences of the Allies for Racial Equity and our contemporary Identity Based Ministries do just that. Rather, a much stronger antidote to racism and basis for social justice work is to encourage people to get to know each other and to identify with each other across racial lines fully and completely in all of our hopes and dreams, joys and pains.

I am going to put what I have reported above into my own words. Stressing white guilt and white identity tends to engender either a paralysis or a backlash. The alternative, stressing a common humanity in the face of all of the evils of the past and present, tends to engender both empathy and the motivation to build a better world.

So much for guilt-based anti-racism. I promised to say something about asset-based anti-racism. That is the real pay dirt.

What do I mean by “asset-based anti-racism.” Part of what I mean by the term is, anti-racism that works best brings every asset available into the struggles for racial equity. Every asset. For instance, in the fight to stop the slave trade on the high seas in 18<sup>th</sup> and early 19<sup>th</sup> centuries, William Wilberforce and John Newton, both white, were the primary driving forces, the primary assets. Wilberforce used his “white privilege” in many ways to build a better world for all.

In the fight against slavery in the United States, both blacks and white were irreplaceably involved. My thoughts go to the Amistad incident, in which a rag-tag group of white church people paid for the first lawyer to represent the incarcerated Africans and later went on to fund and found many high schools and universities that served blacks in the south. John Quincy Adams, the former president and very white, carried the arguments in the US Supreme Court in favor of the Africans.

In the civil rights struggles of the 1950's and 60's in the United States under the leadership of Dr. King, a broad collaboration of blacks and whites, all of whom saw injustice and wanted change, won major civil rights battles in many but not all areas. One area missed was criminal justice. Michelle Alexander, author of the recent amazing book, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, effectively argues that our current criminal justice system, and particularly the War on Drugs, is a social control system rather than a crime control system. I had not realized the ubiquitous extent to which the Supreme Court has legitimated racial bias and racial discrimination in policing and prosecution. Alexander argues that a very broad-based civil rights movement is urgently needed. It will take all of us, Caucasians and People of Color, seeing each other as assets in the struggle to accomplish that.

Last but not least, I want to share where the term "asset-based anti-racism" came from. It is a takeoff from the term, Asset-Based Community Development. "ABCD" This has become a hot topic amongst community developers generally. They say, rather than looking at the problems a community has, look at its assets. Is there garbage all over? Start a recycling program. It can make money and clean up the neighborhood. Do older people in the community have a lot of health problems? Start a home health care agency. Insurance and governmental subsidies are available. Do seniors and youth need more to do? Start tutoring and mentoring programs. Are jobs in short supply? Start an aggressive job agency that supports job training and on the job mentoring. Not enough affordable housing? Mortgage your church to buy a dilapidated, multi-family housing structure and utilize volunteer labor to rehabilitate it.

I'll bet you were with me up to the church mortgaging its property. That was the beginning point in 1979 of Bethel New Life, an effort on the west side of Chicago. Bethel Lutheran Church, an aging white congregation in a black neighborhood, asked, "What can we do to increase affordable housing in our community?" They identified a run down, 3-unit structure to buy and rehabilitate. No one would give them a loan. So, they utilized their only property asset. These aging white people mortgaged their church building to buy the dilapidated structure and found volunteer workers and trainers to do the actual work of rehabilitation. By 30 years later, in 2009, they had rehabilitated over 1,000 housing units. With a staff of over 250, assets now worth \$40 million, and a current annual budget of \$13.5 million, Bethel New Life runs a recycling program; a full-service job agency; a home health care agency; a health clinic serving on average over 1,000 people per week; a school serving 215 K-8 students; an intervention program to help public schools on Chicago's west side; independent living and assisted living facilities for seniors; and several other program sites. These things have clearly been built on the base of community assets. And everything accomplished has helped to alleviate one or more of the effects of racism. Whites and blacks have worked together on these projects over the years. The current leadership, incubated in the community, is integrated and mostly black

Coming back to asset-based anti-racism in general, I think this approach deserves a hearing. I think it has a lot to offer over guilt-based anti-racism. Whether the goal is ending racism in the criminal justice system, or in school systems, or in housing or health care or jobs, we need all of the assets we can bring to bear on the situation. And we need them actively involved, not burdened by guilt.

