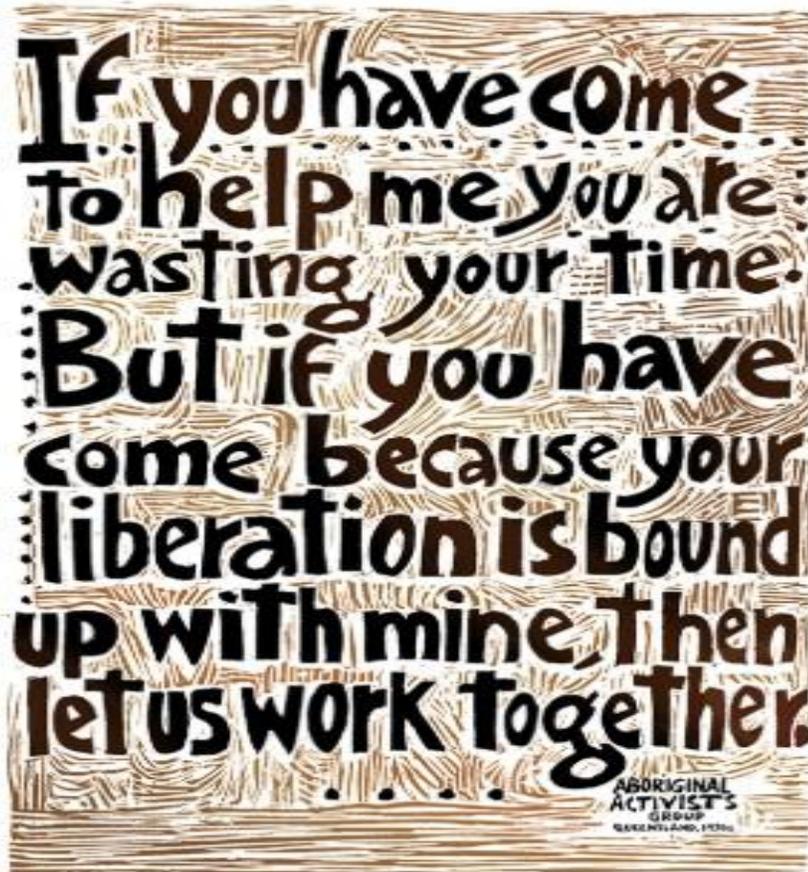


The Harvest Season Liberation

A collaboration of First Universalist Church of Rochester,
Unitarian Universalist Church of Canandaigua, and First Unitarian Church of Rochester.

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Lilla Watson, Murri (Indigenous Australian) artist, activist, & academic

“At its core, pluralism is a spiritual rehearsal for a world where everyone’s liberation is bound together. It is the practice through which liberation learns to live in community.”

~ Rev. Abhi Janamanchi, Sr Minister, Cedar Lane Unitarian Universalist Congregation, Bethesda, MD

“Liberation theology begins with the poor, the oppressed, the marginalized, the outcast, and the disenfranchised. To do liberation theology is to do it with and from the perspective of those whom society considers as nobodies.”

~ Miguel A. De La Torre, *Liberation Theology for Armchair Theologians*

Dear ones,

Liberation. We all may have an idea what that means. Yet so much depends on one's perspective. Liberation from what? Enslaved people knew it meant freedom from bondage. Entitled people often believe it means freedom to do whatever they wish.

Mid-20th century liberation movements for Black Liberation, Chicano Liberation, Puerto Rican Liberation, LGBTQIA Liberation, Women's Liberation, and more rose up to demand voting rights, civil rights, equal rights, human rights. Freedom from oppression, from poverty, from disenfranchisement. Freedom to be empowered to exercise the rights of full citizenship and to be treated fairly.



Photo: [Kuang Khant Htoo](#) - FreeOurMyanmar 2021

This season we are invited to delve into Liberation Theology. What is some of the recent history? What are the deep roots in Christianity which is the world religion that Unitarian Universalism emerged from? Roots that go back to Jesus himself. Liberation theology is not limited to Christianity. There are similar threads in Islam, Judaism, Hinduism, Buddhism, that is, pretty much all religious theologies. How does it manifest in the Unitarian Universalist movement today?

