

DIALOGUE

Published by the Unitarian Universalist Fellowship of San Diego in order to promote love, growth, and right relations both locally and globally.



8th Principle Edition

“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.”

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Save the Date

**Sunday, April 11th following
the Service**

8th Principle Workshop Forum

On April 11th we will be privileged to host Paula Cole Jones, one of the creators of the 8th Principle.

Please make plans to attend this informative and much needed forum where we can discuss the vision of being more diverse racially and ethnically and what that really means for us.

Happenings - Our Values In Action



WE AFFIRM

We, the people of the Unitarian Universalist Fellowship of San Dieguito unequivocally condemn the terrorist attack on our US Capitol on January 6, 2021. We condemn any and all attempts to delay the certification of or to overturn the results of a democratic election. We witness and condemn the hypocrisy of our militarized and white supremacist policing system, which reacts with extreme violence to people of color peacefully protesting, while allowing white supremacists to commit literal domestic terrorism against our government. As Unitarian Universalists, we affirm and promote the use of the democratic process within our congregations and in society at large.

As our UUA President Susan Frederick-Gray has said, "As Unitarian Universalists, it is important to remember that our commitment to democracy is not just political or moral, it is fundamentally theological. It grows from our affirmation of the inherent worth and dignity of every person and the Universalist understanding that we are all part of one creation, interconnected. These theological values of human dignity and interdependence are why we know everyone needs a voice in the matters that affect their lives."

We are prepared to join in collective, moral, faithful action to defend our democracy. We call on all of our country's leaders and institutions to do the same.

WE AFFIRM

We as Unitarian Universalists condemn the outbreak of racism and misogyny that occurred this week culminating in the murder of 8 Americans, 6 of them Asian Americans, in Atlanta Georgia. This long held racist xenophobia had only to result in this horrific event as we have not stopped the continuous toxic mix of racism and misogyny that has been perpetrated on Asian women.

We grieve with the families who have lost loved ones, grieve with all Asian Americans who have been persecuted by Americans in this country, and hold our Seven Principles up to honor all Asian Americans now and always. Please know we are here and available and that our Pastoral Care team is here and can be contacted at pastoralcare@uufsd.org. "We don't have all the answers, but we do have ears to listen."

With love we are here for you.

Happenings - Our Values In Action



Thursday, January 7, We Are Love In Action Vigil

On January 6th, many watched the riot at the Capitol with horror, anger, fear, and sadness. Alison ALG McLeod worked quickly to organize a virtual vigil the following evening in order to create a space for our community to gather, mourn, and process the

As a result of Alison's efforts, on the evening of January 7th, over 50 people attended the "We Are Love In Action Vigil" on Zoom.

Marshall Voit and special musical guests Emma's Revolution, the folk music-activist duo of Pat Humphries and Sandy Opatow, led attendees in song. Reverend Jo Green offered prayers, and Ted Foster shared a message of hope and the power of voting. Alison had selected some poems, which she and Hannah Carey read. The vigil created a space for attendees to hold complex emotions at the same time: hope and grief; love for our country and acknowledgment of racial injustice that persists here.

At the end of the program, attendees were encouraged to use "gallery view" to see all the other people present as the entire group held candles and sang together. Even as we stay physically distant from one

February 2021, Helping Our Neighbors (HON) - A UUFSD Social Justice Action

Due to Covid 19, the North coastal region of Interfaith Shelter Network is placing guests in the Motel 8 in Carlsbad rather than in houses of worship. Their goal is to provide 10-12 weeks of stable living arrangements so individuals and families can move to more permanent arrangements.



The UUFSD Social Justice "Helping Our Neighbors Task Force" has donated \$1700 to house and provide three meals a day to a family for two weeks. **A special thank you to Livia Walsh whose donations from her weekly Mindful Meditation Program make funding for special projects such as this one possible.** HON is also supplying school supplies and snacks to the San Dieguito Boys and Girls Club's pre-school program. Their pre-school has 26 children, many of them

often come to the school without snacks.

Saturday, March 27, Toiletry Distribution at Oceanside Homeless Tent City



Members Kathy Faller and Irv Himmelblau and UUFSD Friend Paul Trause, distributed toiletries,

hats, chairs, pillows, peanut butter and jams to homeless residents in Oceanside. In the past our Helping Our Neighbors homeless project included providing these items to our homeless brothers and sisters at the Encinitas Community resource Center and at Fill A Belly dinners, but has been put on hold because of the COVID epidemic. The HON expects to continue this service in Oceanside every two weeks. Stay tuned for more information on how other members and friends can participate.

