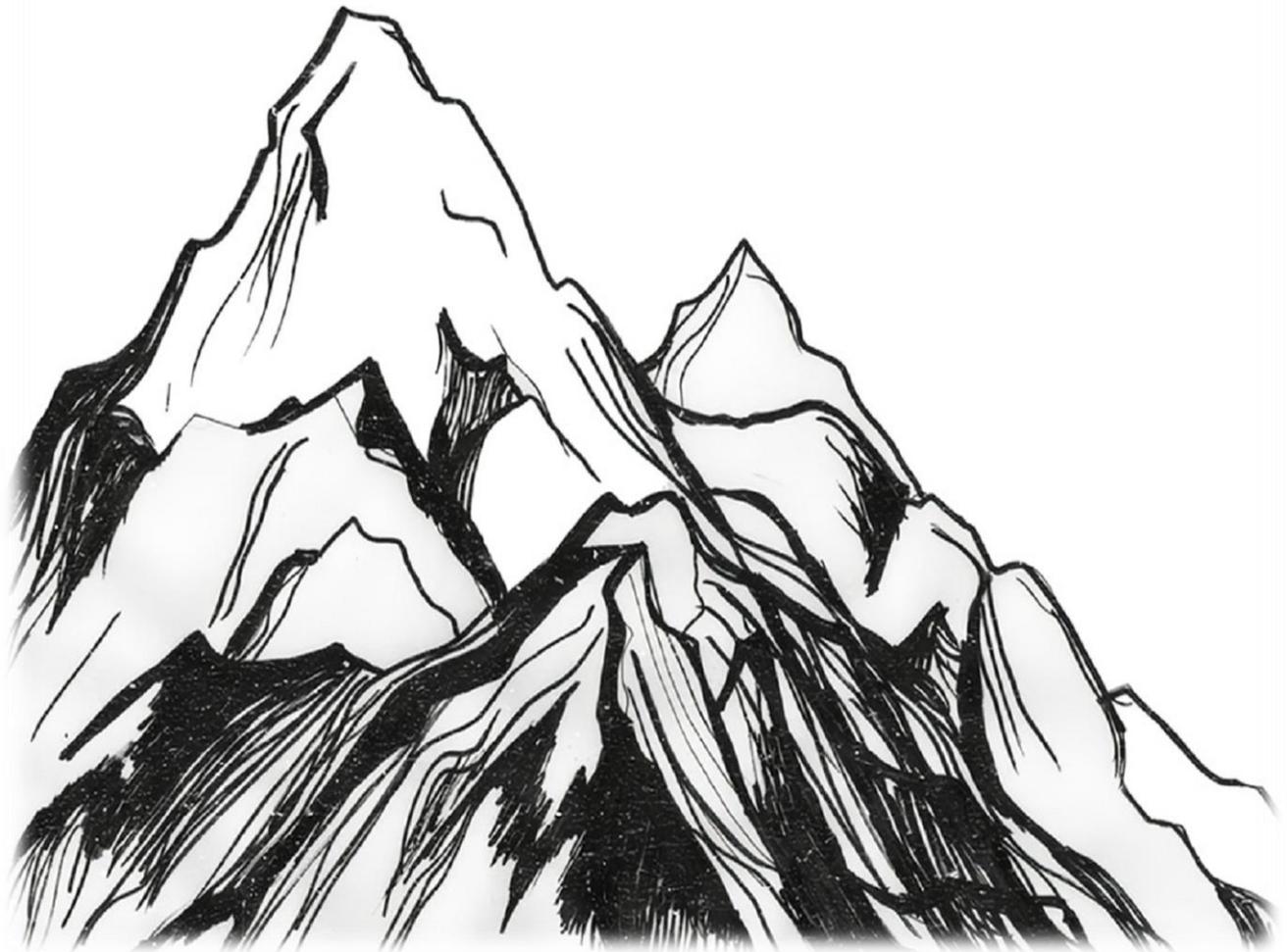


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The View From the Mountaintop, aka ***Mountaintop***, a periodic newsletter of the Membership Engagement Committee of the Unitarian Universalist Multiracial Unity Action Council



The Unitarian Universalist Multiracial Unity Action Council, committed to the unity of the light and dark-skinned people of the world.

“We have been to the Mountaintop.”