Liberation Theology found its voice in the 1970s from the complex history of US corporations 'colonizing' Latin America with the support of the US military. Sometimes caught in the middle was the Roman Catholic Church which sent additional priests to protect their interests. Instead, many of those priests found their constituents were suffering from poverty, hunger, oppression, and disenfranchisement. In essence, they needed liberation. Many priests joined in the work of resisting the power of the American corporations and military. For them, liberation theology was fundamental to their Christian beliefs. ". . . liberation theology can be reduced to the purpose of Jesus Christ's ministry as articulated in the Gospel of John: 'I have come that they might have life and have it more abundantly' (10:10)." As Miguel A. De La Torre explains in *Liberation Theology for Armchair Theologians*, "Liberation theology begins with the poor, the oppressed, the marginalized, the outcast, and the disenfranchised. To do liberation theology is to do it with and from the perspective of those whom society considers as nobodies." But what was the perspective of the indigenous people of Latin America whose traditional religious practices had been quashed by the Catholic Church?

What would it mean to link Liberation and spiritual deepening? Many of those leaders who practice liberation theology, leading with love and justice, such as Martin Luther King, Jr, and Gandhi, among others, based their work on a strong personal spiritual life. Perhaps we all need that basis to sustain us through the practice of liberation.

In the Unitarian Universalist context, liberation theology is tightly linked to love at the center and the values of pluralism and justice. We are called to embrace diversity within our communities and to work for the liberation of those within and outside our communities who suffer from poverty, oppression and disenfranchisement. We are called to do that work in partnership and with love, humility, and revolutionary joy. This is how liberation invites us to create and live in Beloved Community.

With Love at the Center,

Anne J. Perry
First Unitarian Church of Rochester
For the Spiritual Deepening Packet Team

LAND ACKNOWLEDGEMENT

We acknowledge with respect the Seneca (Onöndowa'ga:') Nation, Keepers of the Western Door and part of the Haudenosaunee People, [on whose ancestral land](#) First Unitarian Church of Rochester, First Universalist Church of Rochester, and the Unitarian Universalist Church of Canandaigua are now located.

GRATITUDE Appreciation to Mary Hammele and Anne Perry who guided this packet into creation, to Rev. Bill Sinkford and Rev. Abhi Janamanchi, UU ministers who taught a theology class online at just the right time, and to the entire packet team who provide inspiration and feedback. You can also provide feedback . . . email to packetwriters@rochesterunitarian.org

READINGS FOR CHALICE LIGHTING

Chalice Lighting by [Rev Deanna Vandiver](#)

We light this chalice—symbol of our faith alive in this world—naming our vision of collective liberation, and daring to re-member each other into beloved community.

Living by [Rev Erika Hewitt](#)

The chalice, as a symbol of Unitarian Universalism, arose as a beacon of hope in an atmosphere of tyranny. The chalice arose as a sign of promise that the marginalized would neither be forgotten nor ignored, because they are beloved and precious from the perspective of the Holy.

This morning, we remember all of the people who have been told explicitly— or implicitly, through police violence or government policy; through derision or dehumanization; that they're anything less than whole; anything less than beloved.

As we each light a chalice in our homes, may we make of our lives a beacon: a symbol of our promise to draw the circle wide; a sign that we will not rest until "all" means all.



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READINGS FOR CHALICE EXTINGUISHING

Work Together to Bless the World by [Rev Sarah Gibbs Millspaugh](#)

Each of us, by our work here, contributes to a movement of love.
May love hold and heal those who need to be held and healed.
May love guide more and more people, every day.
We extinguish our chalice, knowing that we are blessed to be in the business of growing love.
May our work together bless the world.

We Shall Overcome by [Rev Jonalu Johnstone](#)

We shall overcome.
When we can truly celebrate the diversity of contributions and talents offered by all people, we shall overcome hatred and prejudice and oppression.
When we can truly extend our hands to one another in loving acceptance, we shall overcome the past that haunts us now.
Living in peace and freedom, we shall overcome the wrongs that have happened and the debts left unpaid.
Let us join together in that commitment to overcome.
Let us say together, "Amen."