Happenings - Our Values In Action



UUFSD INDIVISIBLE PATRIOTS

UUFSD Indivisible Patriots Monthly Calls to Action

- All actions, (big and small) in furtherance of social justice, are important. The 5th Principle Project invites you to use the democratic process to promote social justice via the "Monthly Call To Action". Democracy is not a spectator sport!

Monthly Calls To Action

January 2021

Georgia Secretary of State Brad Raffensperger has been pressured to overturn the state's presidential election result, but steadfastly refused to do so. (See <https://www.npr.org/2021/01/03/953012128/this-was-a-scam-in-recorded-call-trump-pushed-official-to-overturn-georgia-vote>). In keeping with our 5th Principle, send Secretary Raffensperger a thank you note/postcard telling him how his actions have impacted the nation and why you appreciate his honesty and integrity.

February 2021

H.R.1, the "For The People Act", contains provisions to fight voter suppression, including national automatic voter registration, prohibitions on voter roll purging and federal partisan gerrymandering, and improved election security measures. It also requires presidential candidates to disclose 10 years of tax returns and prohibits members of Congress from using taxpayer dollars to settle sexual harassment cases.

March 2021

H.R. 40 is a bill that would launch a commission to develop reparations proposals to mitigate the ongoing damage from racist federal policies. As a nation, we need to address our past history and current reality of racially discriminatory federal policies. H.R. 40 is a critical first step. Affirm the inherent worth and dignity of every person by calling your US Representative and asking them to support the bill.

To learn more and become part of the **UUFSD Indivisible Patriots** contact Karen Reimus at: reimus1@aol.com

Understanding Our Heritage Workshop

In November 2020, Alison ALG McLeod led a Zoom workshop entitled "Understanding Our Heritage." Although Alison has presented this workshop many times with other groups, this was her first time presenting it at UUFSD. The workshop focused on examining the ideas about race and racism that have been passed down to each of us. Before the workshop, participants received a prompt inviting them to write a short poem after reflecting on the values and expectations held by their families. During the workshop, attendees had the opportunity to share their written work with the group. Alison then facilitated a discussion about the way our heritage has shaped our world views, and this in turn shapes our behaviors and actions.

Paula Cole Jones



Paula Cole Jones is founder and president of ADORE, LLC. She is a management consultant with over 20 years of experience specializing in group facilitation, diversity and organizational development. She is a management consultant and lifelong member of All Souls Church, Unitarian, in Washington, D.C. She is a former president of DRUUMM (Diverse and Revolutionary Unitarian Universalist Multicultural Ministries) and an independent antiracism consultant for the UUA. She managed AmeriCorps and a national volunteer program for the Natural Resource Conservation Service and coached executive grantees for the Corporation for National Service and helped develop its national fellows program. She has designed and managed numerous programs in organizational and cultural change, as well as conducted leadership and facilitator trainings. She has led workshops and dialogues around the country and done work in conflict management. Paula's particular area of expertise is in building multicultural organizations. She is editor of a collection of poetry published in 2011 about racial identity in the United States.

The 8th Principle - History

Paula Cole Jones, developed the idea of the existence of 2 different paradigms in UU circles: the UU 7 Principles and Beloved Community (deep multiculturalism). After working with congregations on these issues for over 15 years, she realized that a person can believe they are being a "good UU" and following the 7 Principles without thinking about or dealing with racism and other oppressions at the systemic level. Evidence: most UU congregations are primarily European-American in membership, culture (especially music), and leadership, even when located near diverse communities. She realized that an 8th Principle was needed to correct this, and talked with Bruce Pollack-Johnson about some of the components that should be in it. Bruce put together an initial draft in 2013, and the two of them worked with a group of anti-racist activists in the JPD to refine it. Bruce's congregation (the UU Church of the Restoration in Philadelphia) incorporated it into their Covenant at that time, then in May 2017 formally adopted it for themselves and recommended that the UUA adopt it.

