

THE UNITARIAN CHURCH OF LINCOLN

8TH PRINCIPLE JOURNEY

Resource Guide

Members of the Beloved Conversations are providing this Resource Guide to you in the hope that it will become a timely source of information about the 8th Principle and our congregation's possible move to adopt it.

The 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.”

RESOURCE GUIDE



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A. What About the first 7 Principles? [home](#)

Source: <http://wizduum.net/uu-principles-through-history>

Each principle begins with:

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote:

1. The inherent worth and dignity of every person.
2. Justice, equity, and compassion in human relations.
3. Acceptance of one another and encouragement to spiritual growth in our congregations.
4. A free and responsible search for truth and meaning.
5. The rights of conscience and the use of the democratic process within our congregations and in society at large.
6. The goal of world community with peace, liberty and justice for all.
7. Respect for the interdependent web of all existence, of which we are all a part.



B. History of Developing the 7 Principles [home](#)

Source: <http://wizduum.net/uu-principles-through-history>

1985-Unitarian Universalist

We, the member congregations of the Unitarian Universalist association, covenant to affirm and promote:

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5. The rights of conscience and the use of the democratic process within our congregations and in society at large.
6. The goal of world community with peace, liberty and justice for all.
7. Respect for the interdependent web of all existence, of which we are all a part.

The living tradition which we share draws from many sources: (Five sources of our faith)

1. Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces that create and uphold life.
2. Words and deed of prophetic women and men, which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love.
3. Wisdom from the world's religions, which inspires us in our ethical and spiritual life.
4. Jewish and Christian teachings, which call us to respond to God's love by loving our neighbors as ourselves.
5. Humanist teachings, which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.

(Article II, Section C2.1 of the Bylaws of the Unitarian Universalist Association)

1974 Unitarian Universalist

The Association, dedicated to the principles of a free faith shall:

1. Support the free and disciplined search for truth as the foundation of religious fellowship.
2. Cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to humankind.
3. Affirm, defend, and promote the supreme worth and dignity of every human personality, and the use of the democratic method in human relationships.
4. Implement the vision of one world by striving for a world community founded on ideals of brotherhood, justice, and peace.
5. Serve the needs of member societies.

6. Organize new churches and fellowships and otherwise extend and strengthen liberal religion.
7. Encourage cooperation among people of good will in every land (Unitarian Universalist Pocket Guide, 1974, p.78)

Material Below taken From This We Believe Pamphlet: Historic Unitarian & Universalist Affirmations of Faith UU Christian Fellowship Pamphlet (7/88)

1961-Unitarian Universalist

The members of the Unitarian Universalist Association, dedicated to the principles of a free faith, unite in seeking:

1. To strengthen one another in a free and disciplined search for truth as the foundation of religious fellowship;
2. To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man;
3. To affirm, defend, and promote the supreme worth of every human personality, the dignity of man, and the use of the democratic method in human relationships;
4. To implement our vision of one world by striving for a world community founded on ideals of brotherhood, justice, and peace;
5. To serve the needs of member churches and fellowships, to organize new churches and fellowships, and to extend and strengthen liberal religion;
6. To encourage cooperation with men of good will of all faiths in every land.

(Article II, Section 2, of the Constitution of the Unitarian Universalist Association, in 1961.)

1935-Universalist

The bond of fellowship in the Universalist Church shall be a common purpose to do the will of God as Jesus revealed it, and to cooperate in establishing the Kingdom for which He lived and died.

To that end, we avow our faith in God as Eternal and All-conquering Love, in the spiritual leadership of Jesus, in the supreme worth of every human personality, in the authority to truth known or to be known, and in the power of men of good-will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

(The Bond of Fellowship of the Universalist Church; adopted in Washington, DC, 1935; to which were appended the Winchester Profession of 1803 and the Five Principles of 1899; The Larger Hope, Vol. II, p.114.)

1899-Universalist

The essential principles of the Universalist faith: The Universal Fatherhood of God; the spiritual authority and leadership of His Son Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God.

(“The Boston Declaration” of “the Five Principles” was adopted by the General Convention in 1899 as an addition to the Winchester Profession; The Larger Hope, Vol. II, p.89.)

1880-Unitarian

In the freedom of truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man.
(“The Ames Covenant,” written by Charles Gordon Ames for the Spring Garden Unitarian Society in Philadelphia, in 1880, and later adopted by many Unitarian churches.)

1865-Unitarian

Whereas, the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial and by the devotion of their lives and possessions to the service of God and the building up of the Kingdom of his Son -

Therefore, the Christian churches of the Unitarian faith here assemble unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of reorganizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

(Preamble and Article I, National Conference of Unitarian Churches: The Epic of Unitarianism, p.121.)

1853-Unitarian

We desire openly to declare our belief as a denomination, so far as it can be officially represented by the American Unitarian Association, that God, moved by his own love, did raise up Jesus to aid in our redemption from sin, did by him pour a fresh flood of purifying life through the withered veins of humanity and along the corrupted channels of the world, and is, by his religion, forever sweeping the nations with

regenerating gales from heaven, and visiting the hearts of men with celestial solicitations. We receive the teachings of Christ, separated from all foreign admixtures and later accretions, as infallible truth from God.

(American Unitarian Association, 1853, Twenty-eighth Annual Report, pp. 22-23.)

1825-Unitarian

The objects of this Association shall be to diffuse the knowledge and promote the interest of pure Christianity throughout our country.
(Article 2 of the Constitution of the American Unitarian Association.)

1803-Universalist

Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

Article II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

(Universalist “Profession of Faith” adopted in Winchester, New Hampshire, 1803; Universalism in America: A Documentary History, p.110.)

1790-Universalist

Section 1. OF THE HOLY SCRIPTURES.

We believe the scriptures of the Old and New Testaments to contain a revelation of the perfections and will of God, and the rule of faith and practice.

Section 2. OF THE SUPREME BEING.

We believe in one God, infinite in all his perfections, and that these perfections are all modifications of infinite, adorable, incomprehensible and unchangeable love.

Section 3. OF THE MEDIATOR.