SPIRITUAL EXERCISES

Exercise A: Liberating Obligations

Liberation isn't always about absolute freedom *from* restraints, but it can be about the spiritual liberation found in being grounded in who you are, whose you are, and what your values call you to do -- even as an obligation. Whether in your mind as a meditation / walking meditation, or on paper as a graphical/artistic representation, map out as many of your "obligations" as you can. The things you feel you have to do. The things you cannot *not* do. The people to whom you are responsible and whose needs you will work to meet. The values that are non-negotiable for you. The communities to which you commit your time, talent, and treasure. Begin by drawing, writing, or imagining yourself in the center of a blank space and then draw each "Obligation" around you. As you reflect on each "Obligation" ask yourself whether this obligation is one that leads to greater liberation, or if it's one that makes you less free. Once you have mapped out as much as you can, reflect on the process and the result -- what is the relationship between obligations and liberation? What is similar about the obligations that lead to liberation, and what's different about those that lead in the opposite direction?

Exercise B: What's Next to Progress Toward Beloved Community

Now that you've grounded yourself spiritually, either through engaging Exercise A or through your time in small group spiritual deepening ministry, what can you do to move in the direction of creating Beloved Community? Rev. Dr. Mark Morrison-Reed talked about the importance of relationships in building and maintaining community at [this Spring's Minns Lecture](#). At 47 minutes into the lecture, Morrison-Reed is talking about anti-racist Unitarians who helped found the NAACP in early 1900s, he says, "How was it possible for a small group of white leaders who were raised within the post-transcendental generation in New England to avoid falling into the same white supremacist complacency that characterized most of their contemporaries? How did that happen? The answers can be found in the stories of the families, the muses and their friendships. . . . They all shared friendships and working relationships with leaders of color." We don't get to choose our families and the people they connect us to, but we can work on muses and friendships. For the next few days, make and update a list or a journal entry about who your muses are and what relationships you feel drawn to work on. These can be either individual relationships or partnerships with community groups. How do you expect these to move you toward liberation and Beloved Community.

Exercise C: Human Rights Under Siege

What are the biggest threats to human rights (e.g., LGBTQ+, immigrants, women) right now? Think about stories you have read or heard about and talk about this with your group. What can we, as individuals, groups of people, or a congregation, do to help people experiencing these threats? Read this article by Jon Cohen in Keshet, [Four Questions for LGBTQ+ Liberation](#) to guide questions and conversation. The questions apply to *many* targeted groups and how they are viewed through different lenses. In what other ways can we "make good trouble" and shine a light on these atrocities?

Exercise D. Intergenerational Story [Desmond Gets Free](#), by [Matt Meyer](#), illustrations by [Khim Fam](#)

Desmond the mouse spends the day playing in the beautiful meadow and every night he sleeps under the starry sky. Until one night he wakes up and finds an elephant asleep on his tail! Desmond asks for help from every passing animal, but no one wants to disturb the sleeping giant. How will Desmond get free?

Desmond Gets Free introduces readers to concepts of justice and liberation in a kid-friendly and accessible way. Watch the YouTube recording of a dramatic [reading of this story](#) with a friend or relative of a different generation and talk about the story afterwards.



The Boy, the Mole, the Fox, and the Horse
by Charlie Mackesy

Is being neutral a good thing? What would you do if you were Desmond? Or another passing animal? How does Nelson help his friend? Have you had friends who have helped you out in a tough spot? Have you ever helped a friend or even someone you don't know very well? How does it feel inside to help or be helped?

REFLECTION QUESTIONS

These questions aren't "homework" that need to be covered entirely. Instead, simply pick the one question that speaks to you most and let it lead you where you need to go. The questions often lead not to answers, but more questions.

1. Liberation often requires letting go of old patterns, beliefs, or attachments that no longer serve you. What are you willing to give up to become (more) free or to facilitate the liberation of others?
2. What are you holding onto that keeps you from being free or participating in others' liberation? What can happen if others' liberation seems to come in conflict with your existing freedom?
3. What is the role of compassion in liberation? Does acting as a "savior" produce real liberation? How can those liberated remain free to keep their own traditions?
4. What is the difference between freedom and liberation? How do you or someone you know experience these two states?
5. How do you experience the benefits of liberation in your daily life? – More joy? More peace? More creativity?
6. How does the distribution of power weaken or expand freedom? How does the accumulation of power &/or wealth diminish freedom?
7. When can freedom be destructive?
8. How can we build and strengthen bonds between disparate communities while honoring each other's values and traditions?