- UUs and the UUA have done very good work in fighting racism, such as during the Civil Rights Movement and in the 1990's (passing a resolution in 1997 at GA, after a precursor resolution in 1992, to become an Anti-Racist, Anti-Oppression Multi-Cultural, or ARAOMC, Organization), but the funding and support started to wane in the 2000's – our accountability mechanism failed us. UU's also have a mixed record historically in other areas of racial justice: e.g., we had people on both sides of Abolitionism (including people like Jefferson who was a slaveholder), and Unitarians were proponents of Eugenics (leading to some of the racial extremes of Nazism and Apartheid in South Africa).
- For people identified as white, it is too easy to ignore these issues, which is exactly what keeps the system of racism in our society alive and in fact worsening right now. We need to de-center whiteness and other dominant cultures in UUism.
- The 8th Principle came from a feeling that we need something to renew our commitment to this work, to hold ourselves accountable, and to fulfill the potential of our existing principles.

The 8th Principle - UUFSD Action



We are now at a point--as a congregation and as a larger faith community--where many believe it is time to consider adding an 8th principle to our core values. This 8th principle would highlight the values of multiculturalism and taking action to improve ourselves and our institutions. As we consider the 8th Principle, we may find ourselves with many questions. We might ask--as members of UUFSD, what can we do about racism? Should we adopt the 8th principle? How might we change as a congregation if we adopt the 8th principle? Let's begin by reading (or re-reading) the 8th principle:

“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.”

What is it? Where did it come from? The history of it?

What is “Beloved Community?”

The definition of Beloved Community provided by the authors of the 8th Principle on www.8thprincipleuu.org is as follows:

“Beloved Community happens when people of diverse racial, ethnic, educational, class, gender, sexual orientation backgrounds/identities come together in an interdependent relationship of love, mutual respect, and care that seeks to realize justice within the community and in the broader world.”

Why are racism and other oppressions something that must be dismantled?

Racism and other oppressions such as misogyny and ableism (discrimination in favor of people who are able-bodied) are not just interpersonal problem (i.e., a few hateful or close-minded individuals). Instead, these ideas are built into our government and social systems--laws, schools, churches, etc.. Additionally, we have all absorbed racist and oppressive ideas and views. The un-learning and un-doing these internal and external expressions of racism and oppression must be undertaken deliberately.

What should we do about it?

We are expecting the 8th Principle to be presented at General Assembly this summer. In the meantime, at least 35 UU congregations have voted to adopt the 8th Principle. If the congregation is ready, UUFSD will vote on it in our congregational meeting in June. Passing the 8th Principle would mean publicly committing to this joyful, ongoing, and lifelong work of antiracism and anti-oppression. If we vote to adopt the 8th principle, we must consider what changes this principle might inspire us to make.

The 8th Principle - Definitions



As we read and discuss racial justice, it can be helpful to keep a few definitions in mind:

Allyship (this definition comes from the Anti-Oppression Network):

An active, consistent and arduous practice of unlearning and re evaluating, in which a person of privilege seeks to operate in solidarity with a marginalized and/or oppressed group of people

Racism (this definition comes from Beloved Conversations):

Individual and institutional expression of the superiority of one group's cultural heritage over another (Wu, 2011) Said another way; An institutional system of economic, political, social and cultural relations that ensures that one racial group has and maintains power and privilege over all others in all aspects of life. As such, racism is measured by its outcomes (e.g. fairness, equal representation, etc.) on culturally marginalized groups rather than its intentions

White privilege (this definition comes from Wikipedia):

White privilege or white skin privilege is the societal privilege that benefits white people over non-white people in some societies, particularly if they are otherwise under the same social, political, or economic circumstances

White saviorism (this definition comes from Me and White Supremacy by Layla F. Saad):

A colonialist idea that assumes that non-white people need white people to save them from themselves, that without white intervention, instruction and guidance, non-white people would be helpless and would not survive.