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Tributes

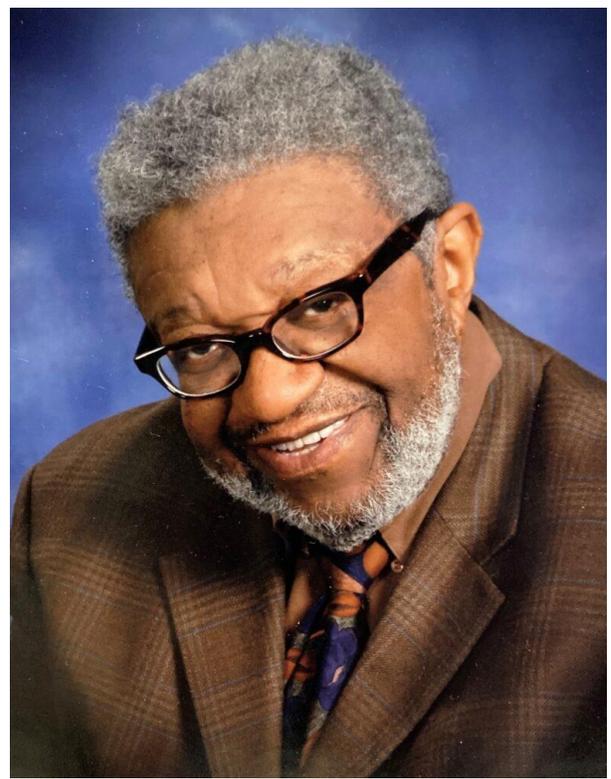
In Memoriam

Rev. Dr Finley C. Campbell,

Founder of the Unitarian
Universalist Multiracial Unity
Action Council. (UUMUAC)

Finley's principled anti-racism,
so thoroughly uncompromising,
led him to an understanding that
is still not grasped by many
people: that racism in many forms
globally is the obstacle that holds
back all social progress.

He fought for multi-racial unity
against racism and all other forms
of economic, political, social, and
cultural discrimination. His work
bore fruit, not just in UUMUAC,
but in the tens of thousands who
have been directly and indirectly
influenced by his work and who,
in turn, will carry that forward.



He leaves a hole in the hearts and
minds of all who knew him.

Finley was a co-founder of the Inter
National Committee Against Racism.

Rev. Dr. Finley C. Campbell
1934-2023

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Finley Campbell, My Soulful Friend

Finley really felt like a brother, even if we never met one another in person. Our friendship was formed via Zoom, email, and phone conversations. It is mysterious how unseen energies create bonds among various individuals. There was a bond between us.

Oh, there were frustrating times, especially when we worked together on various UUMUAC projects. Brother Finley was a visionary, and he didn't much care for nuts-and-bolts type issues.

What I most appreciated about Brother Finley was his soulfulness. He was a person of passion. Within a denomination that has become increasingly dogmatic and intolerant of differing views, Brother Finley modeled the true liberal spirit. He was among the very few Unitarian Universalists with whom I felt comfortable sharing issues of faith and spirituality.

He believed in the spiritual realm. He believed in the soul. Prayer had meaning and relevance for him. He indeed pondered the possibility of consciousness surviving human death.

Brother Finley and I shared many emails as we discussed various Christian theologians. We both related to the thought and writings of the Jesuit Priest Pierre Teilhard de Chardin. Brother Finley and I shared an appreciation for religious mysticism.

Finley was a soul friend, a brother in the faith journey. My life is richer because of my relationship with Brother Finley.

**Vernon Chandler
Ansbach, Germany**

Tribute for Finley Campbell

By Erik Guter

I only knew Finley Campbell for a year. Finley, though, was a fellow you get to know in a short amount of time.

In recent years, moralistic and pessimistic elements that I encounter in my social circle, the media, and in UU churches, have been troubling me. So, I went looking for alternative visions and alternative voices, especially ones that remembered the lessons of Martin Luther King about the beloved community, where there is goodwill toward all people, and where people work together.

Finley Campbell was the genuine article. One of a rapidly declining number of civil rights pioneers from an era where they affirmed the intrinsic worth and dignity of every person, and valued building things together.

He was passionate about projects that advance the goal of multiracial UUism and

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was happy to include me in his UUMUAC efforts.

He was also a great many other things to lots of folks. He was a great friend, mentor, teacher, and organizer. He lived a consequential life, making a difference.

And to a few, he was that troublemaker.