ADDITIONAL RESOURCES

FROM UNITARIAN UNIVERSALISM

[Practicing Beloved Community for Collective Liberation](#), Rev. Shelly Thompson
February 14, 2021 at 10:15 am at Unitarian Universalist Church of Canandaigua:

"The goal [of Beloved Community] is reconciliation, not to destroy your opponent, nor cast them out, but to stay in the struggle till love wins." -Rev. Victoria Safford This is a pivotal time for our Unitarian Universalist Faith. We are being called to live up to our promise of Beloved Community by dismantling white supremacy culture within ourselves and our congregations. Focusing our attention on how we strive to practice genuine beloved community shines a light on the beautiful opportunity for collective liberation at the heart of this most challenging of problems.

Hymn #327, Singing the Living Tradition, *Joy Thou Goddess (Beauty, Truth, and Goodness)*
[UU Fellowship of Boca Raton](#)

Hymn #345, Singing the Living Tradition, *With Joy We Claim the Growing Light (Hope)*
[First UU Church of Springfield](#)

To the people who have mistaken freedom for liberation

To be free, you must embrace the breadth of your own existence without apology, even if they try to take it from you. You must know, not that you can do whatever you want; you are not a kudzu vine, eating entire hillsides for the purpose of feeding your own lush life. You must know instead, that inside you are entire Universes—milky blue, magenta, and gold—expanding. But to actually be free, you must know and you must fight for the entire Universes inside of everyone else. Being free is not a license, but A promise.

~ [Julián Jamaica Soto](#)
from [Spilling the Light](#)



Dreamstine Free Photos

WISDOM FROM WORLD RELIGIONS

Hinduism

“When the mind does not desire anything or does not grieve for anything, does not reject or accept anything, and does not delight over anything and is not angered by anything, then it is liberation.” ~ [Ashtāvakra Gita](#) 8:2

Buddhism

“Only within our own body, this heart and mind, can bondage and suffering be found, and only here can we find true liberation.” ~ the Buddha, from *Bringing Home the Dharma: Awakening Right Where You Are*, by [Jack Kornfield](#), Buddhist monk and teacher



Artist: [Prasanna Swaroopa](#)



Judaism

“The idea that it’s possible to move from slavery to freedom and from darkness to light and from despair to hope—that is the greatest Jewish story ever told.”
~ [Rabbi Sharon Brous](#), American rabbi and author

“It is dangerous to take human freedom for granted, to regard it as a prerogative rather than as an obligation, as an ultimate fact rather than as an ultimate goal. It is the beginning of wisdom to be amazed at the fact of our being free.”

~ [Abraham Joshua Heschel](#), Polish-American rabbi, theologian, philosopher, & activist

Christianity

“Now He was questioned by the Pharisees as to when the kingdom of God was coming, and He answered them and said, “The kingdom of God is not coming with signs that can be observed; ²¹ nor will they say, ‘Look, here *it is!*’ or, ‘There *it is!*’ For behold, the kingdom of God is in your midst.”

[Luke 17:20-21](#), New American Standard Bible.

“... it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

[Matthew 19:21](#), New International Version

Humanism

Humanist liberation theology blends humanist principles with the social justice focus of liberation theology, advocating for human well-being and liberation from oppression using a secular, ethical framework. It emphasizes human agency and reason, promoting social justice, equality, and the inherent dignity of all people. This approach critiques traditional religious structures while drawing inspiration from liberation theology's commitment to the marginalized and oppressed.

~ [Ken Patton](#), Humanist UU Minister



JJ Audubon & Maria Popova,
themarkinalian.org/almanac-of-birds

[Diwali: A Celebration of Joy & Liberation](#)

Cedar Lane Unitarian Universalist Congregation (YouTube 1:35:15)

Diwali or Deepavali, the "festival of lights," is a vibrant celebration of joy, hope, and liberation across South Asia and the diaspora. The evening will feature food, performances, speakers, and sparklers, highlighting Diwali's diverse stories—from the return of Rama, to Krishna's victory over Naraka, the Sikh liberation story of Bandi Chhor Divas, and Nepal's Tihar festival.