White supremacy (this definition comes from Me and White Supremacy by Layla F. Saad):

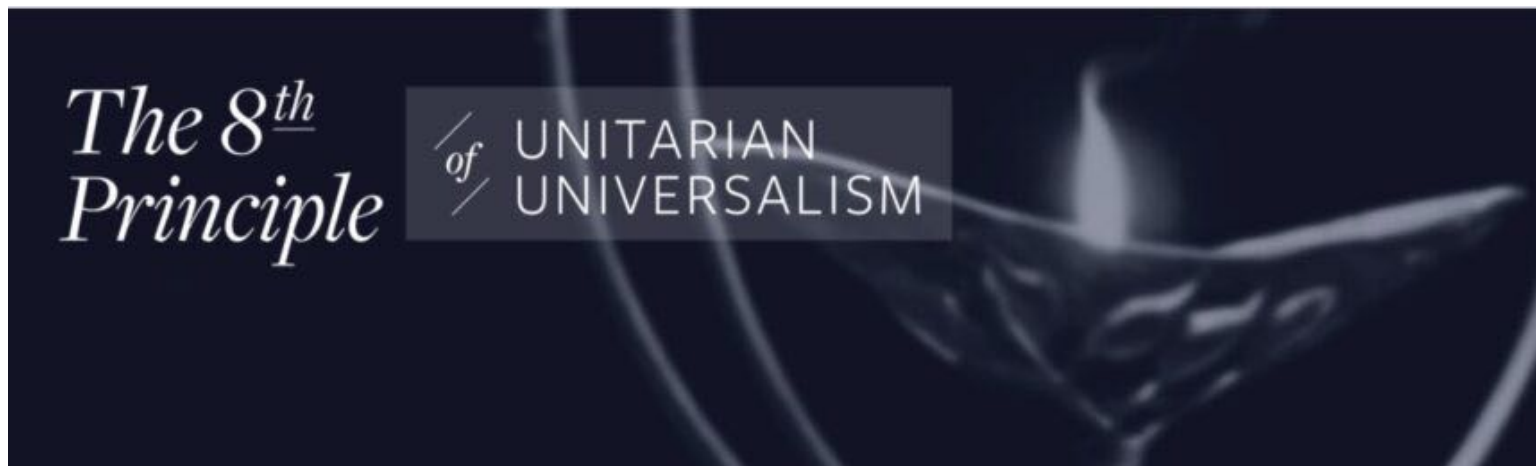
Ideology based on the belief that white people are superior in many ways to people of other races and therefore white people should be dominant over other races

Joyful Work

While the journey into understanding racism may begin with discomfort, it does not remain there. Learning about race is painful, and often deeply sad. However, deep joy also comes from engaging in this vital, important work. Empowerment comes with the realization that we can each take action to dismantle racism. We find beauty as we form deep connections with others also dedicated to antiracism. We draw inspiration from others--both our present-day peers and leaders, as well as historical leaders. The joy comes in knowing we are not alone in this work, and in seeing how we can change ourselves, our communities, and our country. This is lifelong, demanding, joyful work.



The 8th Principle - Understanding



The Need for a Deeper Understanding

Unitarian Universalists—and members of UUFSD—are no strangers to racial justice work. The UUA web page for racial justice tells us:

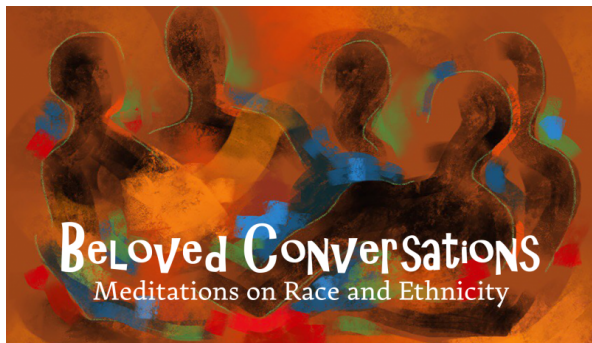
We work to end racial discrimination and injustice, starting within ourselves and moving out into the world around us. We support multiracial, multiethnic congregations and advocate for stopping racist policies like mass imprisonment and attacks on voting rights. Our multicultural ministries will continue until there is peace, liberty, and justice for all.

Over recent years, as the Black Lives Matter movement took shape and we could clearly see examples of racist policies and systems in the United States, UUFSD identified our need to develop a deeper understanding of racism and white privilege. In order to learn more, members of UUFSD got to work reading, watching, listening, talking, marching, and volunteering. Many of our members made powerful realizations as they engaged in this work--whether they were continuing the racial justice work they have been engaging in for years, or beginning a new journey into racial awareness and understanding.