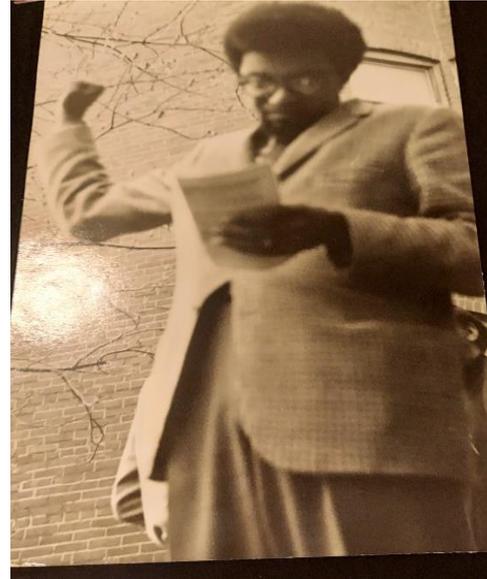
Finley will be missed. We can remember his example of accomplishing things in the world.

By Marie Cobb

A Tribute for Finley

There are those whose unwavering commitment to justice and equality leaves an indelible mark on those they touch. Finley was one of those people. I, Kennie James, another long-time friend and a staunch atheist, always talked about the many people he inspired. Unfortunately, Kennie is no longer with us, and I cannot recall the number of people she mentioned. We both admired his knowledge and recall of historical events.

Finley had a continuous drive to fight against inequality and for social justice.



Each year I knew him we participated in the Tax Day Demonstration by an organization for peace and not war. This type of activism, however, was not always the role he played. He would often mention that he was not always a social justice advocate but a conservative whose father was a Baptist minister whom he wanted to emulate. His father had conservative views on social justice. Although Finley, too, became an ordained Baptist minister in the '60's, his views on social justice showed a radical progressivism.

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In 2015, I met Finley and found out what we had in common: he was a Marxist-Leninist communist and I was a Marxist-Leninist socialist. When we had discussions about Lenin, Stalin, and Trotsky, I supported Trotsky. Because we were both socialist activists, We discussed the many demonstrations we participated in civil rights, women’s rights, and peace.

We both belonged to the Global Studies Group at the First Unitarian Church where we read a number of books. These included *How to Hide an Empire* by Daniel Immerwahr, *The Two Koreas* by Scott Snyder, and *The New Map* by Daniel Yergin. Finley was able to bring clarity to them for me.

Finley's clear thinking will be one of the things I most miss about him.



REMEMBERING



THE REV. DR. CAMPBELL

Rev. Richard Trudeau, UUMUAC Chair

I first became aware of Finley Campbell in late 2019, after the censuring of

Todd Eklof by the UU Ministers Association for his daring to publish a book criticizing the direction of the UUA. Since I had been censured myself, less severely, the previous year for publicly airing my doubts about the UUA's approach to racial justice, I was very interested to learn, from someone on Facebook, of an organization called the UU Multiracial Unity Action Council. I immediately went to UUMUAC's website and was gratified

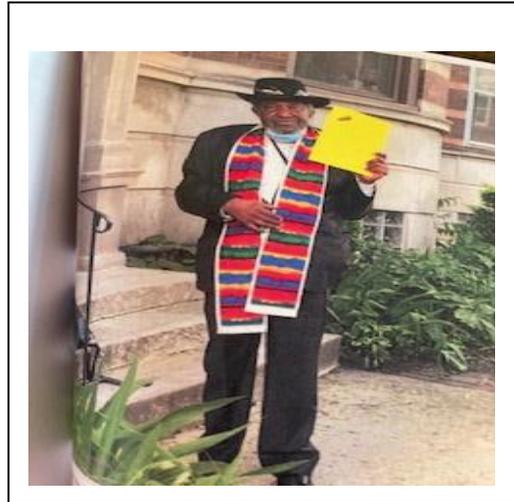
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to read Finley's criticisms of the UUA ideology, which he called "neo-racism."

Here, I felt, was a true intellectual comrade.

I joined UUMUAC, and quickly became more and more involved. I participated in UUMUAC's convocations, wrote for its journal, and joined its Board of Directors. Finally, at the end of 2021, with Finley hobbled by health problems, I became the Board's Chair.

I was never in the same room with Finley. I never got to shake his hand or give him a hug. But for more than three years we worked together, via Zoom, on UUMUAC's project to promote multiracial unity. I hope I earned his respect; he certainly earned mine.



Reflections on Rev. Dr. Finley C. Campbell

by Allan Lindrup

I first met Finley in 1992, the year that both of us joined the First Unitarian Church of Chicago. I attended/participated in many of his *Nature of Racism* classes, which would look at modern racism through various lenses. He had developed and shared the concept of Neo-Racism, the type of racism that emerged after the end of de jure and de facto segregation in the late 1960s.