We believe that there is one Mediator between God and man, the man Christ Jesus, in whom dwelleth all the fullness of the Godhead bodily, who by giving himself a ransom for all, hath redeemed them to God by his blood; and who, by the merit of his death and the efficacy of his Spirit, will finally restore the whole human race to happiness.

Section 4. OF THE HOLY GHOST.

We believe in the holy ghost, whose office it is to make known to sinners the truth of this salvation, through the medium of the Holy Scriptures, and to reconcile the hearts of the children of men to God, and thereby dispose them to genuine holiness.

Section 5. OF GOOD WORK.

We believe in the obligation of the moral law as to the rule of life; and we hold that the love of God manifested to man in a Redeemer, is the best means of producing obedience to that law and promoting a holy, active and useful life.

(Articles of Faith adopted by the Philadelphia Convention; The Larger Hope, Vol. II, p.46.)

C. 8th Principle Says: [home](#)

Source: <https://www.8thprincipleuu.org/background>

“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.”

1. Background Information [home](#)

Source: <https://www.8thprincipleuu.org/background>

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Where Did This Principle Come From Originally?

Paula Cole Jones, JPD (Joseph Priestley District—the mid-Atlantic district of the UUA, now subsumed into the larger Central East Regional Group, CERG) Director of Racial & Social Justice, 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.

Why Now?

The UUA has just gone through a crisis related to inclusive hiring practices, especially related to whites being hired over highly qualified Latinx candidates, resulting in the resignation of the UUA President.

In response to this crisis, Black Lives of Unitarian Universalism (BLUU) and Diverse Revolutionary UU Ministries (DRUUMM) endorsed the 8th Principle. BLUU's main point is that the UUA voted in 1997 at GA to commit to intentionally becoming an ARAOMC institution. Initially good progress was made, with programs including the Journey Toward Wholeness, the Jubilee Anti-Racism Training workshops, process evaluation at meetings, and multicultural consulting services. In the early 2000s, funding and support for much of this work began to decline. The recent hiring crisis is not surprising in light of this decreasing support and lost focus. BLUU is holding all of the UUA accountable to that commitment, and expresses disappointment that the 8th Principle has not already been supported and midwived by UUA leadership. Allies for Racial Equity (ARE - the UU white ally group) support BLUU in BLUU's endorsement of the 8th Principle. The White Supremacy Teach-In April 30th and May 7 included the BLUU endorsement of the 8th Principle with their resources for planning for the Teach-In. See: <http://www.blacklivesuu.com/teachin/>.

UU funding and focus in the last decade shifted toward shallow diversity rather than deep multicultural Beloved Community and structural change. UU support of the Movement for Black Lives has been encouraging; the best way for us to truly support racial justice in a significant way is to purge ourselves and our institutions of the culture and exclusive practices of whiteness and white supremacy.

The New Jim Crow (mass incarceration and the criminal justice system replacing the older systems of slavery and Jim Crow laws), police violence against people of color, recent Supreme Court decisions on Voting Rights and Affirmative Action, and the election of Donald Trump with advisors and followers (including Attorney General Jeff Sessions) openly supporting white supremacists show that the country is moving quickly and dangerously in the wrong direction. UUs need to take strong leadership to reverse these trends.

Why the UUA (USA)?

Whiteness, and chattel slavery (structural racism) were invented in the US, at the same time that modern Unitarianism and Universalism were being created.

Unitarians originally were largely from the New England European-American elite - often did not treat Native American peoples well, benefitted from slavery, and some were leaders in the Eugenics movement (promoting birth control for people of color because they were seen as inferior).

Some Unitarian and Universalist ministers (more Universalists, since Universalism was more of a working class movement) spoke out against slavery, but we did little as a denomination. After the Trayvon Martin verdict, many UU ministers said nothing in church.

UU's did a very good job during the Civil Rights Movement, largely at the request of Dr. King, and we should be very proud of that.

In the late 60's a promising movement (BAC, BUUC) was supported by the UUA, then de-funded because of a financial crisis, leading to a terrible conflict, after which many African-Americans left the UUA.

There was a long period of silence until the late 80's and early 90's, then excellent progress after that for a decade or so, but we have regressed, leading to the UUA President resigning over hiring inclusivity issues

Why Single Out Racism?

At a global level, this would not necessarily make sense (for instance, the oppression of women is fundamental to poverty and lack of development in many areas), but in the USA, racism stands out. The two worst crises of the UUA (late 1960's and now) were both related to race. Racism in the US stems from chattel slavery, where people were uniquely legally treated as property that could be inherited, for something (skin color) they had no control over.

The UUA has done well with women becoming ministers and leaders (the 7 Principles themselves came out of the Women's Movement within UUism).

The LGBTQIA+ community is well represented as members, ministers, RE staff, and other leadership in individual congregations and the UUA, and the Welcoming Congregation program has been very effective (we could use something similar for racism). Some congregations have done a good job of making sure they are accessible to people with disabilities, although many UU spaces are still not fully accessible.

The UUA, the US, and the world also have a lot of problems deeply based in economic class oppression (as MLK realized, in addition to militarism and materialism); this Principle includes that, **but is not highlighting it.**

What Is Beloved Community?

Beloved Community happens when people of diverse racial, ethnic, educational, class, gender, abilities, 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.

What Does It Mean To Be *Accountable*?

White UUs hold themselves accountable to communities of color, to make sure whites do what they say they will do. In practice, that can mean having a People of Color Caucus within congregations, districts, etc., to discern and express needs and concerns to the rest of the community. Black UUs hold each other accountable and help each other see and dismantle signs of internalized racism. We need an *effective* mechanism or structure to ensure this. Similarly for other oppressions.

2. Commission's Statement [home](#)

Source: <https://www.uua.org/uuagovernance/committees/article-ii-study-commission/blog/8thprinciple>

Unitarian Universalism is no stranger to movements that call for racial justice both within and beyond our institutions. Over and over again, pockets of people have worked to say racism is a problem, racism is a problem *for us,* and that we are committed to fighting racism and other oppressions. In 1997, the General Assembly voted to commit to intentionally becoming an anti-racist, anti-oppressive, multicultural institution. Yet, almost 25 years later, we continue to fall short of our commitments and promises.

