

Social Centric Race Pre-Reads & FREADOM For Global Literacy assessments

These are excerpts and discussion prompts with regards to race based oppression sustained by individuals, cultures, institutions, industries or systems, and society at large in the United States of America. You are encouraged to read the articles, the quotes, reflect on the imagery/writings in the discussion prompts, and answer the corresponding questions via discussions and personal writing. This collection is meant to prepare for authentic dialogues, workshops, and action toward unity, justice for all, healing, and peace. Consider that antidotes for disease are found in the disease similarly to how anti-venom lives in the venom. Building new muscles stings. Latent capacities and strengths await to be released through truthful efforts and discourse that transcends what has been typical or status quo; the usual isn't working. This is meant to be a courageous and honest attempt at collectively earning our humanity and reclamation of virtue for all the peoples of the Earth in ways that cause no harm to the ecosphere

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Revery page is followed by a reflection page for you to use to unpack your experience and further your research or you can use it with a Social Centric Coach during a workshop. Read every page more than once, take notes, and if you are unfamiliar with a word, find its meaning. Whatever your feelings are, feel them fully and give yourself permission to examine the source or belief behind them. You are also encouraged to use the reading to prepare questions for dialogue, as well as express your thoughts or feelings in mediums that fit your style, such as poetry/rap, writing, video, drawing/painting, movement/dance, sculpture, knitting, etc., sky is the limit. Thank you for choosing to be a good ancestor and confront global fragmentation in order to leave a more united and just world for the generations to come. Good journey.

Sincerely
calvin terrell, the Drapetomaniac
Founder of Social Centric

FREADOM for Global Literacy: Pre / Periodic / Post Test - #1 Birth of Race / Whiteness Racial Literacies (page 1)

This is two page audit, please be sure to do both pages. The more truthful you are in answering, the better.

1. Your racial literacy is (PLEASE USE ONLY ONE NUMBER VALUE):

1 = racially illiterate & hostile 2 = racially illiterate & indifferent 3 = racially overwhelmed 4 = racially investigative 5 = racially literate

2. Excluding race, list as many identities as possible (ie. abilities, belief / faith, class or economic status, gender, sexuality, style, etc.).

Please answer the following four questions in no more than two sentences for each.

3. What is a “white race?”

4. What are “non-white non-black races?”

5. What is a “black race?”

6. What impact do the three different racial categories mentioned in questions #3 - #5 have on every identity you listed in question #2?

Please pick only one.

7. The existence of a white race was created by:

- A. God or a supernatural power
- B. Nature or the planet’s environmental order
- C. Black People
- D. European Colonizers
- E. None of the above or something not mentioned

8. The existence of non-white non-black races was created by:

- A. God or a supernatural power
- B. Nature or the planet’s environmental order
- C. Black People
- D. European Colonizers
- E. None of the above or something not mentioned

9. The existence of a black race was created by:

- A. God or a supernatural power
- B. Nature or the planet’s environmental order
- C. Black People
- D. European Colonizers
- E. None of the above or something not mentioned

10. In no more than three sentences, explain the collective racial relationship in the United States with regards to all the World’s Peoples.

***NOTE**

Your truest internal beliefs for every question, not your public answers, is the source of your consciousness and character with regards to racial evils.

FREADOM for Global Literacy: Pre / Periodic / Post Test - #1 Birth of Race / Whiteness Racial Literacies (page 2).

Please pick only one and explain your answer for #11 and answer #12 in one sentence on the bottom of this page.

11. Is the European colonial creation of race rooted in:

- A. Biology and other sciences
- B. Religious interpretation
- C. Conquest, domination, and power hoarding
- D. From choices A - C of these multiple choices, two or more combined
- E. None of the above or something not mentioned

12. How did various European ethnicities, nationalities or peoples...



...that believed in Atheism, Deism, Christianity (that includes Catholicism), Judaism, Islam, & various Indigenous beliefs...

...while also identifying as men, women, non-binary, trans, asexual, bi, gay, lesbian, straight, neuro-diverse or "typical," able bodied or with a disability, destitute, poor, middle class, rich, wealthy, old or young, beautiful, handsome, or ugly, as well as various other identities of the diversity spectrum, ALL become a concept now known as...



**...WHITE PEOPLE
WORLDWIDE?**

13. Based on European measures or standards in cartography, geography, and topography, a continent is a large land mass surrounded by water on all sides; why is Europe considered a continent instead of a western peninsula of Asia?