According to Finley's concept of Neo racism, economic elites had previously used race to keep workers of different perceived races, particularly those perceived as black or white, divided and not combining their forces or building a coalition based on common interests. But a new system to keep the masses divided had to be put in place. Due to the Cold

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War the United States needed to be perceived as having moved beyond racism, so as to appeal to developing countries. The system that was put in place was based mainly on class, which was a reflection of not only income but also education, perceived intelligence, a person's work ethic, and adherence to middle class social and cultural norms. The majority of whites and Asians, plus minorities from black, brown and Native American people, would be part of the managing middle class (with a small portion of that group part of the elite). However, the majority of black, brown, and Native American folk, now joined by those who have often been referred to as

"white trash," were the underclass, subject to oppression. Those who supported and worked to manage and maintain this new system of division were called Neo-Racists by Finley, within the system called Neo-Racism.

In recent years, Finley said we had moved on to Neo-Racism 2.0, which was based on ideology/politics and Critical Race Theory. Neo-Racism 2.0 aimed to label most white heterosexual males, and some others, as oppressors and push them out of the managing class, down to the underclass, which would make more room for people of color to move up to the managing class. Finley again called supporters of this Neo-Racist System Neo Racists.

Finley correctly pointed out that the great advances against racism in the U.S., first to end slavery, then to have a multiracial

Reconstruction, and later to end de jure and de facto segregation based on race, were only achieved through multiracial unity. Dr. Martin Luther King Jr. recognized this and so did Finley.



Developing a new movement, based on multiracial unity, was needed to end Neo-Racism, and move us toward a more egalitarian society, the ideal version of which he called the Beloved Community.

While I consider the above analysis regarding the nature of Neo-Racism to be Finley's most important contribution, he also worked to build multiracial unity, first through the International Committee Against Racism, then through the Racial Justice Task Force at the First Unitarian Church of Chicago, and in recent years through the creation of the UU Multiracial Unity Action Council (UUMUAC). I am pleased to have been able to work with Finley, first with the Racial Justice Task Force at First Unitarian Church of Chicago, and later with helping him found and develop UUMUAC.

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Special Remembrance of Finley Campbell

by Phiefer Browne

I first met Finley when we were both members of the International Committee Against Racism (InCAR) and I was living in New York City and working one day a week in the InCAR office. Finley would come to New York for various meetings.

I contacted Finley when I relocated to Chicago in 1979.

Finley, Bobbi, and I were active in the First Unitarian Church of Chicago over many years.

I took Finley's Nature of Racism course many times.

It took place at the church once a month from the early fall to the spring.

Each year Finley brought a fresh perspective on the subject of racism, sometimes using his own writings and sometimes using books by other authors.

He introduced his concept of NEORACISM with a great deal of historical background and scholarly research.

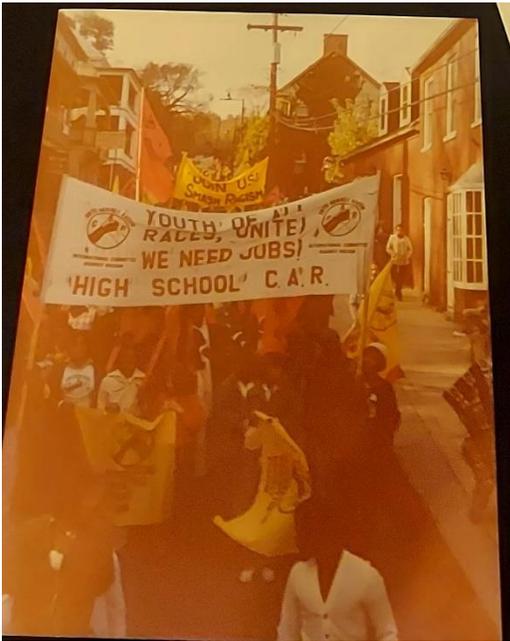
Finley also led the UU Christian Group at the church of which I was a member. This group met once a month at the church with various programs for instance celebrating Christian holidays.



Finley also led monthly video courses at night provided by the Teaching company such as *as: The History of Christianity in the Reformation Era* and *The Lives of Great Christians*.

Finley had a scholarly approach to the Christian religion, but I can say he also practiced a Christian spirit in his dealings with other people.