When the 8th Principle project began, it addressed something vital that had been missing in our UU movement, namely that anti-racism and anti-oppression must be central to congregational life and our community building. The mammoth project of fostering conversation within congregations and other communities, and then calling on those communities to make an explicit statement in the form of the "8th Principle" has become a true groundswell within Unitarian Universalism. The text of the 8th Principle says "We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote: journeying toward spiritual wholeness by working to build a diverse and multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions." In this way, thousands of Unitarian Universalists have become part of the real, fundamental work of anti-racism and anti-oppression in our own communities.

The process of examining and possibly revising Article II of the UUA Bylaws is a scheduled effort of the UUA Board, demanded by the bylaws themselves. The Study Commission, who has been charged with making a proposal to the UUA Board in January of 2023, has tremendous respect for what the 8th Principle movement has accomplished—and is accomplishing within UU communities. More than the language of the 8th Principle itself, we are moved by the ongoing conversations about what it means to be accountable to each other, and how we must—through our actions—take on the work of anti-racism and anti-oppression as an inextricable part of our Unitarian Universalist faith.

And so, though the task we have been charged with is larger than the specifics of the 8th Principle, we understand these ideals to be at the very heart of our work and very much part of the direction we are journeying. We understand the work we are doing to be building on the strengths of the 8th Principle movement. Whatever flowers grow from the process of engaging UUs in this reimagining, the seeds sown by the 8th Principle project will surely bloom brightly.

[Commission's Final Report with Revisions](#)

[as of January 17, 2023](#)

3. Timeline of the UUA Wrestling With Racism Within Our Ranks [home](#)

Source: <http://archive.uuworld.org/2000/0300timeline.html>

by Tom Stites, UUA

1980 At the urging of UUA President the Rev. O. Eugene Pickett and the Urban Church Coalition, consultants conduct a racism audit of the Unitarian Universalist Association that makes 32 recommendations for addressing racism internally.

1980 The Rev. Mark D. Morrison-Reed's groundbreaking book, *Black Pioneers in a White Denomination*, opens eyes about the history of racial injustice in the denomination.

1981 The UUA Board of Trustees resolves "to eliminate racism in all its institutional structures, policies, practices, and patterns of behavior, so that it will become a racially equitable institution and can make an effective contribution toward achieving a similarly equitable society." For the first time, it institutes an affirmative action policy.

1982 The UUA launches the Whitney Young Jr. Urban Ministry Fund to aid struggling urban congregations, develop leaders for urban ministry, provide funds for ethnically and racially diverse new congregations, and promote cooperation among urban and suburban congregations.

1983 The elected Commission on Appraisal publishes its study *Empowerment: One Denomination's Quest for Racial Justice, 1967-1982*.

1985 The General Assembly votes to recommend that the UUA establish a Black Concerns Working Group to help congregations learn about racism and fight it.

1986 The Black Concerns Working Group is established with an initial budget of \$5,000.

1986 The first UUA seminar on racism, the forerunner of today's Jubilee World workshops, is conducted in Columbia, SC.

1987 The number of people of color among UU ministers reaches 15, up from 8 in 1968.

1987 The Rev. Melvin A. Hoover, now director of the UUA's Faith in Action Department, joins the association as director of urban and international ministries with primary focus on combating racism.

1988 African American UU Ministers is established as an independent affiliate of the UUA. The association launches efforts to recruit more ministers of color.

1989 Morrison-Reed's curriculum *How Open the Door* is published to help congregations explore the past and current role of African Americans in UU churches.

1992 At General Assembly, UUA President the Rev. William F. Schulz calls for the denomination to increase its racial and cultural diversity, and delegates approve a resolution calling for the same thing. In response, the UUA board appoints a Racial and Cultural Diversity Task Force.

1992 The UU Network for Indigenous Affairs is formed to encourage UUs to learn about the values and spiritual perspectives of native peoples.

1992 The UUA hires Crossroads Ministries, an interfaith group, to help it develop and conduct antiracism trainings.

1993 More than 50 UU leaders meet in St. Louis and reach consensus that integration and efforts to diversify have not ended racism and that the UUA should focus on antiracism. The group embraces the concept of white privilege.

1993 The General Assembly includes a daylong program, Racial Justice: For Such a Time as This. Delegates approve a resolution calling UUs to support local indigenous peoples and for the association to provide programs and curricula and to review investment policies in light of indigenous peoples' concerns.

1994 African Americans and their supporters at General Assembly in Charlotte, NC, protest plans for a Colonial-era costume ball, asking whether African Americans should come dressed as slaves and fueling interest in antiracism efforts.

1995 The Latino/a Unitarian Universalist Networking Association (LUUNA) is formed.

1996 The Racial and Cultural Diversity Task Force report *Journey toward Wholeness* is presented to General Assembly, which votes to urge that "UU congregations, districts, organizations and professional and lay leaders participate in a reflection/action process throughout the 1996-97 church year" leading to a new resolution the following year.

1996 To help link all its antioppression efforts, the UUA combines its Department for Social Justice and the Offices for Racial and Cultural Diversity and Diversity Resources into the Department for Faith in Action.

1996

The UUA board votes that the association "will work to ensure initial settlements or appointments for ministers of color," and money is set aside for this purpose.

1997 The General Assembly approves a resolution entitled Toward an Anti-Racist Unitarian Universalist Association, requiring the UUA board to "establish a committee to monitor and assess our transformation as an antiracist, multicultural institution"; the board establishes the Journey Toward Wholeness Transformation Committee, consisting of laypeople and ministers with UUA staff liaisons. The UUA's antiracism program adopts the name Journey toward Wholeness (JTW).

1997 Diverse and Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) is formed as a community for UU religious professionals of color.

1998 Fifty UU leaders meet in Columbus, OH, to shape plans for persuading congregations to take part in antiracism workshops.

1999 At a continental meeting in Kansas City, JTW leaders enlist the support of major UU groups in developing antiracism plans for the groups' members.