A key point is where we focus. If we each focus on our identities, we don't have much in common. If, on the other hand, we see each other as positive assets rather than guilt-laden liabili-

## **Comprehending Definitions: The concept of neo-racism vs. the concept of white supremacy as explanations for the nature of 21<sup>st</sup> century racism, the edited, official version**

By Rev. Dr. Finley C. Campbell, spokesperson, the Unitarian Universalist Multiracial Unity Action Caucus, [finleycampbell15222@comcast.net](mailto:finleycampbell15222@comcast.net)

### I. The Nature of Neo-Racism

Neo-racism is the form that racism took and continues to take in the post-legal segregation period, actually growing out of the defeat of segregationist type racism AKA the old racism. ... By 1969, the legal structure had been dismantled, and those political economic institutions, with their social, cultural, and psychological dimensions, had now to depend on a structural or institutional type racism to continue the political economic goals of the old racism without the benefit of coercive law:

1. separating racially defined human beings, especially workers, in order to prevent a joint struggle against oppression and exploitation;
2. and super exploiting those workers called black or people of color while exploiting those called white.

In other words, neo-racism is any ideology about race/racial difference connected to a liberalistic type of imperialism based on the political, economic, and cultural hegemony of the United States, ... a hegemony which sees the third world, except for its power elites, as inferior the US American power elites. It was precisely the function of neo-racism to help maintain the supremacy of the “American way of life”. In this context “neo-racism” means “the type of racism which came into being after the victories of the civil rights movement,” (Finley C. Campbell). This is the real nature of modern racism, rather than white supremacy. The basic dynamic of neo-racism remains anti-black racism, and racialized attacks on white workers, students, and professionals is the subtlest form of that racism, especially accusations of white supremacy.

### II. White Supremacy or “Trans-White” Oligarchy – the International Nature of a Neo-Racist-Imperialist System

I am constantly accused of creating new words or neologisms in critiquing racism, and I respond that I am guilty as charged. But before I begin with an explanation of “Trans-White Oligarchy”, let us define the term white supremacy since this will be the basis of the teach-in’s coming up in the next weeks.

1. Connotatively speaking, “white supremacy” is defined as “a system in which people classified as blacks and/or non-white have no rights that any person classified as white has to respect; a system in which the poorest whites have power over the richest non-white,” (F. C. Campbell).

2. Denotatively speaking, the term means “the belief that white people are racially superior to others and should therefore dominate society,” (American Heritage Dictionary Online).

3. Conceptually speaking, “white supremacy” is “a form of racism centered upon the belief, and promotion of the belief, that white people are superior in certain characteristics, traits, and attributes to people of other racial backgrounds and that therefore whites should politically, economically and socially rule non-whites;” (*Wikipedia*). Also, called white supremacism, defined as “a structure of power created by a capitalist oligarchy whose members have all been defined as whites to control politically economically and culturally all non-white members, while at the same time giving to non-oligarchic whites limited power over those defined as non-whites,” (Dr. Finley C. Campbell, former acting chair, the Department of Afro-American Studies, the University of Wisconsin-Madison).



Well, in contrast to this, “trans-white oligarchy”, connotatively speaking, means “a power structure which once was all white but which now has members of all colors in it,” (Finley C. Campbell). Conceptually, the term means “a power elite which once began as an all-white structure but which through social, political-economic, and historical changes has become fully desegregated, and in some instances, fully integrated; in addition, the key changes were created by national and international struggles against a white supremacist imperialist system, e.g., the civil rights struggle in the United States and the anti-colonial struggles around the world,” (Dr. Toby Schwartz, co-founder, the International Committee Against Racism or INCAR).

It is true that the key corporations, which serve as the core of this oligarchy, the one per cent of the ten per cent, are still controlled by capitalists who have been classified racially as white. But the most important point is this: Today, thanks to the self-determinationalist revolutions of the 20<sup>th</sup> century, especially in the Third World, a trans-white oligarchy of Asians, Latin’s, Africans of various ethnicities, Indigenous people, and Whites rule the world, fully replacing the old white supremacy structure.

## Conclusion

Today, 2017, many anti-racist Unitarian Universalists and others are being brain washed to believe in the fallacious view of modern racism that it is an interlock between white supremacy and white privilege. It is the function of the upcoming April 30<sup>th</sup>/May 7, 2017 teach-ins on white supremacy to keep them from seeing who the real enemy to our Seven Principles is – neo-racism, especially as espoused by those members of the African American elite and its white allies presently controlling the UUA anti-racist/anti-oppression bureaucracies. The best way to oppose neo-racism in all its forms in the short run is to stand firmly on our seven principles .