In this space, write the previous page #		In these spaces, write only 1 word to sum up the Art.of.Fact / Article	
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I saw...	I read...	I thought...	
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(PRE) First Look...

1. If there was anything I could change about this article it would be...
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3. I would definitely not use this article with...
4. I would definitely use this article with...

(FINALLY)

Consider the Social Centric mission of healing historical racial intersectional traumas to contribute to the material, social, and spiritual progress of all peoples in ways that cause no harm to the ecosphere. With regards to that mission, along with your processing of this article, is there anything you want to:

- STOP in your ways of Being & Doing Life?
- START in your ways of Being & Doing Life?
- CONTINUE in your ways of Being & Doing Life?

RE-Spect (POST)

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Anecdotal:

movies (fiction, based on true stories, or documentary), videos, websites (blogs, independent research, etc.) one on one or group conversations with as many people as possible "like you" and "not like you" use the actual page as a discussion prompt.

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FREADOM for Global Literacy: Pre / Periodic / Post Test - #2 Humankind, be both!

Please pick only one letter for the multiple choice question below. Please thoroughly read the statement, reference the World's Peoples / Humankind delineation at the bottom of the page in your answering, and independently research the meaning of any concepts or words mentioned you find unfamiliar.

Safety and Justice for all the World's Peoples either begins or ends with your frank, honest, and truthful answering, as well as understanding, of the entire question with its multiple choices below.

Is humankind: _____ ?

- A. United in a holistic Ecocentric maturation of consciousness to share power and the Earth in harmless more virtuous ways across all lines of difference.
- B. No different than the animal kingdom in violent pursuits of pleasures, survival, and dominance over resources and territories.
- C. Mindlessly imitating what has been called civilized for the past 400plus Gregorian years by Euro colonial socioeconomic models.
- D. Acting more dangerous and ecocidal than any life form on the planet in our habits of consumption, oppression, and metastasizing via space exploration.
- E. A synthesis of two or more of the aforementioned.
- F. None of the above and or something not mentioned.
- G. None of your concerns or considerations at all.

***NOTE**

Every people is dealing with biases and bigotries manifested in dehumanizing prejudices of deifications to demonizations based in infinite intersectional spectrums of identities (abilities, age or generation, beliefs or faith, class or economics, gender, sexuality, style, etc.). These prejudices distort relations both interracially and intra-racially.

World's Peoples / Humankind based on Euro Colonial creation of race / whiteness to caste, divide, and rank humanity worldwide for the past 400plus Gregorian years.

White

Northeast Asian

Southeast Asian

Southern Asian

CAMENA (Central Asian - Middle Eastern - North African)

Biracial / Multiracial or Mixed

LatinX (can encompass all peoples incl. Chicana / Mexicano)

Pacific Islander

First Nations Native (historically American Indian or Native American)

Black (incl. Aboriginal peoples of lands called Australia & sub-Saharan Diaspora)

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I felt...		I want...	I wish...
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FREEDOM for Global Literacy: Pre / Periodic / Post Test - #3 Power of Language

financially poor

vain
lazy
crazy
willful
stupid
reckless
vengeful
addicted
gluttonous
thuggish, greedy
promiscuous, lustful
deceptive, manipulative, false
controlling, dominate, or violent
dangerous murdering terrorist

Be sure to discuss the
Oppression Olympix
attempt below

WHITE & WEALTHY

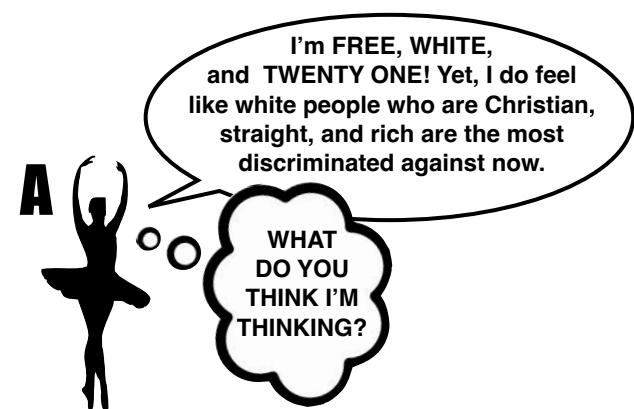
BOLD
LEISURELY
ECCENTRIC
UNIQUE
SUPPORTED
CAREFREE
JUST, PROTECTIVE, even PATRIOTIC
PASSIONATE
PROSPEROUS, SUCCESSFUL or BLESSED
MAVERICK, AMBITIOUS
SEDUCTIVE, SENSUAL
CLEVER or CUNNING
POWERFUL, N-CHARGE, VIRTUOUS, or a WINNER
MENTAL HEALTH ISSUE