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**Tribute to A Comrade:
Dr. Finley C. Campbell
By Alan Spector**

The working class lost a great fighter against racism and for working class power when Dr. Finley Calvin Campbell passed away at his home in Chicago on Friday, August 18. Finley was a tireless, uncompromising comrade who was organizing meetings from his bedside in the last days of his life. Finley was born in Anderson, South Carolina, on September 23, 1934. At age 8 his family moved to Detroit where he lived until 1952. He was educated at Morehouse College and the University of Chicago, where he earned his PhD in literature studying with John Hope Franklin, the renowned historian.

While in Atlanta, wrote speeches for Maynard Jackson, later to be Mayor of Atlanta and was on a first name basis with Howard Zinn. His PhD dissertation, mentored by Franklin, is an historical analysis of the literature of Black Reconstruction following the US Civil War. Finley spent a year studying French at the Sorbonne University in Paris where he met his first wife Liliane, who lived in Geneva, Switzerland. After their marriage, she had to “pass as Black” for them to be able to live together legally in Georgia

With this background and these credentials, Finley had opportunities to use his contacts for a career in politics

or use his education and knowledge to become one of those well-known wealthy Black intellectuals, highly publicized and prized by the capitalist establishment. Finley rejected all that and immersed himself in the grassroots struggle against racial injustice and against the capitalist system, which is the root of racism.

I first encountered him in July 1971. About fifty members of SDS and PLP were picketing outside the US Steel plant in Gary the last day before the contract expired. Finley was walking down the street, having just walked out of a meeting of Black politicians, because of their anti-white stance. He lit up when he saw the protest, then strode over and joined the picket line.

Within five minutes or so, he was giving a speech and leading chants through the bullhorn. “*Who is this guy?*” people said. He inspired the

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picket line with his booming voice and call for working class unity against the capitalists. At the time we didn't know that he had organized the Malcolm X Institute at Wabash College (from which he was fired for anti-racist activities) and had run for Governor on the Peace and Freedom Party ticket, getting thousands of votes from white and Black workers alike in Indiana. We began to work together.

He continued to organize activities in Indiana, including an original "Halloween against Racism" demonstration at St. Joseph's College, complete with a powerful speech about the monsters and vampires of racism! There were other activities, too many to mention. He took a faculty position at the University of Wisconsin in Madison and moved there with his then-wife Vicki. During that time, he was instrumental in organizing the International Committee Against Racism, with Toby Schwartz and others. A full-page ad in the *New York Times* denouncing the racist IQ theories and signed by over a hundred leading experts in the field was an early victory. Finley continued his anti-racist activities off campus and on. He was a leader during the INCAR/PLP 1975 Boston Summer Project to confront the gutter racists of South Boston and integrate Carson Beach. And he was on the sound truck as we

led 700 Black, Latin, and White workers and students through the Nazi infested, previously "whites only" Marquette Park in Chicago. At a march in Tupelo, Mississippi, he was

shot and slightly injured when a KKK member fired at him.

During the mid-1970's he was terminated by the University of Wisconsin for his anti-racist activities in an obvious set up. His field of expertise was American Literature as related to race in the late 1800's. The committee that voted him down included a Black meteorologist and a black jazz musician. Neither had any grasp of his field, but because they were in the "Afro-American Studies" department, the university used their "Blackness" to provide cover to kick him out. This was a classic example of a term he popularized—*neo racism*. As a parallel to neocolonialism, it is when certain members of the "oppressed" population join forces with the racist main ruling class against the working class. It is different from "old style" racism which more rigidly enforced segregation, although segregation is also still prevalent.

This is part of the understanding that "racism against 'race-ethnic minorities' actually damages the lives of working-class members of the 'majority' group." It is in strong opposition to the liberal line that many who oppose racism take when they blame all white people for racism and use terms like

"White Privilege" and "White Supremacy" which mask how economic class exploitation and not psychological problems are the root cause of race-ethnic discrimination

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From his recent writings: *Remember: it was our old enemies in the revisionist and so-called Black nationalist movements which revived this false term [white supremacy] as a way of confusing the working class*

about the true nature of their exploitation and oppression – not white supremacy, but green supremacy -- finance capital.

We won't be fooled again.

Throughout the 1990's and until today, he taught at working class colleges, helping win youth and in the community and through his organizing in the Unitarian Church to win adults to the struggle. He never stopped fighting for the working class – whether organizing study groups or raising money for international work and being a powerful voice and mentor for the party's understanding of racism.