Racial Justice Work Starts Within

There is a popular saying which originated from a proverb attributed to the ancient Chinese philosopher Lao Tzu: "A journey of a thousand miles begins with a single step." Perhaps the journey toward understanding racism and white privilege begins with discomfort. Many of us were compelled to learn more about race after witnessing an interaction in a store in which a person of color was treated poorly while a white person was treated well, or after hearing in the news about an unarmed Black person who was harmed by police. Thinking about these events is uncomfortable, and each of us must choose what to do with that discomfort. Sometimes we may set it aside, trying not to experience it. Other times, it may spur us to learn more; our discomfort may lead us to ask "Why did this happen?" or "Why did this happen *again*?" At UUFSD, we have gathered to learn more about racism through workshops, the Beloved Conversations class, book clubs, and film screenings.

Beloved Conversations



What is Beloved Conversations?

Beloved Conversations is, according to its creators at Meadville Lombard Theological School, “a program for Unitarian Universalists seeking to embody racial justice as a spiritual practice.” Beloved Conversations involves deep thinking and discussion about racism. Two different groups at UUFSD completed Beloved Conversations, one group in 2018, and one in 2019. Two members of our congregation have shared their thoughts about their experience in this class.

Beloved Conversations — Duane Kiddy



My experience with participating in Beloved Conversations. I will start with, “What was it like to be learning this material in the context of my faith community?” This was a challenge. I am rather new to this faith community but now I feel as though I made twenty-two exceptionally good friends over those several weeks together. We composed a covenant of relations that allowed me to speak freely without judgement, try on new ideas and perspectives, and assured me that it was okay to be messy. We all were on a shared journey. The raw emotions and tenderness that were displayed during these sessions emboldened us to get out of our comfort zone and absorb the material and to search deeper. Our goal is to make our congregation and community to be more welcoming to Persons of Color by being allies.

Listening and learning in this course has opened some new understanding that I came away with.

* The Black Lives Matter movement. It is not a threat to the white community and does not say their lives matter above anyone else's. This movement consists of a group of mothers that no longer want their sons to be needlessly slaughtered on American streets. They are justifiably angry but certainly not domestic terrorists.

* Make America Great Again. When one shines a light on this slogan, it appears to be a not so thinly veiled attempt to promote White Nationalism. Not to a return to a belief that all persons have a right to life, liberty, and the pursuit of happiness.

In closing, I would urge you to consider participating in the next Beloved Conversations. Not just to be a social justice warrior but to be an ally and just maybe make America great for us all.



Beloved Conversations — Anne Clarkin

I was very excited to be invited to facilitate Beloved Conversations. I am not an expert on race relations, I have no formal training in teaching about racism, but I had been in an interracial marriage and I have 3 biracial children, so I figured I had enough life experience to draw on. Undoing racism had been a passion for me, as it is for many of you. 2 years and 2 Beloved Conversations groups later, I have been challenged over and over to re-think everything I believed I knew about race and racism, beginning with the belief that racism is basically about hate and is something evil that intolerant people do to people of color, like police harassment, police murdering black men, our racist President wanting to build a wall.

(continued on page 10)

Beloved Conversations

.(Beloved Conversations - Anne Clarkin)

Something I would never do. Something that good people like us have been fighting against for years, something that should be getting better but somehow seems to be getting worse. Something we should fix here and now in our Fellowship by bringing in more diversity, by getting involved in more social justice work. I still believe, of course, that these are very important things that we should do. It has been painful to learn, though, that it is not that straightforward. That the reasons that our efforts to end racism are not working are complicated.

It has been heartbreaking to learn how deeply racism is embedded in our culture. Still. How racism is perpetuated throughout our society in our schools, neighborhoods and workplaces, in politics and in peoples' beliefs attitudes and thoughts. Still. How we live every day in a culture of white privilege and white superiority and we don't realize the extent of it. How we have all been socialized by a white dominant culture, how we have internalized that culture, how we all, as white people, participate in a racist culture, when we don't want to and want to do the opposite. It is really hard for us to see it. It has been really uncomfortable for me to see it. To recognize my own unhelpful beliefs, thoughts and attitudes and defensiveness about my well intentioned mistakes.

It has not been easy to "wake up white" as the author Debbie Irving says. I am grateful and humbled by this opportunity to "wake up" especially when I already considered myself "woke" I have been reading books, watching films, and listening. In Beloved Conversations, I have been so fortunate to be able to listen to you, hear your thoughts, feelings, insights and experiences. As I said, I am not teaching this class as an expert, I am experiencing it with all of you, I am learning from you. It is a shared journey. And I am hopeful that we can make a difference.