Please, first read the juxtaposition above out loud alone, in a pair, and or with a group. I.e: "financially poor is (dangerous murdering terrorist), but WHITE & WEALTHY is (MENTAL HEALTH ISSUE)," the more honest you are the closer to truthfulness we can all be. Language reflects meaning. We can get stuck on the language and often miss the investigation of meaning. Please read the contrasts of language above to engage in dialogue and create learning about the concepts of "meaning," "power," and "change." After completing and discussing the juxtaposition above, please complete and discuss the activity below.

The words "classic" and "classical" mean what? If you could only use the words below once per silhouette, based on the "\$standard\$ of western civilization," where would you put each word? With this reflection in mind and heart, complete the following activity. The letter "A" is associated with the dancer to the right and the number "1" is associated with the dancer to the left or "west." Place either the letter "A" or the number "1" by each centered word below based on "western civilization \$standard\$." Please avoid any attempts at being politically correct, your honesty will spark growth. For each word, use only a letter or number, not both.



Timeless
Barbaric
Disciplined
Pure
Sexual
Art
Savage
Graceful
Heathen
Moral
Exotic
Culture
Credible
European
Classic



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FREADOM for Global Literacy: Pre / Periodic / Post Test - #4 Historical Truth vs Your Honesty

Please pick only one letter for the multiple choice question below. Please thoroughly read the statement, reference the World's Peoples / Humankind delineation at the bottom of the page in your answering, and independently research the meaning of any concepts or words mentioned you find unfamiliar.

World's Peoples races based on Euro-colonial creation of race

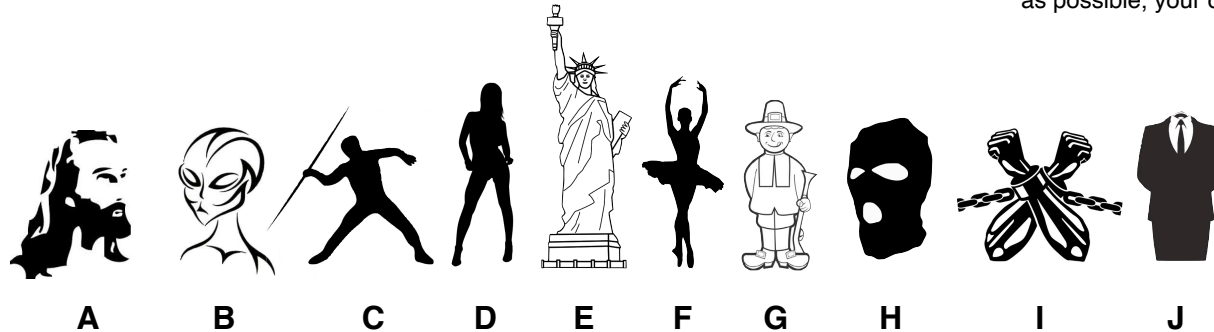
1. White
2. Northeast Asian
3. Southeast Asian
4. Southern Asian
5. CAMENA (Central Asian, Middle Eastern, North African)
6. Biracial / Multiracial
7. LatinX (Can encompass all peoples incl. Chicano / Mexicana)
8. Pacific Islander
9. 1st Nations Native (often called American Indian / Native American)
10. Black (incl. Aboriginal peoples of lands called Australia & sub-Saharan Diaspora)

Instructions (please use a separate page for answering)

1st, match each image with its corresponding label. Please only match one image with one label. Upon completing your matching, please explain your choices and the reasoning behind your decisions.

Then, using the World's Peoples race list, for each number write as many letters from the images that match its peoples stereotypically historically. Please avoid attempts at political correctness or lying, only truth telling of the social ills will assist the global transition to the moral side of history.

Finally, discuss with as many people like yourself and not like yourself as possible, your choices, as well as theirs.



Activity Purpose

This reflection is not meant to be a "GOTCHA!" This is an opportunity to truthfully audit our beliefs, experiences, and thinking with regards to stereotypes about all of the World's Peoples. The more truthful you are, as well as the others you discuss this with, the greater your capacities will be for strengthening virtues like acceptance, accountability, honesty, patience, tactfulness, and unity. Remember, truthfulness is the foundation of all human virtues, without truth, all others virtues (joy, love, peace, etc.) are unstable and easily collapsed or corrupted. Discuss what has happened over history that has afforded some of the World's Peoples stereotypes of "status" or that could even be considered a sought after noble or virtuous standard and what Peoples have inherited demeaning harmful or hateful, even deadly stigmas; how does this all relate to the N-Word?