1999 After years of relying on the interfaith Crossroads Ministries to lead antiracism analysis trainings for UU leaders, the Faith in Action Department launches a new version of the training incorporating UU theology and history and led by UUA trainers.

1999 The Presidential Commission on Race recognizes JTW as one of the nation's 100 best racial justice efforts.

2000 Persons of color among UU ministers now number 45, though growth lags in the number serving parishes. The diverse group includes not only African Americans but also Latinos, Asians, and Native Americans.

What happened after 2000?

4. Arguments FOR Adopting the 8th Principle [home](#)

Source: <https://www.8thprincipleuu.org/background>

Our existing 7 principles *imply* this 8th principle, but do not *explicitly* hold us accountable for addressing these oppressions directly, especially at the *systemic* level.

UUism has great potential for building diverse multicultural Beloved Community as envisioned by Rev. Dr. Martin Luther King Jr. (not just European/Americans and African/Americans, but including Native Americans, Latinx people, and other cultural groups) *globally* and could experience tremendous diversification, vitality, and thriving if it works to embody this vision, but it won't happen without conscious awareness and effort on our part.

Dismantling racism, white supremacy, and other oppressions requires *work* at the personal *and* institutional levels.

The UU Principles were designed to be *dynamic*, not a fixed creed. It means we want to always continue to be educating ourselves, exploring truth, and raising our consciousness. When we get to a new level of understanding and clarity, our structure makes it possible to reflect that. UU is the only religion that intentionally builds in that flexibility to acknowledge the importance of ongoing revealed truth. This happened when environmental awareness reached a critical mass and got added as a 7th Principle (although it also has multicultural relationship implications). We are approaching a similar critical mass level of awareness with the *systemic* nature of racism and other oppressions.

None of the other Principles mentions *love*; by having “Beloved Community” in the 8th Principle, it brings our commitment to love higher in our consciousness, consistent with our Side With Love campaign.

The 8th Principle is really just the *beginning* of action, rather than the ultimate goal. It should lead to restoring funding and support for Jubilee Anti-Racism trainings for any UUs who want them and the other programs of the late 90s, as well as starting an anti-racism version of the Welcoming Congregation program that was so effective for LGBTQIA+ awareness and progress. Many people of color have been attracted by the values and potential of UUism, but their souls have been repeatedly wounded by its whiteness. Let's make our *actions* match our *values*. Let's be a UU movement that feeds them. That would be spiritual wholeness.

5. Talking Points [home](#)

Source: <https://www.youtube.com/watch?v=wpl3z14Th9s>

It's part of an Adult Digital Religious Education program at Fourth Universalist in NY. Rev. Vogel does an excellent contextualization of the 8th and how it augments the 7 and can amplify our spiritual development. It runs about 15 minutes but well worth the time spent watching it.

II. 8th Principle: Paula Cole Jones's Community of Communities



[home](#) Source: <https://www.uua.org/offices/people/paula-cole-jones?page=0>

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Biography

Paula Cole Jones is the founder of ADORE (A Dialogue on Race & Ethnicity), a former president of DRUUMM (Diverse and Revolutionary Unitarian Universalist Multicultural Ministries) and an independent consultant specializing in multicultural competencies and institutional change. She lives in Washington, D.C. She served as a Interim Congregational Life Consultant for the Central East Region from 2018-2020.

GA Presentations

[Sophia Fahs Lecture: Building a Community of Communities](#)

Video. Whether we consider faith formation, growth, social justice and/or dismantling white supremacy, Unitarian Universalists could use an identity update.

LeaderLab

[The 8th Principle Matters to Members of the BIPOC Community](#)

“(A)doption of the 8th Principle gives us hope and a greater sense of belonging. Let’s not miss this chance to fulfill the promise of Unitarian Universalism.”

[Religious Education and the 8th Principle](#)

This is a recording of a webinar presenting ideas of how congregations are incorporating the 8th principle into their RE programs.

[Why Diversity, Inclusion, and Equity Matter to Your Congregation](#)

“Our faith is changing and we need innovation in worship, in leadership, and in new communities. How do we support the innovators and risk-takers among us? What can we learn from them for our own congregations?”

[Creating a Community of Communities](#)

Paula Cole Jones introduced the notion of congregations as a Community of Communities to foster inclusion and diversity at last year's Fahs Lecture. We'll expand on how to introduce and begin practicing this new framing in your congregation.

[Untangling Conversations](#)

There are usually three conversations underlying our communication with each other. One is a conversation about what we observe and experience. This conversation is relatively objective, it is oriented around actions and environment, and it is not emotionally charged. Another level of conversation is about our hopes and satisfactions. This is the source from which we project our aspirations and positive feelings. Then there is a level of conversation that comes from our fears and frustrations. From here we project our doubts, apprehensions, and negative feelings into the mix.

[Untangling Conversation: A Drive Time Essay](#)

When people speak with each other, they react to the ideas and experiences that they are sharing, while also holding on to their own feelings and thoughts. If we examine the conversation, we can see that it is taking place on more than one level, and as we begin to untangle it, the communication becomes more effective and we open ourselves to growth and deeper understanding.

[Reconciliation as a Spiritual Practice](#)

When we engage in reconciliation, we invite change that will transform a relationship. Reconciliation is a word that evokes different meanings and images. It is important that we make a distinction between apology, forgiveness, and reconciliation.

UU World

[The Practice of Reconciliation](#)

Reconciliation—the dictionary definition is to restore friendship or harmony or to settle or resolve differences—transforms both parties by bringing them to a new consciousness about the way they see, treat, and represent each other.

[Reconciliation as a Spiritual Discipline](#)

Practicing reconciliation is my personal spiritual discipline. As a management consultant, I know a lot about helping people work through their differences, but until I embraced reconciliation as a spiritual practice, I didn't realize just how transformative reconciliation can be.

III. Antiracism Through a Broader Lens [home](#)

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Community Events [home](#)

Exhibits

[“Charting Our Path: Celebrating 50 Years of Black Studies \(1971-2021\) Traveling Exhibit”](#). January 4 - March 1, 2023.

Nebraska Methodist College, John Moritz Library.