Finley never shied away from the term “communism” which he understood in the broadest sense to mean a world free of exploitation, including, especially racism. He was never afraid to raise questions – a practice that we all need to grasp. But he remained a true anti-racist communist, fighting for equality for all, to the end.

.His special contribution starting 50 years ago and now accepted by many others is that racist discrimination against minorities hurts most members of the majority working class and we need to build on this unity rather than blaming each other.

He was a tireless fighter, building an anti-racist group of over one hundred in his church from all over the USA and planning meetings up until his death.

The struggle for multiracial unity against racism and for a world free of exploitation and oppression would have been weaker without him, and it is stronger because of his work.

Finley leaves behind Roberta (Bobbi) his devoted wife and partner in personal life and political struggle, and children Phillip, Paulette, and David; co-children Kathi and Mark; grandchildren Taylor, Bryanna, Lya, Lanny, Laïssa, and Anastasia.



He also leaves behind his wisdom and commitment to fight for a world free of exploitation, as he directly influenced thousands, indirectly influenced tens of thousands, and through all their work has and will continue to influence hundreds of thousands.

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Tribute to Finley Campbell by Dr. Kenneth Christiansen

I met Finley Campbell in 2008 after my wife Karen and I both retired. We moved to Chicago to enable Karen to attend Meadville Theological Seminary. The First Unitarian Society of Chicago across the street from Meadville was the obvious choice for a UU congregation. That is where I met Finley.

I quickly became aware that Finley was a very complex man. We had vastly different experiences, yet much to share. He was 74, black, and had a lifetime of dealing with race issues as detailed in other tributes. I was 65, white, with only a little over 40 years of experience dealing with race issues. We both had strongly formed ideas and they mostly coincided. We both believed black and white needed to work together to accomplish meaningful change. Finley was by far the superior organizer.

Finley took me in as co-chair of First Unitarian's Racial Justice Task Force. That is the context where I first became aware of the emerging racial justice practices of the UUA. Unitarian Universalism was new to me. I am an ordained United Church of Christ (UCC) minister and had completed a 34-year career teaching at a UCC affiliated college. The UCC had a long history of what I would call "integrated antiracism." By contrast, Finley helped me understand the UUA tradition of "segregated antiracism" that emerged in the 1990s and continues into the present. Finley called it "neo racism."

"Dr. Campbell was a mentor for me during the late 70's, and I am so grateful that I was able to reconnect with him decades later. I felt honored and inspired by him once more. He continued to challenge the ruling class narrative of division and exploitation with such a unique and powerful oratory that his call for revolutionary change not only seemed logical, but doable!

I can't wait for the publication of his long-awaited work exposing the nature of Neo-racism.

Rest in peace comrade!

Love and solidarity,
Bruce Grau
Wausau, WI

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The Racial Justice Task Force at First Unitarian worked locally and with other Chicago area UU congregations. I was there when we talked about forming a Unitarian Universalist Multiracial Unity Action Caucus, later named an Action Council but still UUMUAC. Finley organized the first Convocation of UUMUAC on April 30, 2010. I researched my first paper on Asset-Based Antiracism for that meeting.

Initially, I didn't understand the level of anger Finley carried toward the Black Nationalist movements and their subsequent manifestations in UUA antiracism programs. On one occasion where several African American members First Unitarian presented a worship service in a segregated manner, Finley

just let loose on them. I didn't know what to think and pulled back a little. Later I came to understand the deep level of hurt

Finley felt when other African Americans practiced segregation in community activities. Finley stood up for many good and great things regardless of the personal cost.

Karen's and my planned stay in Chicago was shortened in part because of changes at Meadville and in part because of health issues. We moved closer to family in Jacksonville, Florida in late 2010. I wasn't active with UUMUAC again until Finley called in late spring 2017. With Peter Morales forced out of the UUA

Presidency, Finley organized a presence for UUMUAC on the fringes of GA 2017 in

New Orleans, LA. He asked if I would work up some more material on Asset-Based Antiracism which I did. We presented in a hotel where many GA delegates were staying. We also passed out literature and talked with people in the lobby of the Convention Center where GA was held.

UUMUAC numbers were small in 2017 but grew substantially over the next few years as more and more UUs became aware of what was happening to their church. Finley's organizational work helped many UUs who were/are disillusioned with the new direction of the UUA find like minds and hearts. I credit him for providing key relational building blocks for later developments including the North American Unitarian Association and the Save The Seven Principles project.

To summarize, I miss Finley. I know I am not the only one. His spirit lives on.