POETRY EXCERPTS

[Shake the Dust](#), excerpts by [Anis Moigani](#)



[WDIONews_Duluth](#)
[Trans Joy Fest](#)

“... This is for the tired and for the dreamers.
For the families that will never be like the Cleavers
With perfectly made dinners & sons like Wally & the Beaver
This is for the bigots, for the sexists, for the killers
For the big house jail-sentenced cats becoming redeemers
And for the springtime that always seems to know
to show up after every single winter...
... So grab this world by its clothespins, and shake it out
Again and again
And hop on top and take it for a spin
And when you hop off, shake it again ...”

[Touched by an Angel](#), by [Maya Angelou](#)

...Love arrives and in its train come ecstasies,
old memories of pleasure,
ancient histories of pain.

Yet if we are bold,
Love strikes away the chains of fear from our
souls.
We are weaned from our timidity

In the flush of love's light
We dare be brave
And suddenly we see
That love costs all we are
And will ever be.
Yet it is only love
Which sets us free

[Here's How We Get Through the Next Four Years](#)

By [Venice R. Williams](#), Milwaukee Neighborhood News

"...when you see me,
do not ask me
"What do we do now?
How do we get through the next four years?"

Some of my Ancestors dealt with
at least 400 years of this
under worse conditions.

Continue to do the good work.
Continue to build bridges not walls.
Continue to lead with compassion.
Continue the demanding work
of liberation for all.
Continue to dismantle broken systems,
large and small.
Continue to set the best example
for the children.
Continue to be a vessel of nourishing joy..."



Do the Work Shutterstock Free Images

QUOTATIONS

"To hope does not mean to know the future, but rather to be open, in an attitude of spiritual childhood, to accepting it as a gift." ~ [Gustavo Gutiérrez](#), Peruvian priest, writer, & theologian

"As a culture worker who belongs to an oppressed people my job **is to make revolution irresistible.**"
~ [Toni Cade Bambara](#), American author, documentary film-maker, social activist and college professor.

"To participate in God's salvation is to cooperate with the black Christ as he liberates his people from bondage. Salvation, then, primarily has to do with earthly reality and the injustice inflicted on those who are helpless and poor. To see the salvation of God is to see this people rise up against their oppressors, demanding that justice become a reality *now*, not tomorrow." ~ [James Cone](#), Father of Black Liberation Theology

"With the first link, the chain is forged. The first speech censored, the first thought forbidden, the first freedom denied, chains us all irrevocably." ~ [Captain Jean Luc Picard](#), Star Trek: The Next Generation

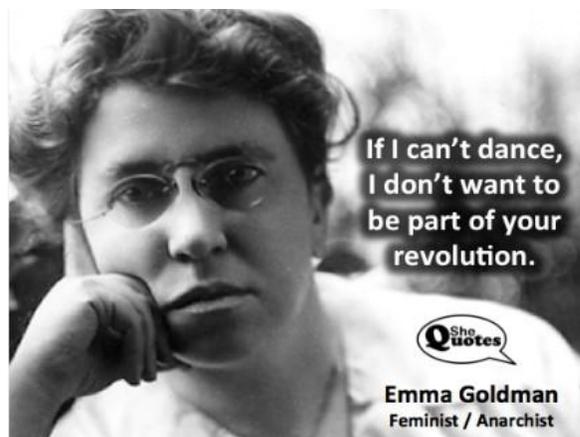
"Theology (not the theologian) comes afterwards; liberating practice comes first." ~ [Leonardo Boff](#), Brazilian theologian, philosopher, writer, & professor emeritus.

"Quando dou comida aos pobres, chamam-me de santo. Quando pergunto por que eles são pobres, chamam-me de comunista. When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist." ~ [Dom Hélder Câmara](#), Brazilian Catholic Archbishop

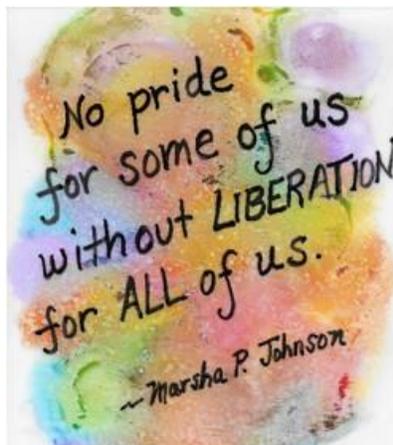
"If you think you love freedom, but don't care if it applies to everyone, what you actually love is privilege." ~ [Ivan Okello](#), Black Student Advisor and Diversity Educator at Dalhousie University

"For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others."