Charting Our Path: Celebrating 50 Years of Black Studies is an 8-panel traveling exhibit sharing historical snapshots of one of the oldest Black Studies departments in the nation. The exhibit highlights the department’s civil rights origins, attempts to downgrade the department to a program, and the mutual engagement between campus and community. The banners share archival materials such as newspaper clippings, department documents, and photos chronicling events from the 1969 campus sit-in to the celebration of the “Omaha 54” student activists 52 years later. The history of the Department of Black Studies has been characterized by a constant struggle for survival, but also by the enduring engagement and support of the Omaha Black community.

[Black History Month \(February\), College of Engineering, UNL](#). Various Activities, Dates & Locations in February.

We are celebrating various heritage and other nationally recognized months. This recognition will include stories about those in our greater engineering community, as well as sharing events, and other opportunities.

[Filmmaker Artes Johnson Discusses Nebraska's DeWitty African-American Homesteaders](#) February 3, 2023, 12:00 - 1:00 PM.

Dinsdale Family Learning Commons Room: DINS 235, Stock Seed Farms Classroom.

Bring your lunch and learn about the incredible history and story of Nebraska’s African-American settlement, DeWitty, from one of its descendants, Artes Johnson, filmmaker and founder of Descendants of DeWitty. Johnson will share pictures of his family’s journey from the Underground Railroad to Nebraska.

"The DeWitty Settlement Exhibit" . February 3, 2023, 4:00 - 6:00 PM. East Student Union, Loft (3rd Floor). Meet Former Settlers. All Day, January 16 - February 28, 2023.

DeWitty was the longest lasting, most successful Black settlement in Nebraska. Established in 1906, DeWitty was settled by Black Canadian immigrants and former African American slaves. At a time when cities across the United States were erupting in race riots, the Black settlers of DeWitty and the white residents of nearby Brownlee peacefully coexisted and thrived together. [Meet descendants of both communities as they gather to commemorate their shared history.](#)

Celebrating Black Artists from Nebraska. February 3, 2023, First Friday, 5:00 - 7:00 PM, Great Plains Art Museum.

The Museum will host a First Friday pop up art and photo exhibition created by BlackisBeautifulNE celebrating Black History Month and Black artists from Nebraska. The non-profit was created in 2021 to show positive representation of Black beauty and culture and to give back to the community through the creation of annual scholarships.

Theatre

"The Mountain Top" by Katori Hall. Lincoln Community Playhouse. Performances January 27-29, 2023 and February 3-5, 2023.

Lincoln Community Playhouse presents *The Mountaintop* by Katori Hall. Performances January 27-29 and February 3-5 at 7:30 p.m. on Fridays and Saturdays and 2 p.m. on Sundays. Tickets are \$25.00 for adults and \$15.00 for students and may be reserved at lincolnplayhouse.com or by calling the box office at 402-489-7529, from 11 a.m. to 5 p.m. Tuesday through Friday.

Literature

Berry, Mary Francis. [.My Face is Black is True: Callie House and the struggle for ex-slave reparation](#) (2005).

Author Mary Francis Berry, an historian, captures Callie House's character and her influence in her time. Callie House took a two pronged approach to advocacy; she worked to change federal policies to create pensions for ex-slaves and she worked to meet specific needs—food, clothing, burial funds—as she worked to organize people. - *A book review to be printed in the NAACP - Lincoln Branch, January 2023, Newsletter by Jackie Egan*

Brown, Austin Channing. [I'm Still Here: Black Dignity in a World Made for Whiteness](#). (2018).

From a powerful new voice on racial justice, an eye-opening account of growing up Black, Christian, and female in middle-class white America. Austin Channing Brown's first encounter with a racialized America came at age 7, when she discovered her parents named her Austin to deceive future employers into thinking she was a white man.

DiAngelo, Robin. [White Fragility: Why It's So Hard for White People to Talk About Racism](#). (2019).

Why is it so hard for white people to talk about racism? White fragility may be an answer to this question. In classrooms, at work, with friends and families, and even among acquaintances and strangers, many white progressives continue to say things and commit acts that perpetuate racism, while reframing ourselves as the victim, drawing attention to our feelings and away from the person or people of color we interpersonally and systemically harm. In her new book, *White Fragility: Why It's So Hard for White People to Talk About Race*, Dr Robin DiAngelo argues that this performance of racialized victimhood serves to counter a disequilibrium white people subconsciously experience when we encounter even a minimal amount of racial stress, triggering defensive acts—white fragility.

Downs, Jim [Sick from Freedom: African-American Illness and Suffering During the Civil War and Reconstruction](#) (2012)

Described and briefly commented on by Jackie Egan for the NAACP-Lincoln Branch Newsletter

Jim Downs exhaustively documents, with footnotes and extensive bibliography, this important health history of Civil War and Reconstruction illness and suffering of freedmen and freedwomen. Downs' book provides a needed balance to the histories of the Civil War that focus on the triumph of emancipation and preserving the U.S. as a unified nation. This book presents another side to that triumph.

Jacobs, Margaret D. [After One Hundred Winters: In Search of Reconciliation on America's Stolen Lands](#). (2021).

After One Hundred Winters confronts the harsh truth that the United States was founded on the violent dispossession of Indigenous people and asks what reconciliation might mean in light of this haunted history. In this timely and urgent book, settler historian Margaret Jacobs tells the stories of the individuals and communities who are working together to heal historical wounds—and reveals how much we have to gain by learning from our history instead of denying it.

Morrison-Reed, Mark D. [*Darkening the Doorways, Black Trailblazers and the Missed Opportunities in Unitarian Universalism*](#) (2011).

On one hand, *Darkening the Doorways* is a tale of systemic paternalism and a prejudicial failure of vision, of squandered opportunities and good intentions turned into tragedy more often than triumph. On the other hand, it is a tale of idealism, courage, intrepid allies, dogged determination and steadfast loyalty in the face of rejection. The life stories and achievements of the African Americans you will discover in these pages are remarkable. Mark Morrison-Reed's collection of profiles and essays, supplemented by archival documents, revives their memory while pointing toward the evolving multicultural future. Several free supplemental materials are available on the Skinner House [Companion Resources](#) page.