Showing Up for Racial Racial Justice - North County

SURJ is a national network of groups and individuals working to undermine white supremacy and to work for racial justice. Through community organizing, mobilizing, and education, SURJ moves white people to act as part of a multi-racial majority for justice with passion and accountability.

SURJ is made up of 125 local chapters across the United States. In 2019, Robin Sales and Andi McLeod, two members of UUFSD's Racial Justice Task Force, founded a SURJ chapter in North County. SURJ North County San Diego focuses on education, policy change, and the amplification of oppressed voices. In addition to monthly meetings, SURJ North County offers training events such as the "White People for Racial Justice 101 and 201" workshops. White People for Racial Justice workshops are interactive classes full of discussion and practical tools to help attendees unpack and unlearn their biases, identify everyday racism, and discover actions they can take to fight for racial equality.

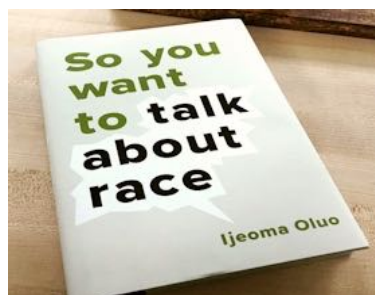
To learn more, please visit <https://www.surjncsd.org>



Racial Justice Task Force Events



The Racial Justice Task Force has hosted a number of book clubs and film screenings over the past several years, and these events are ongoing; they have moved to Zoom until it is safe to gather again. The book clubs provide opportunities for members of our community to read and discuss books written by diverse authors. These books delve into topics such as racism, whiteness, the Black experience, and the Mexican-American border. The films screened also tackle complex subject matter, and each film showing is followed by a time for discussion. The media explored--and the thoughtful group discussions--provide spaces in which we can consider the lived experiences of people different from us, and examine our own beliefs and assumptions. Some of these books and films might also inspire us to make changes in our daily lives; we might call elected officials to support a policy change, become involved in politics ourselves, or speak up when a friend makes a racist comment.



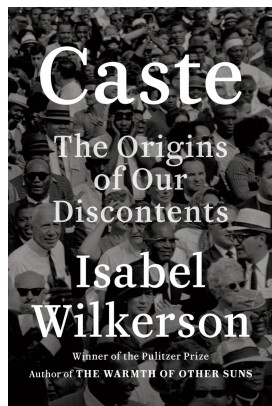
Racial Justice Task Force Book Club Reads to Date:

- *Between the World and Me* by Ta-Nehisi Coates
- *White Fragility* by Robin Diangelo
- *So You Want to Talk About Race* by Ijeoma Oluo
- *White Rage* by Carol Anderson
- *Waking Up White* by Debby Irving
- *The Line Becomes a River* by Francisco Cantu
- *The Water Dancer* by Ta-Nehisi Coates
- *How To Be An Antiracist* by Ibram X. Kendi
- *Me and White Supremacy* by Layla F. Saad
- Ongoing: *Caste* by Isabel Wilkerson



Racial Justice Task Force Films and Series Screened to Date:

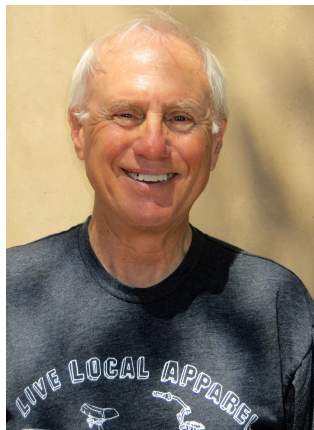
- *42*
- *Mudbound*
- *Who is Dayani Cristal?*
- *Blindspotting*



Racial Justice Task Force Book Club March 7th, March 21 & April 4, 2021

Members and friends joined for this three-part discussion on the book, “Caste – The Origins of Our Discontents” by Isabel Wilkerson. The book explores, through a deeply researched narrative and stories about real people, how America today and throughout its history has been shaped by a hidden caste system. Beyond race, class, or other factors, a powerful caste system influences people’s lives and behavior and the nation’s fate.