## **Black Lives of UU Organizing Collective Urges Adoption of 8th Principle in Unitarian Universalism**

The proposed 8th principle states:

*“We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote: journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions*

### Response from UUMUAC Executive Committee Member, Allan Lindrup:

The wording of the proposed 8th Principle in many ways seems fine in itself, since it does not reference white supremacy, which I would not find appropriate when talking about the UUA. However, I think, to be consistent with the wording of our other Principles, the 8th Principle should simply read "Journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community free of racism and other oppressions." The wording before the colon is the preface for all the principles. I do not think that reference to accountability is appropriate, since we don't use it in connection with any of the other principles. Also, an 8th principle, like the other principles, should speak to our values both within the UUA and in the broader world, so for that reason I would not reference "ourselves and our institutions". While one could use "ourselves, our institutions, and in the broader world" I think that is unnecessary, since such language is not attached to the other principles.

Near the end [in the longer document] there is the sentence that reads "Moreover, we encourage the Unitarian Universalist Association to seek pathways to adopt the 8th principle that do not require lengthy protocols and procedural maneuvering..." Our UUA Principles are major elements of our faith and should not be modified without full consideration and debate. If the proponents want the UUA to adopt a statement without a lot of discussion and debate, then perhaps they should seek an Action of Immediate Witness.

Response from UUMUAC Executive Committee Member, Rev. Dr. Finley C. Campbell:  
The terms multiculturalism and multicultural as used by the neo-racists presently controlling the UUA's so called anti-oppression/anti-racist work are code words for racist exclusionism, unless they are connected to the more accurate term, multiracial. For a more extended discussion on the whole 8<sup>th</sup> principle document, order the pamphlet.

## Reactions to Mid-America Regional Assembly 2017 by UUMUAC Member Kelvin Sandridge

Dear UU ARROW

I was fortunate to attend the UUA conference at the Marriott hotel in Oak Brook IL, on the weekend of the 28<sup>th</sup> of April 2017. It was the type of experience I was happy to share with the many others that were there. It was a friendly and relaxing conference and the exchange of ideas went over well enough at the first meeting I attended. Unfortunately, not everyone had the same agenda to build multiracial unity among the members of UUA.

The first day Friday April 28<sup>th</sup> was the UUMUAC Conference on Neo-Racism in the Trump Era. I was filled with excitement as we prepared to set it off with the lighting of the chalice and a welcoming address to those who were there. Each presentation of the four-person panel was delivered with proper research and detail. There were four topics dealing with neo-racism: in the Cook County bond court, in relation to white privilege, in the new so-called black liberation or black power movement, and in relation to the trade union movement. The audience asked questions and it seemed that some were confused about the intent of the UU to fight against the fight against racism. Who would think that an institution like UU would fight against its own standard on the end of racism? But this is the fight and the changes they are trying to make at the UU. We then voted to support a resolution put forward by Brother Campbell calling for a celebration of the heroic stand our White brothers made at the Battle of Gettysburg in defeating the real White supremacist army of the Confederate Slave States of America, the Army of Virginia. This was the Confederate Slave States of America, the Army of Virginia. This will take place in 2018 in Gettysburg, Pennsylvania during the 155<sup>th</sup> anniversary of that great Abolitionist victory, exact date to be determined. I then gave remarks on how anti-black racism hurts White workers. We then had closing words by Brother Campbell and put out the chalice.

We all had a celebration of sorts, as some of us went for supper with the UUMUAC organizers.

Then we returned for the evening part of the Mid America Region conference, the worship service. It was clear that our desire we had to end the use of the term of "White Supremacy" was on the wish-list of our agenda. The idea of blaming of one people (White brothers and sisters) in order to win moneys from the power structure is wrong. We feel that it is wrong because it is misleading, to blame ordinary working class White brothers and sisters for the centuries of racist ideas and implementations of the ploys of

separation among the races. They had no knowledge of the eventual racial hate that would spread throughout the country, claiming the lives of thousands of Africans, Indians and others.

But as the worship service went on, no matter the religious subject, Whites were told that they were to blame for all discrimination in the U.S. and how they should feel guilty of growing up with privileges not extended to Blacks. That bit of information was presented without a thought on the poor White community that suffers some of the same corruptions that poor Blacks suffer each day. There was no forethought that poverty is poverty and that it knows no color or race, it discriminates all who have to live it.