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My reflections on and of Dr. Finley C. Campbell span well over 20 years of working for and with him on a myriad of projects! What I shall recall most about him, after being a mentor and becoming a friend is this:

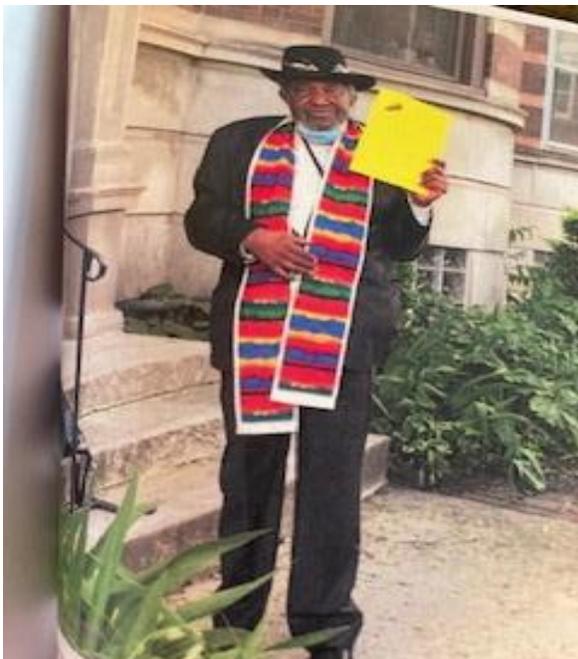
He saw a world of multiracial unity & equity of justice as one sees the evolving prisms in a kaleidoscope ... as a melding of people together with no one being left out, but all equitably living in unity... together.

Love or hate the tenacity of his passion for multiracial unity & racial justice... just know an encounter with him left you with an indelible moment in and of his presence.

He was unapologetic in his pursuit to achieve multiracial unity and justice. He usually geared up for the fight. Whether with words... in actions...or with strategies to counter those of the opposition. To some he was often perceived as a radical, radical... (Smile).

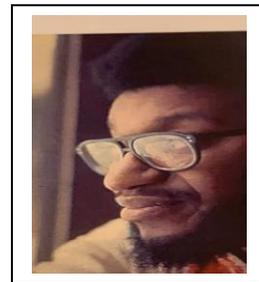
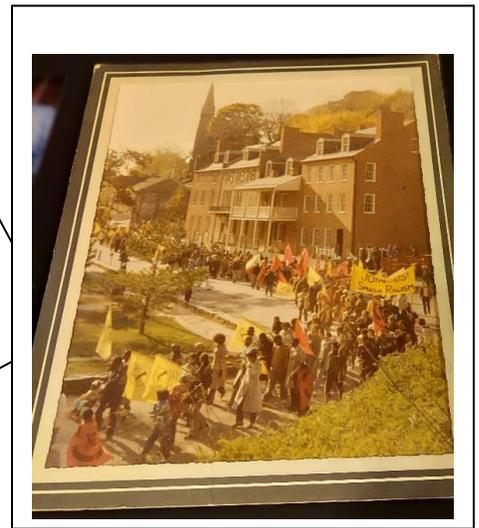
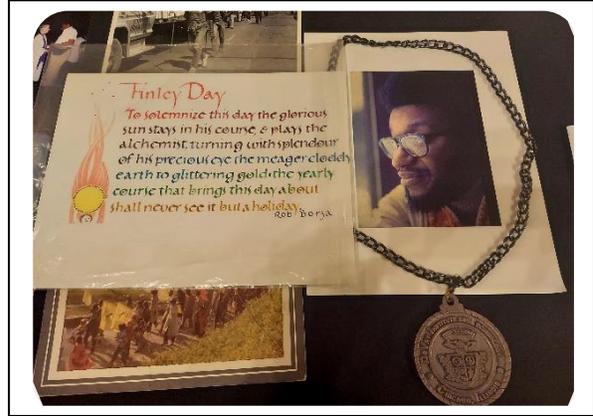
May all who take up his baton know that they are standing on the “broad shoulders” of a man not only of great vision, but action when it came to multiracial unity and equitable justice. So, now Your call to action is to: “Pursue multiracial unity and equity of justice until this IS the reality for all!”