Racial Justice Task Force Events



Me And White Supremacy Book Group — Steve Bartram

I was glad to be a participant in the 28 Day Journey through "Me and White Supremacy". It was really good to be doing this with a group. Both because it made me work and because I wanted to hear other stories of their journey and balance it against mine. This is supposed to be a straight shot of 28 days of continuous work with lots of journaling and reflection. We took each 7 day chunk and reported out every two weeks. I liked that idea but can see where doing it all at once can really bring laser tight focus. I am not a writer so the journaling was a challenge. I wound up writing impressions in my book and making notes throughout the pages. The guidance from Layla F. Saad, the author, was perfect. Really interesting forward by Robin Diangelo helped. Having read "White Fragility" by Diangelo was a plus as well as having participated in UUFSD's "Beloved Conversations".

Unpacking from all my very white life is weird. I am a racist. I am a survivor of white fragility and benefit from my whiteness. I am not "woke", whatever that really is, and struggle with finding a way to participate in being a better ancestor.

I suffer from over-reading and not enough doing actual work. I am getting better. My one personal project is to work on helping understand and implement change of policy of policing. My other effort is to support youth programs that reflect Standing Up for Racial Justice (SURJ) ideals. I belong to Encinitas 4 Equality (E4E). Actually being an anti-racist is ongoing. Fits and starts and awkward stupid looks and hoping for kind correction is all I can ask. Do this work. Don't just talk about it, DO SOMETHING. UUs are good bobble heads and in our hearts we are the best. Prove it.



Anti-racism Book Discussion Experience — Kathryn Sturch

I have bookcases full of books in my house that I aspire to read and wish I already had. The deadlines and accountability provided by the RJTF [Racial Justice Task Force] Book Discussion Group caused me to prioritize reading *How to Be an Antiracist* by Ibram X. Kendi and *Me and White Supremacy* by Layla F. Saad. Both the books challenged the way I think about racism and helped me begin to behave in anti-racist ways. I found myself actually resistant to the second book and reluctant to attend the discussion group.

But I did go and by the end of every discussion I was happy that I had attended. I get so much more out of the material by hearing other people's experiences and perspectives and by sharing mine. I am looking forward to reading *Caste* by Isabel Wilkerson next.

We also watched *When They See Us* about the 5 boys that were falsely accused of the rape and murder of the "Central Park Jogger" in 1989. It was gut-wrenching and haunts me to this day. Having worked in law enforcement, I had some idea of how messed up our criminal justice system is but this 4-part series demonstrates the manipulation, racism, and destruction at work in that system.



8th Principle -Whitest Girl You Know

Whitest Girl You Know

By Hannah Carey



Part 1

white girl gets sunburned through her shirt—
always needs to reapply her sunscreen.
white girl makes her own hashtags:
#YESpf #melaNOPE.

white girl has a vague understanding of race,
strives to treat everyone equally.
white girl thinks she is color blind.
white girl thinks that is enough.

white girl has Black friends.
white girl voted for Obama.
white girl can't be racist.

white girl grew up in a white supremacist culture
(american culture is white supremacist culture).
white girl grew up swimming in it—
didn't even notice.

white girl absorbed:
stereotypes about Black and brown people,
centering whiteness as the default,
whiteness as deserving,
whiteness as better—

white girl absorbed white supremacy.

white girl learns that being white gives her privilege:
to be represented in the media in positive and complex
ways.
to be called on by the teacher.
to be more likely to get an interview
because of the white-sounding name
on her resume.

no matter what
wealth or connections or talents
she does not have
white girl has white privilege.

white girl checks her privilege.
white girl educates herself.

white girl learns words like:
BIPOC,
cultural appropriation,
intersectional.

white girl listens to
Black and brown people
talk about their experiences.
white girl votes,
has uncomfortable conversations about racism,
loses her temper—
white girl still has a long way to go.

Part 2

white girl has no rhythm.
white girl claps on one and three.
white girl always sings along to “don't stop believing.”

white girl receives a DNA analysis kit as a christmas gift—
it tells her she is three tenths of one percent Sub-Saharan African.
it tells her:
“you most likely had a sixth-great-grandparent
or seventh-great- (or greater) grandparent
who was 100% West African.
this person was likely born between 1720 and 1840.”

white girl is sorry—
so sorry.

chances are
that this 100% West African ancestor of mine
was enslaved
or was the child of enslaved people
or the grandchild of enslaved people.

we all know there is no space for consent
in the power dynamic of race in america
between 1720 and 1840.

i am so sorry.