So, we continued with the next UUMUAC event, the next day, Saturday, April 29<sup>th</sup>, "The Conversation Against Racism," led by Brother Allan Lindrup and Marie Cobbs, we were met with three well prepared young Black girls and a couple of their white allies who were obviously sent to disrupt the flow of the conversation. But Dr. Campbell, the Historian, was able, with confidence, to cool them off with facts and personal information. Although the plan was to discuss racism, it seemed that those disruptive people came to inflame the situation with anger, racism and bitterness. In time, the conversation went on as Allan and Marie led the meeting in a better and stronger direction.

But at the Saturday night banquet, a great lie was told by a group called the Right Relations group that during the Conversation Against Racism, poor little feelings of the disrupters were hurt and someone was told to shut up! I sat at my table in total disbelief as it was reported across the room, as if it were true. But nothing seemed to have been done at that dinner to set the record straight. A decision was to be made by the Right Relations people to attack UUMUAC since we were the ones who led the conversation. But for the group's sake, many who attended came forward to say that it was a lie and that no one used the words "shut up" to show disrespect to anyone at the meeting. A lot of white brothers and sisters complained about that, and so did Marie who led the way. So, we had to wait until the next day to know our fate as there seemed to be a plan to kick us out of the Mid America Region.

When we arrived on Sunday, April 30<sup>th</sup>, we went to the morning session where the "Right Relations Authorities" gave a report, sort of indicating that people were upset but that we should continue to stay at the table and lean in and continue the struggle. There was no talk of kicking us out. And we won the argument. But we were not informed on would there be a retraction about the lie that was told.

After the report, which we accepted, then the service started with a plethora of songs and messages. But the good Doctor Campbell showed lots of restraint when the term, "White Supremacy" was once again heard from the pulpit, for no apparent reason, except to continue to build neo-racism. Kelvin Sandridge.

P.S. from Treasurer Allan Lindrup

The UUMUAC Conference on Friday, April 28 drew 24 attendees, raised slightly over \$500 toward our continuing efforts, brought in 6 new UUMUAC members, plus about a dozen renewals.

## Reactions to Mid-America Regional Assembly 2017 by UUMUAC Member Marie Cobbs

I found our April 28<sup>th</sup> UUMUAC conference enthusiastic and engaging because quite a few people showed up who wanted to participate in our gathering. But on Saturday, April 29, that was another story. Our Conversation against Racism workshop was disrupted several times by a small number of hostile attendees, but the majority felt it was needed and many took part. At one point one of our members, Kelvin, asked how many wanted to fight racism and everyone raised their hands. So, it is a question of the best way to do it. Unfortunately, this small group reported to the Right Relations people that they had negative experiences, that they were disrespected, and even lied that we had told one of them to shut up. So, a one-sided report was given at the big dinner. Fortunately, several white folks told them the truth, especially one white sisters who said she was pissed at the false reporting .

As far as the weekend overall, I think that with the discussions we took part in, with the documents we passed out, especially Brother Christiansen's essay on Asset Based anti-racism struggle vs. guilt based struggle, and our formal presentations, I think we made a positive impact on folks truly interested in fighting racism from a multiracial unitarian universalist perspective. I do confess that I really was upset about how the Conversations Against Racism went under my leadership especially the attacks by the African American disrupters, and decided that I would never lead a workshop again. But thanks to what Brother Campbell called the black caucus but really which should be called the multi-racial collective of him, Kelvin, and Stephanie and Duncan Hughes, I got my confidence back. So, I was ready the next day to deal with the worship service where the report was going to be made. And it turned out that it was not that bad. Such is the power of multiracial unitarian universalism, thanks to the boldness of one of our white participants, who confronted the Right Relations people in our defense.



## **The Multiracial Unity Collective Resolutions adopted at the MidAmerica Regional Assembly**

We the members of the Multiracial Collective\* of the Unitarian Universalist Multi racial Unity Action Caucus call on members of the Unitarian Universalist Mid-America Region delegates to vote NO on the following plans of the UUA bureaucracy:

1. Promising 5 million dollars to the Black Lives Unitarian Universalist Organizing Collective without an open vote at the General Assembly in 2017
2. Enacting the so-called 8th principle without going through the two-year due process;
3. Having a racial audit [if, after further fact gathering, it is shown to be designed to make binding on all UUA congregations the erroneous concept that there is so called white supremacy in our Association of Congregations).

\*The Collective consisted of the Reverend Dr. Finley C Campbell, black; Duncan and Stephanie Hughes, white; Marie Cobbs, black; and Kelvin Sandrige, black