~ [Nelson Mandela](#), human rights lawyer, prisoner of conscience, international peacemaker, & the first democratically elected president of a free South Africa



[Did Goldman really say this?](#) Click on link to see ...



Artist: Mary Hammele [MP Johnson link](#)

"The truth is, no one of us can be free until everybody is free." ~ [Maya Angelou](#), American author, poet and civil rights activist

"Real religion always belongs to the oppressed. Jesus said the last will be first and the first will be last." ~ [Jake Wesley Rogers](#), singer, CBS interview about his album, *In the Key of Love*

"There is nothing divine in the blood of the cross ... As Christians, Black women cannot forget the cross, but neither can they glorify it. To do so is to glorify suffering and to render their exploitation sacred. To do so is to glorify the sin of defilement." ~ [Dr. Delores Williams](#), Womanist theologian, professor, & writer

FURTHER ENGAGEMENT: PODCASTS, SONGS, ARTICLES, FILMS, & BOOKS

Books (links to the Monroe County Library (MLS) and/or the Ontario Wayne Wyoming Livingston Library OWWL) systems, or to [InSpirit](#), the Unitarian Universalist bookstore. If you would like to purchase from local vendors, visit <https://bookshop.org/pages/bookstores>. For Interlibrary loan processes, use the [MCLS form](#) or the [OWWL form](#).

[Liberation Theology for Armchair Theologians](#), by Miguel A. De La Torre. A concise overview of the global religious movement known as liberation theology that focuses on defining major themes of this movement, as well as dispelling some common misperceptions.

Native American Liberation Theology - Healing for Both the Oppressed and the Oppressor by [Roy I. Wilson](#), Cowlitz Tribe. "Many Native Americans have not accepted the Christian faith because they cannot see how the oppressor can be their deliverer. Healing comes when Native Americans can see Christianity through Indian eyes rather than through western European eyes..."

Articles for Further Study

[Delores Williams on the danger of glorified suffering](#), Life Worth Living Team, Yale Center for Faith & Culture. "When we can't eliminate suffering, we often try to give it a positive value. But what if that winds up rationalizing injustice? What if glorified suffering only legitimizes oppression? What if 'meaningful' suffering is the last thing marginalized communities need?" Womanist theologian, professor, and writer Dr. Delores Williams raises these questions with respect to her own Christian tradition in the linked excerpt from *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Discussion questions follow.

[Our Lady of Guadalupe](#), by Socorro Castañeda-Liles, *Oxford Bibliographies*

In 1531 in Mexico, an indigenous Nahuatl man was said to have seen an apparition of Mary as a mestizo woman that became known as Our Lady of Guadalupe. "In Mexico and the United States, Guadalupe's image has been used to lead people into battle—both literally and figuratively. In the United States, her image was used in the United Farm Workers (UFW) movement and more recently has been used in immigrant rallies across the nation."

"US theological works on Our Lady of Guadalupe anchor their analysis in the lived experience of a people. At the forefront of these theological works on Our Lady of Guadalupe is the work of prominent Mexican American theologian Virgilio Elizondo. In Elizondo's work, the driving theoretical lens is mestizaje (the Aztec and Spanish political, cultural, religious, and ethnic mix)." (Elizondo 1980, Elizondo 1998)

Songs

[Freedom](#), by [Pharrel Williams](#), 2015, YouTube.

Hold on to me
Don't let me go
Who cares what they see?
Who cares what they know?
Your first name is Free
Last name is Dom
We choose to believe
In where we're from
Man's red flower
It's in every living thing
Mind, use your power
Spirit, use your wings



Freedom Video on VEVO Pharrell Williams

[Redemption Song](#), by [Bob Marley](#), 1980, video by French artists Octave Marsal & Theo De Gueltzl, 2020, YouTube.

Emancipate yourselves from mental slavery
None but ourselves can free our minds
Have no fear for atomic energy
'Cause none of them can stop the time
How long shall they kill our prophets
While we stand aside and look?
Ooh, some say it's just a part of it
We've got to fulfill the book
Won't you help to sing
These songs of freedom?
'Cause all I ever have
Redemption songs ...