8th Principle -Whitest Girl You Know

we all know how little space there is for consent
in the power dynamic of race in america
between 1720 and 2021.

we are the dominant culture.

we are the heirs to a system which
continues to inflict harm on Black and brown people
while benefiting white people—

but this is no time for hand-wringing;
guilt and shame do not serve us.

this is a time for accountability—
so let's talk about racism.

i am not saying that we should not talk about
gun control
and climate change
and violence against queer and trans people.

we should—
and we should talk about the reasons why
people of color are disproportionately impacted
by all those things.

i'm saying that our society,
by its very structures
systemically devalues and dehumanizes
people of color
through racist policies
such as the ones
that create barriers to wealth and homeownership and
lower property values in Black and brown communities
leading to lower funding for schools in these communities
leading to these schools being under-resourced
leading to fewer opportunities for Black and brown children.

it goes on and on.

let's talk about
over-policing in Black and brown communities and
voting laws designed to disenfranchise Black and brown voters.

i am not saying that we shouldn't talk about
gun control
and climate change
and violence against queer and trans people.

i'm saying that right now
let's talk about racism
and human rights.

"equality is not pie."
there is enough to go around.
there can be abundance—

but we must use our whiteness
to make space for Black and brown bodies,
to make quiet to hear Black and brown voices.

we are not asked to give up our rights;
the things we must give up are comfort,
willful ignorance,
inaction.

white girl became a woman being told
by society
how special she is,
how she must be protected.

i am a white woman.
i curl my fingers around my privilege—

we have work to do.



8th Principle - Our Coming of Age Youth

Coming of Age Class 2021

**Kaleb Brandley, Owen Griffis,
Beckham Kunkler, Sophie Love
Francis Hauptfeld, Sienna Tandon
Hilary Hauptfeld,**



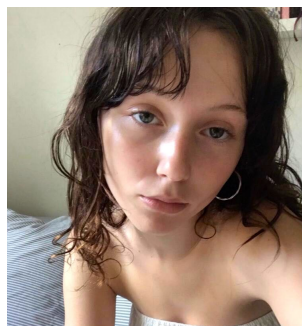
As a collective whole, we, the Coming of Age class, have agreed that passing the 8th principle is essential to upholding Unitarian Universalist ideals.



Racism and white supremacy doesn't mean the KKK, it doesn't have to be so extreme to cause harm. A lot of liberal white people are saying they are not "racist" because they aren't yelling at people of color when they cross the street. However, they are still part of the problem and contributing to systemic racism by being silent, and refusing to acknowledge that there is systemic racism that they are participating in and benefitting from. We can not ignore this systemic oppression any longer. Religious history has turned a blind eye to racism. But we as the Coming of Age class now understand that oppression lives within Unitarian Universalism, and we will not accept this.

We need to enforce anti-racist policies to make the UU religion more inclusive.

Even though passing the 8th principle won't solve racism, it will push the conversation around anti-racism forward, it will also make it an integral part of our core values.



If you really want to make change happen, hire more people of color, have conversations around race, and listen to people of color. These examples are not the only things that you can do. We realize that we are the problem (the power majority). By ignoring and not passing the 8th principle, we are ensuring that our white privilege and white dominated culture continues to fester unchecked.

In Fellowship, Coming of Age Class 2021



8th Principle - Next Steps

April 11: Service and Forum on the 8th Principle led by Paula Coles Jones

Racial Justice Task Force

Will be sending out a survey to obtain feedback from congregants about the 8th principle in early April. The Task Force will convene congregational gatherings once they have ideas about what it needed.

April 25, 4 PM 8th Principle Book Club Discussion

Minor Feelings: An Asian American Reckoning

Poet and essayist Cathy Park Hong blends memoir, cultural criticism, and history to expose the truth of racialized consciousness in America.

May 16, 4 PM 8th Principle Book Club Discussion

There There by Tommy Orange

"There There" tells the story of twelve characters, Urban Indians living in Oakland

Further details and zoom links will be posted in the newsletter.

All Fellowship Table For New Visitors

Cartoon courtesy of Edward Himelblau



"Here we have the Feed-the-Hungry Committee, the Green-Earth Committee, The Fellowship Committee, and the Purchase-Another-Card-Table Committee."