Images Corresponding Labels

Alien
Classic
Exotic
Immigrant
Professional
Savage
Savior
Settler
Slave
Terrorist

In this space, write the previous page #

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In the Social Centric Philosophical Juxtaposition, privilege means freedom from considerations. Privilege can be an ignorant obliviousness that exists due to an inheritance of phenotype / pigmentation both impacting and intersecting with a person or peoples spectrum of identities within social ranking. Access and opportunity are impacted by privilege, yet not always. Education or schooling and money help access, but not privilege. There are many Non-White / Black people of varying spectrums of identity intersections that have tons of access (financial wealth, education or formal colonial schooling, etc.), yet very little privilege or freedom from considerations that whites with far less access are oblivious to. White Privilege does not mean that your life is “easy” and hasn’t been hard as a white person. White Privilege means that being white doesn’t make life harder for white people; it’s racial obliviousness. White Privilege is actually white peril, a deep danger impacting all peoples including the ecosphere. Consider the image below. The phrase “Underworld” is a common concept representing criminal violences and even ways of life considered evil. “The World” is used in many ways denoting realities of varying perspectives. But “overworld” is not a common concept or phrase used often in the language of the English. Without the Underworld, the overworld has no foundation nor power and prestige in the eyes of The World. How might the Underworld be a flagrant weapon of mass distraction from the foundation and forces of the overworld on The World? Also, what peoples of “The World” have been the most stereotyped and scapegoated as the “dwellers” of the so-called “UNDERWORLD” and “overworld?”

Do this for every World’s People (1 - 10). Based on how each of the people have been historically depicted in United States’ arts (literature, movies, paintings, plays, pro sports, TV, etc), religion (interpretation of religious stories, religious art, stories / sermons from clergy, etc.), and sciences (advertising / marketing economics, education or schooling, industry, politics, real estate, everything), determine where each World’s People would be on the prejudicial dehumanizing deification to demonization scale. With the letter “A” being most deified meaning historically portrayed as the most virtuous, beautiful, moral, hard working, godlike, infallible, and worthy and letter “Z” being the most demonized meaning historically portrayed as the most violent, ugly, evil, lazy, devilish, corrupt and worthless. Please only use one letter per people. An example would be putting #6 from the World’s Peoples list next to letter “M” of the Dehumanization scale and then explain why that People is there versus at an “A” or “Z” based upon your perception of their depictions in arts, religion, and sciences historically up until today. **Consider that both deification and demonization dehumanize an entire civilization.** Upon your completing your ranking, please answer and discuss the following questions:



The World

UNDERWORLD

Deify l'dēə fīl verb
worship, regard, or treat
(someone or something) as a
god without or with minimal
flaws, yet abundant in virtues;
morally superior, above
reproach

Demonize l'dēmə nīzl verb
portray as harmful or
threatening and absent of
capacities for virtues; morally
inferior, worthy of punishment

Deification

DEHUMANIZATION

Demonization

- In what ways are the deified dehumanized and how might that impact their consciousness?
- In what ways are the demonized dehumanized and how might that impact their consciousness?
- Is this a safe social order; if yes, how so and if no, why not?
- With regards to deifying and demonizing perceptions, what have your experiences been with perceiving various World's Peoples and being perceived by various World's Peoples?

World's Peoples List

- White
- Northeast Asian
- Southeast Asian
- Southern Asian
- CAMENA (Central Asian, Middle Eastern, North African)
- Biracial / Multiracial or Mixed
- LatinX (encompasses all so called races including Chicana / Mexicano)
- Pacific Islander
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2. If there was anything I would not change about this excerpt it would be...
3. I would definitely not use this excerpt with...
4. I would definitely use this excerpt with...

(FINALLY)

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Ten Things Everyone Should Know About Race

1. Race is a modern idea.

Ancient societies, like the Greeks, did not divide people according to physical distinctions, but according to religion, status, class, even language. The English language didn't even have the word 'race' until it turns up in 1508 in a poem by William Dunbar referring to a line of kings.

2. Race has no genetic basis.

Not one characteristic, trait or even gene distinguishes all the members of one so-called race from all the members of another so-called race.

3. Human subspecies don't exist.

Unlike many animals, modern humans simply haven't been around long enough or isolated enough to evolve into separate subspecies or races. Despite surface appearances, we are one of the most similar of all species.