Perry, Imani. [*Breathe: A Letter to My Sons*](#): (2019).

Explores the terror, grace, and beauty of coming of age as a Black person in contemporary America and what it means to parent our children in a persistently unjust world. Emotionally raw and deeply reflective, Imani Perry issues an unflinching challenge to society to see Black children as deserving of humanity.

Reynolds, Jason. [*Stamped: Racism, Antiracism, and You*](#): A Remix of the National Book Award-Winning *Stamped from the Beginning*.

[*The 1619 Project: A New Origin Story*](#). Edited by **Nicole Hannah-Jones**. (Release date: November 16, 2021).

It is a book-length expansion of the New York Times Magazine issue devoted to the history of slavery in America and its consequences. Hannah-Jones and colleagues (there are 19 essays that serve to introduce each chapter and are written by scholars in the field and journalists) consider a nation still wrestling with the outcomes of slavery, an incomplete Reconstruction, and a subsequent history of Jim Crow laws and current legal efforts to disenfranchise Black voters.

Movies

[American Son](#)

An estranged couple reunite in a Florida police station to help find their missing teenage son. Director Kenny Leon, Writer Christopher Demos-Brown. Stars Kerry Washington, Steven Pasquale, Jeremy Jordan (2019) - IMDb

[Dear White People](#)

With tongue planted firmly in cheek, the film explores racial identity in acutely-not-post-racial America while weaving a universal story of forging one's unique path in the world. Director Justin Simien, Writer Justin Simien. Stars Tyler James Williams, Tessa Thompson, Kyle Gallner (2014) - IMDb

[Just Mercy](#)

A powerful and thought-provoking true-story, "Just Mercy" follows young lawyer Bryan Stevenson (Jordan) and his history-making battle for justice. After graduating from Harvard, Bryan might have had his pick of lucrative jobs. Instead, he heads to Alabama to defend those wrongly condemned, with the support of local advocate Eva Ansley (Larson.). Director Destin Daniel Cretton, Writers Destin Daniel Cretton, Andrew Lanham, Bryan Stevenson. Stars Michael B Jordan, Jamie Foxx, Brie Larson (2019) - IMDb

[Loving](#)

The story of Richard and Mildred Loving, a couple whose arrest for interracial marriage in 1960s Virginia began a legal battle that would end with the Supreme Court's historic 1967 decision. Director Jeff Nichols Writers Jeff Nichols, Nancy Buirski. Stars Ruth Negga, Joel Edgerton, Will Dalton (2016) - IMDb

[Moonlight](#)

A young African-American man grapples with his identity and sexuality while experiencing the everyday struggles of childhood, adolescence, and burgeoning adulthood. Director Barry Jenkins. Writers Barry Jenkins (screenplay by), Tarell Alvin McCraney (story by). Stars Mahershala Ali Naomie Harris Trevante Rhodes (2016) - IMDb

[Mudbound](#)

Two men return home from World War II to work on a farm in rural Mississippi, where they struggle to deal with racism and adjusting to life after war. Director Dee Rees. Writers Virgil Williams (screenplay by), Dee Rees (screenplay by), Hillary Jordon (based on her novel). Stars Jason Mitchell, Carey Mulligan, Jason Clarke (2017) - IMDb

[\(The\) Obama Years](#)

The Power of Words. Director Jody Schiliro, Writer Jody Schiliro. Stars David Axelrod, Douglas Brinkley, Jon Favreau (2017) - IMDb

[Queen and Slim](#)

Slim and Queen's first date takes an unexpected turn when a policeman pulls them over for a minor traffic violation. When the situation escalates, Slim takes the officer's gun and shoots him in self-defence. Now labelled cop killers in the media, Slim and Queen feel that they have no choice but to go on the run and evade the law. (2019) - IMDb

[Selma](#)

A chronicle of Dr. Martin Luther King, Jr.'s campaign to secure equal voting rights via an epic march from Selma to Montgomery, Alabama, in 1965. Director Ava DuVernay, Writer Paul Webb. Stars David Oyelowo, Carmen Ejogo (2014) - IMDb

[13th](#)

The film begins with the idea that 25 percent of the people in the world who are incarcerated are incarcerated in the U.S. Although the U.S. has just 5% of the world's population. "13th" charts the explosive growth in America's prison population; in 1970, there were about 200,000 prisoners; today, the prison population is more than 2 million. Director Ava DuVernay, Writers Spencer Averick, Ava DuVernay. Stars Melina Abdullah, Michelle Alexander, Cory Booker (2016) - IMDb

Printable Media

[Critical Race Theory](#)

This is the course outline for a Critical Race Theory class taught by Dr Gregory E. Rutledge at the University of Nebraska-Lincoln for an OLLI class taken in 2022.

[Difference Scale](#)

This activity invites you to reflect on how well you were prepared to understand and embrace differences based on our social identities during your formative years and beyond. Social identities include a person's race, ethnicity and/or sovereign status, religion or spiritual beliefs, gender, gender identity, socioeconomic class, sexual orientation, (dis)ability, citizenship status, nationality, and veteran status.

[Lincoln's Vision for a Climate-Smart Future](#)

Read how the City of Lincoln recognized how structural racism will disproportionately impact communities of color experiencing climate change, and the remedies the City proposes.

Videos

Talking Points FOR the 8th Principle

It's part of an Adult Digital Religious Education program at Fourth Universalist in NY. Rev. Vogel does an excellent contextualization of the 8th and how it augments the 7 and can amplify our spiritual development. It runs about 15 minutes but well worth the time spent watching it. <https://www.youtube.com/watch?v=wpl3z14Th9s>.

White People

What does it mean to be white? MTV's 'White People' is a groundbreaking documentary on race that aims to answer that question from the viewpoint of young white people living in America today. The film follows Pulitzer Prize-winning journalist and filmmaker, Jose Antonio Vargas, as he travels across the country to get this complicated conversation started. 'White People' asks what's fair when it comes to affirmative action, if colorblindness is a good thing, what privilege really means, and what it's like to become the "white minority" in your neighborhood. For more information on 'White People,' and to join the conversation, head to race.lookdifferent.org (delivered 404 error page & bounced to define American website - check w/ Sandra) . [White People | Official Full Documentary | MTV - YouTube](#).