[Oh Freedom! Golden Gospel Singers](#), 2013 – rendition of Civil Rights anthem

Oh, freedom, Oh, freedom,
Oh freedom over me.
And before I'd be a slave
I'd be buried in my grave
And go home to my Lord and be free.

Videos

[Liberation Theology in 5 Minutes](#), Stephen D Morrison, YouTube, Nov 3, 2024, From a Christian point of view, Morrison, an American writer, ecumenical theologian, novelist, and literary critic, introduces Liberation Theology with three concepts: liberation theology is contextual; politically oriented toward liberating the oppressed & marginalized; and introduces a new way of being a theologian and Christian. Morrison stresses that liberation centers within the community (develops from & for the oppressed) and is *not* charity.

[Joy in Liberation](#), Global Champion for Disability Justice, Eddie Ndopu
How joy should be a form of liberation and resistance.

[GLORIA STEINEM: LAUGHING OUR WAY TO LIBERATION](#)

Gloria Steinem reminds us that we can do hard things – like laugh our way to liberation.

[Unto the Church Universal](#) ~ [Keshab Chandra Sen](#), Indian philosopher and social reformer, arranged by [Rev. John Haynes Holmes](#), American Unitarian minister & co-founder of the NAACP and ACLU.
Reading 474 in *Singing the Living Tradition*

Unto the church universal, which is the depository of all ancient wisdom
and the school of all modern thought;
Which recognizes and all profits a harmony, in all scriptures a unity,
and through all dispensations of continuity;
Which abjures all that separates and divides, and always magnifies all that unifies and brings peace;
Which seeks truth in freedom, justice in love, and individual discipline in social duty;
And which shall make of all sects, classes, nations, and races, one global community;
Unto this church and unto all its members, known and unknown throughout the world,
We pledge the allegiance of our hands and hearts.

[The Beatitudes](#), BibleProject, One of the lessons from The Sermon on the Mount, Jesus teaches that God's Kingdom is right *here* and simple people are part of it. We are the Salt of the Earth!

LOCAL ORGANIZATIONS / ACTIVITIES / FAITH IN ACTION

Indivisible Roc sends emails and posts to social media, keeping activists informed of what actions are happening in Rochester, offering training for nonviolent protesting and noncooperation. Send an email to indivisiblerochester@gmail.com to be added to their mailing list.

All three UU churches in Rochester area are engaged in active social justice work to protect democracy and work for liberation for all. As events unfold, please keep in contact with these efforts and the groups within your church.

[Rural Migrant Ministry](#) is an organization headquartered in Cornwall, NY, with an office in Lyons, NY, providing support to migrant farm workers throughout New York State. They offer many opportunities for people to get involved and help with events, families, or ongoing mutual-aid efforts.

HUMOR



Francis, from *The Humor Side*

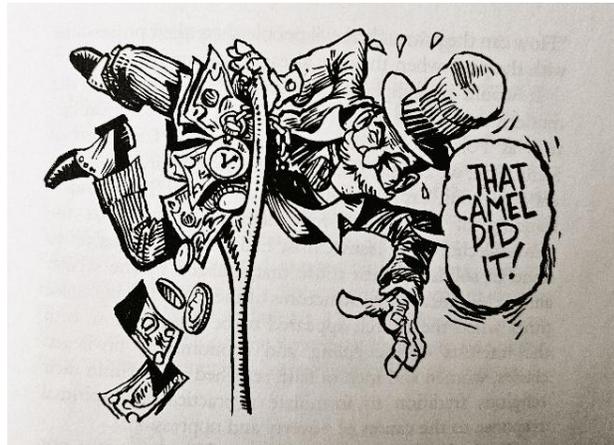


Illustration by Ron Hill

[Indigenous Peoples Day](#) this year is Monday, October 13, 2025. Comedian Charlie Hill says “Humor is spiritual healing . . . Laughter is the language of God” and Howie Miller finds humor and joy in laughing at racism. Let’s laugh with them.

[Native American Comedy Slam • Part 1](#), [Howie Miller](#), LOLflix, American Indian Comedy Slam, hosted by the legendary [Charlie Hill](#).

“Let’s make people laugh at racism. It’s pathetic.”

Howie Miller is a First Nation Descendant of the Cree Nation and was born and raised in Edmonton, Alberta, Canada. His quick wit and unique point of view on multi-ethnic stereotypes is enjoyed by all audiences.