4. Skin color really is only skin deep.

Most traits are inherited independently from one another. The genes influencing skin color have nothing to do with the genes influencing hair form, eye shape, blood type, musical talent, athletic ability or forms of intelligence. Knowing someone's skin color doesn't necessarily tell you anything else about him or her.

5. Most variation is within, not between, "races."

Of the small amount of total human variation, 85% exists within any local population, be they Italians, Kurds, Koreans or Cherokees. About 94% can be found within any continent. That means two random Koreans may be as genetically different as a Korean and an Italian.

6. Slavery predates race.

Throughout much of human history, societies have enslaved others, often as a result of conquest or war, even debt, but not because of physical characteristics or a belief in natural inferiority. Due to a unique set of historical circumstances, ours was the first slave system where all the slaves shared similar physical characteristics.

7. Race and freedom evolved together.

The U.S. was founded on the radical new principle that "All men are created equal." But our early economy was based largely on slavery. How could this anomaly be rationalized? The new idea of race helped explain why some people could be denied the rights and freedoms that others took for granted.

8. Race justified social inequalities as natural.

As the race idea evolved, white superiority became "common sense" in America. It justified not only slavery but also the extermination of Indians, exclusion of Asian immigrants, and the taking of Mexican lands by a nation that professed a belief in democracy. Racial practices were institutionalized within American government, laws, and society.

9. Race isn't biological, but racism is still real.

Race is a powerful social idea that gives people different access to opportunities and resources. Our government and social institutions have created advantages that disproportionately channel wealth, power, and resources to white people. This affects everyone, whether we are aware of it or not.

10. Colorblindness will not end racism.

Pretending race doesn't exist is not the same as creating equality. Race is more than stereotypes and individual prejudice. To combat racism, we need to identify and remedy social policies and institutional practices that advantage some groups at the expense of others.

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The Myth of Race & Reality of White Supremacy (AKA Racism)

Excerpt from "Post Traumatic Slave Syndrome" by Dr. Joye DeGruy, 2005



Here's a little test. What are the races of humanity? Perhaps you came up with a list that looks like this using identification by colors: Black, white, brown, yellow, red.

Or maybe you are more politically correct, and your list may have looked like this:
African, European, Asian, Native American Hispanic/Latino, Pacific Islander

Or perhaps you're really, really reaching back and came up with:
Negroid, Caucasoid, and Mongoloid.

Despite our constant everyday use of the term 'race' and our reference to various races, the biology of human beings is such that there are no real differences between humans. Race is frequently characterized by skin color, hair texture, facial features, etc. These differences are offered as examples of how we differ as humans. The underlying assumption is that there is a genetic/biological component to these distinctions that defines the 'races.'

This assumption simply is not true. One cannot separate people into racial groups based upon any set of physical characteristics. Attempting to do so is fraught with contradictions. The Bushmen of Southern Africa look as much Asian as they do African. Pacific Islanders have both African and Asian features. The Ainu of Japan look more European than Asian. The Lapps of Scandinavia look as much like Eskimos as they do Europeans. The Aboriginal people of Australia who often look African, commonly have very straight and wavy hair and are frequently blond as children. These are just a few of the problems one runs into when arguing for the existence of biological racial differences. There are many others, among them dark-skinned people from India, or Egyptians who run the gamut from European-looking to African. And how do we identify those from the Middle East?...

James King, author of "The Biology of Race," sums the discussion of race up best:

Race is a concept of society that insists there is a genetic significance behind human variations in skin color that transcends outward appearance. However, race has no scientific merit outside of sociological classifications. There are no significant genetic variations within the human species to justify the division of "races."

Unfortunately, while the notion of 'race' is illusory, the fact of racism in America is not. Whenever I ask an audience of people if they know what the term 'racism' means they almost universally say they do. I often give a little test to determine if everyone is on the same page regarding the term. I first ask my audience if whites can be racists. Of course, everybody agrees they can. I then ask if blacks can be racist and I get the same response. I then ask them to identify the ways in which 'white racism' adversely impacts the lives of black people as a group, and a list forms. My audience tells me blacks are impacted economically through discriminatory hiring practices. Having little or no access to capital, blacks are seen as lacking business acumen. They are impacted by limited access to health care. They are impacted by over-representation in the criminal justice system and under-representation in the university system. They are impacted by redlining and other discriminatory practices barring them from finding housing in the areas of their choice. The list goes on. I then ask them to identify how black racism adversely impacts the lives of white people as a group and there is silence. There is silence, because while black people may have prejudices, and at times even feel hatred towards white people, perhaps even causing many fear, the reality is that black people lack the 'power' to affect the lives of white people as a group...