Zoom Classes

Year of Reckoning and Reconciliation. Center for Great Plains Studies. (2022).

The 2022 Center for Great Plains Studies conference has shifted to a yearlong series of events to give ample time to an important topic. The series, "A Year of Reckoning and Reconciliation: Conversation, Learning and Connecting," invites participants to recognize the Great Plains' complex history and then imagine and build new relationships and communities based on respect and dignity for all. Topics include land dispossession and return, racial violence and repair, and environmental harm and justice.

<https://www.unl.edu/plains/2022-symposium>

- **A Look Inside "Bring Her Home."** The United States is facing a human rights crisis known as the Missing and Murdered Indigenous Women epidemic. Out of the 5,712 Missing & Murdered Indigenous Women counted in 2016, only 116 were logged in a Department of Justice database. <https://events.unl.edu/plains/2022/03/15/163340/>

- **Indigenous Journalism and Cooperative Media:** "(This) country's founding documents ... explicitly degrade a race and exclude indigenous people and people of color." - Tristan Antone, speaker for a conference at the Great Plains Studies center on Indigenous Journalism and Cooperative Media, 2022. <https://mediahub.unl.edu/media/19075>

- **Reckoning and Reconciliation 101.** Join in virtual conversation with two of the planners of our Reckoning & Reconciliation on the Great Plains events, Center Director Margaret Jacobs and Kevin Abourezk (Rosebud Sioux) Journalist and Managing Editor for Indianz.com.-
<https://events.unl.edu/plains/2022/02/15/>

- **Roots of Injustice, Seeds of Change Workshop** - Toward Right Relationship with Native Peoples. Paula Palmer and Jerilyn DeCoteau.
<https://events.unl.edu/plains/2022/02/23/>

News Articles [home](#)

Abortion, racism and guns: How white supremacy unites the right. Do things change? An early version of the racist "great replacement" theory drove the campaign to outlaw abortion. Retrieved from <https://www.salon.com/2022/07/19/abortion-and-guns-how-supremacy-unites-the-right/> .

Abortion was once a common practice in America. But a small group of doctors changed that. How these white men used racial fears before the Civil War to drive public policy on abortion. Retrieved from <https://www.npr.org/2023/01/19/1149924325/abortion-was-once-common-practice-in-america-a-small-group-of-doctors-changed-th> .

Black Youth Aren't Isolated in Segregated Neighborhoods. Black youth spend about 40% of their nonhome time in white neighborhoods, according to a study in one city that followed youth using GPS. This finding goes against a long-held view that a major reason for social disparities experienced by Black people is isolation in segregated neighborhoods. Retrieved from <https://news.osu.edu/black-youth-arent-isolated-in-segregated-neighborhoods/> .

Devaluation of Black Homes Racial Resentment & Religion How Racial Bias In Appraisals Affects The Devaluation Of Homes In Majority-Black Neighborhoods. We continue to find that homes in Black neighborhoods are valued roughly 21% to 23% below what their valuations would be in non-Black neighborhoods. Retrieved from <https://www.brookings.edu/research/how-racial-bias-in-appraisals-affects-the-devaluation-of-homes-in-majority-black-neighborhoods/> .

The Fight to Save Historic Underground Railroad Site in Nebraska Legislature. Lawmakers hear bill to purchase, repair, and operate Mayhew Cabin. For over 80 years the Mayhew Cabin helped to tell the story of how the Mayhews risked their lives using their home as a stop on the Underground Railroad ushering slaves to freedom. Retrieved from <https://www.ketv.com/article/nebraska-legislature-fight-to-save-historic-underground-railroad-site/43266815> .

A Police Stop Is Enough to Make Someone Less Likely to Vote. New research shows how the communities that are most heavily policed are pushed away from politics and from having a say in changing policy. Retrieved from <https://boltsmag.org/a-police-stop-is-enough-to-make-someone-less-likely-to-vote/> .

Racial Resentment Plays a Significant Role In The Relationship Between Religion And Punitive Sentiments, Study Suggests: “(T)he effect of religion becomes insignificant after accounting for racial attitudes because religious affiliation, in some contexts, is associated with greater racial prejudice. While we cannot definitively show this with observational data, this hints at a possible causal relationship where religious affiliation (in some contexts) leads to greater racial prejudice, which in turn leads to greater punitiveness.” Retrieved from <https://www.psypost.org/2022/03/racial-resentment-plays-a-significant-role-in-the-relationship-between-religion-and-punitive-sentiments-study-suggests-62742>.

Racism Takes a Toll On The Brain, Research Shows. The chronic stress of structural racism and discrimination damages brain circuits and mental health. Retrieved from https://www.washingtonpost.com/wellness/2023/02/16/racism-brain-mental-health-impact/?pwapi_token=eyJ0eXAiOiJKV1QiLCJhbGciOiJIUzI1NiJ9.eyJzdWJpZCI6IjQ5MTYxMjAwIiwicmVhc29uljoic3Vic2NyaXB0aW90IiwiaWF0IjoiMjAyMy0yLTI2VjE6MTY3ODc5MC4.

Terms to Know How to Use [home](#)

Source: [CNN.com](#); [Huff Post](#); [Merriam-Webster](#); [Urban Dictionary](#);

Anti-Racism

Urban Dictionary: Anti-Racism is a hypocritical scam used by anti-white racists to be racist against white people and hypocritically act like they are the victim, while they systemically and institutionally oppress and ethnically replace white people in their own nations while denying and accusing their own burning racism and hatred on white people while they do it too.

Blacklist, Blackball, Black Mark

Huff Post: The symbolism of white as positive and black as negative is pervasive in our culture. Watts-Jones has highlighted many terms with negative meanings that reference blackness. In the English language, she wrote in 2004, color is “related to extortion (blackmail), disrepute (black mark), rejection (blackball), banishment (blacklist), impurity (‘not the driven snow’) and illicitness (black market).”

BIPOC: What does it mean? Are we doing our "white thing" of lumping all people of color? Is it helpful? Harmful?