And now to my friend: **“Pas au revoir, juste adieu mon ami.”** (“Not goodbye just farewell my friend.”) -- Kimetta Smith

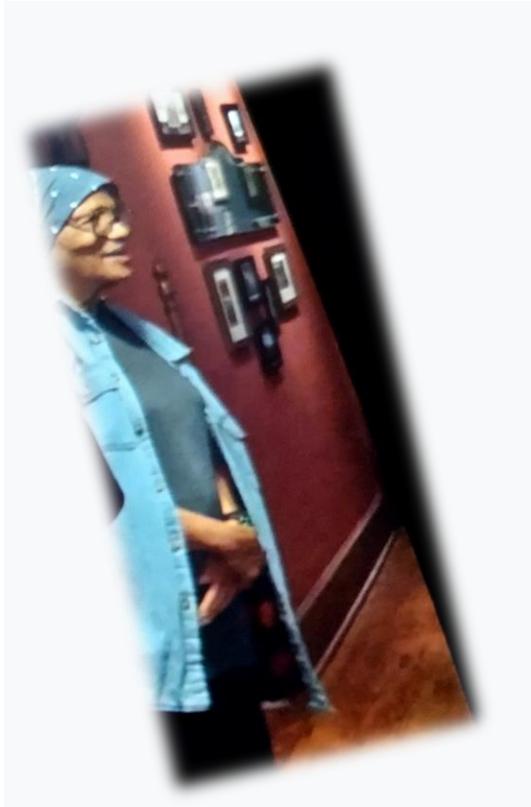


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Finley Day
To solemnize this day the glorious
sun stays in his course, & plays the
alchemist, turning with splendour
of his precious eye the meager cloddy
earth to glittering gold: the yearly
course that brings this day about
shall never see it but a holiday.
Rob Borya



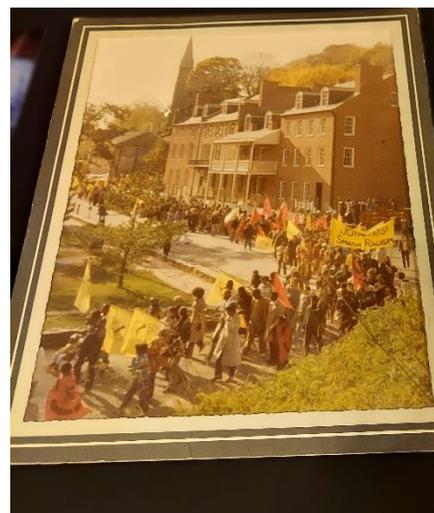
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Finley Day
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Rob Bory



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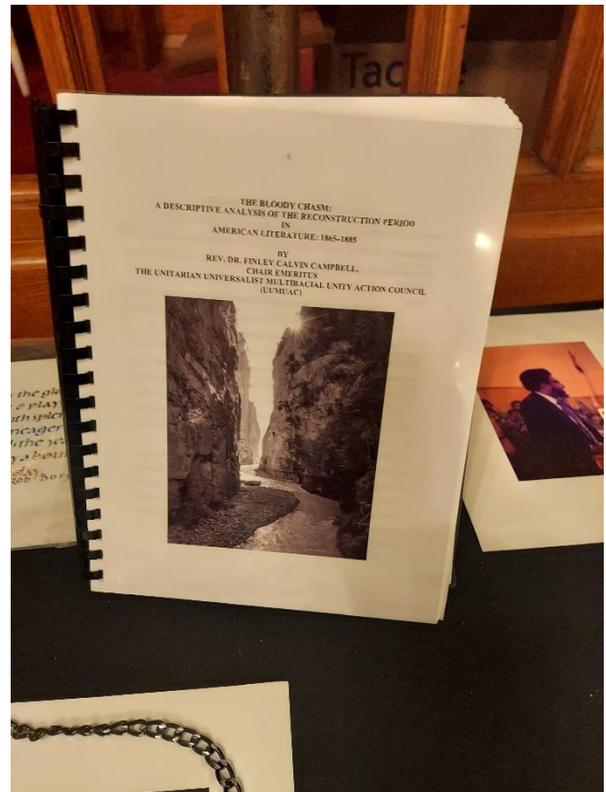


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From the Membership Engagement Committee (MEC):

A heartfelt "Thank You" to All
 for Your Wonderful Tributes and
 Remembrances of Dr. Campbell
 "Comrades," As We Remember...
 Rev. Dr. Finley C. Campbell



"Yours in the Struggle,
 Rev. Dr. Finley C. Campbell"

Memorial Tribute Edition
The View From the Mountaintop
 Edited by: **Phiefer Browne**
phieferbrowne@comcast.net
 And the Membership Engagement
 Committee (MEC)