Beloved Conversations: The term BIPOC is an acronym for Black, Indigenous and People Of Color.

<https://www.nytimes.com/article/what-is-bipoc.html> includes a bit of background on the term, how it works, and how it doesn't. Here's a more recent perspective from the MacArthur Foundation: <https://www.macfound.org/press/perspectives/bipoc-lgbtq-power-limitations-umbrella-terms>.

Merriam-Webster: BIPOC, which stands for Black, Indigenous, People of Color. People are using the term to acknowledge that not all people of color face equal levels of injustice. They say BIPOC is significant in recognizing that Black and Indigenous people are severely impacted by systemic racial injustices.

Urban Dictionary: Black, indigenous, and people of color. Basically anyone that is not white. Black and indigenous people get a special shout out because they are currently contending for winner of the Oppression Olympics (at least in the "racial group" category)

Eeny, Meeny, Miney, Moe

Huff Post: You're probably only saying this one if you're under the age of 8. The nursery rhyme is innocent enough these days: Eeny, meeny, miney, moe. Catch a tiger by the toe. If he hollers, let him go. Eeny, meeny, miney, moe. But according to Dictionary.com, when kids in the U.S. in the late 1800s chanted it, “the object of the ‘catch’ wasn't a tiger but a n****.”

Grandfathered In, Grandfather Clause

Huff Post: The phrase has a racially charged history: Its origins go back to post-Civil War attempts to undercut the voting power of newly free Black people by creating strict requirements for new voters, including literacy tests, that did not apply to the descendants of those who voted prior to (usually) 1867. On paper, these rules didn't discriminate, but in practice, everybody understood how they would work: It was white people, by and large, who were "grandfathered in" to vote.

Lynch Mob

CCN-com: The racist roots of the phrase are hidden in plain sight. Though it's evolved into an umbrella term for an "unjust attack," lynch mobs originated as hordes of people, most always White, who'd torture and kill Black people - often by hanging them - as a form of vigilante justice.

Master

CNN,com: Now, because of its slavery-era connotations, some members of the real estate industry are now calling to retire the term "master." The Houston Association of Realtors recently announced it would replace "master" with "primary" to describe bedrooms and bathrooms on its listings.

People of Color

Merriam-Webster: A person whose skin pigmentation is other than and especially darker than what is considered characteristic of people typically defined as white.

Urban Dictionary: A term sometimes used to describe non-white people, usually as an alternative to saying minorities. It's literally the same thing as saying "colored people", but somehow it's okay because the syntax is changed. Viewed as cannon fodder for some revolution or voting cattle for the Democrat party.

Peanut Gallery

Huff Post: The "peanut gallery" was once used to refer to people – mostly Black people – who were sitting in the cheap seats in vaudeville theaters and would throw peanuts on stage if they didn't like a performane.

Racism

Merriam-Webster: A belief that race is a fundamental determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race.

Urban Dictionary: Racism is a system in which a dominant race believe they are superior and benefit from the oppression of other races - whether they want to or not. Yes, white people all over the world throughout history have experienced slavery and persecution but have not been enslaved, colonised, or forced to segregate on the scale that black people have. They do not face housing or job discrimination, police brutality, poverty, or incarceration at the levels that black people do. This is not to say that they do not experience things like poverty and police brutality at all but again, not on the same scale - not even close.

Sold Down The River

Huff Post: The phrase “sold down the river” means to be betrayed to a huge degree. The origin lies in one of the horrors of the American slave system: Those who were “sold down the river” were enslaved people, separated from their families in most cases, and transported via the Mississippi or Ohio river to cotton plantations in states further south.

Uppity

Huff Post: The term is more historically loaded than any of its synonyms, said thandiwe Dee Watts-Jones, a psychologist and social justice advocate who writes about race.

“It’s used to disparage a Black person who does not know his or her place,” she said. “‘Uppity’ is a term used by White people to refer to Black people who have the audacity to think well of themselves, to assert unapologetically an opinion that may be outside a white person’s comfort zone or thinking.”

Merriam-Webster: It has a long history of being applied to members of racial minorities and especially to Black people. Its association with such uses, and the bigotry they represent, means that when it is used to describe a member of a racial minority it is likely to be considered especially offensive.

Urban Dictionary: A fearless black person who by social definition is "not in their place" A Black person who is committed to reversing the crimes of self-refusal, self-denial, and self-hatred that are endemic to the Black community and detrimental to the Black psyche.

Woke

Merriam-Webster: Aware of and actively attentive to important societal facts and issues (especially issues of racial and social justice).

Urban Dictionary: Spiritual and intellectual enlightenment, like waking up from a deep sleep and seeing things clearly for the first time. And as of now, the original meaning is slowly fading and instead, is used more often to term someone as hypocritical and think they are the 'enlightened' despite the fact that they are extremely close-minded and are unable to accept other people's criticism or different perspective.

Websites [home](#)

[Define American | Home](#). Humanizing the immigrant narrative, one story at a time.

Fighting Racism in Nebraska. ACLU of Nebraska. (June 17, 2021). Retrieved from <https://www.aclunebraska.org/en/news/fighting-racism-nebraska>

Resources to Address Racism and Racial Violence. National Council on Family Relations. (July 7, 2020). Retrieved from <https://www.ncfr.org/news/resources-address-racism-and-racial-violence>

Three Faces of Racism - The Inadvertent, The Habitual, The Explicit. Institute of Arts and Ideas News. (December 12, 2020). Retrieved from https://iai.tv/articles/the-three-faces-of-racism-aid-1715&utm_source=reddit&_aid=2020

[Together, One Lincoln](#) . At this moment, we have an opportunity to look at the world with new understanding. In the wake of current events, many people are asking how can I help? and what can I do? While policy changes are important, that is not the only work to be done. Together, One Lincoln focuses on how each person can help create a community of racial equity by starting a conversation.

Understanding and Transforming White Womanhood. Women's March. (June 10, 2020). It's time to talk about the unique role white women play in the pursuit of racial justice and their historic role in white supremacy. Retrieved from <https://www.youtube.com/watch?v=1hGJc3xN9Bw>