This then is racism.

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Who Invented White People

Excerpt from a talk in 1998 by Gregory Jay, Professor of English, University of Wisconsin--Milwaukee

The fantasy of a "white race" with historical origins in Classical Civilization white-washed the complexion of Greece and Rome (whose people were a mixture of Mediterranean, Semitic, and African populations each bringing unique cultural traditions to the table). Postulating a direct biological descent from this Classical fantasy to the present helped justify contemporary racist practices. White plantation owners in the American South, for example, built their plantations according to Neo-Classical architecture (as did the architects of our nation's capitol), so that the slave master's mansion would recall the Parthenon of Ancient Greece, suggesting a racial continuity between the Classical forefathers and the slave owners. In the construction of whiteness, it was regularly said that slavery and democracy were not a contradiction, since the ancient Greeks had themselves been slave owners and regularly persecuted races considered "barbarians." What was good enough for the original whites, it was thought, was good enough for the people of Virginia and South Carolina and Mississippi (an argument that was not widely contested by white Americans in the North). Whiteness, then, emerged as what we now call a "pan-ethnic" category, as a way of merging a variety of European ethnic populations into a single "race," especially so as to distinguish them from people with whom they had very particular legal and political relations -- Africans, Asians, American Indians -- that were not equal to their relations with one another as whites. But what of America as the great "melting pot"? When we read our history, we come to see that the "melting pot" never included certain darker ingredients, and never produced a substance that was anything but white. Take, for example, that first and most famous essay on the question "What is an American?" In 1781, an immigrant Frenchman turned New York farmer named Hector St. Jean de Crevecoeur published his book Letters from an American Farmer. Here are some lines from its most quoted pages:

...whence came all these people? They are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes. From this promiscuous breed, that race now called Americans have arisen. What, then, is the American, this new man? He is neither an European nor the descendant of an European; hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. . . . The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of populations which has ever appeared.

No longer a European, the American represents a new race made from the stock of various European nations. No mention is made of Africans or Indians, perhaps because this new American race does indeed receive new prejudices from the new mode of life it has embraced. Crevecoeur candidly describes the process by which the American race originated as a white race; or rather, the way in which the descendants of Europeans constructed a myth of themselves as a white race with special claim on the answer to the question "What is an American?" An American was a white man. Just as importantly, America was that place where the downtrodden classes of Europe could throw off the oppression of aristocrats and attain not only fraternal equality among themselves, but superiority over those who were not of the new white race. When the Constitution of the United States was written, it thus specifically enshrined slavery into law and denied citizenship to enslaved Africans. When the Naturalization Act of 1789 was made law, it stipulated that only "whites" were eligible for naturalization as citizens (a clause persistently contested by people of Chinese and Japanese ancestry for the next 150 years).

In a fascinating, provocative book called How the Irish Became White, Noel Ignatiev describes this process of Europeans becoming white in the case of the Irish immigrants of the nineteenth century. Ireland was a colony devastated by English imperialism, and by a racial stereotyping of the Irish as backward, primitive, savage, and barbarian (in no small measure because of their Catholicism). When the Irish set foot in America, they were still subject to much of the racial prejudice and discrimination they had suffered at home at the hands of the British. Irish immigrants to America occupied a position only just above that of the blacks, alongside whom they often labored on the docks or railroads. For the Irish, becoming white would offer many advantages, not least of which would be the elimination of their major competitors for jobs. The Irish began to organize the exclusion of Northern free blacks from shipyard or factory employment, and continued this discrimination in later generations when the Irish dominated the police and firemen's unions in most cities. The Irish formed a key ingredient in the pro-slavery coalition that sat at the core of the Democratic Party in America before the Civil War, and which was brought to full power by the Indian killer and Southern patriot Andrew Jackson.

White working class men, many of them Irish, opposed the abolition of slavery because of the threat they believed free blacks would pose to their economic prosperity, just as they opposed the extension of slavery into the new territories because of the threat slavery would pose to the creation of high wage jobs in the West. The hostility between the Irish and the blacks that lives on until today has its roots in this early history of how the Irish became white, and of how various Irish-dominated institutions in urban America -- especially police and fire departments and labor unions -- prospered through racial discrimination.

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What is White Supremacy?

copyright Elizabeth Betita Martínez, February 1998.

White Supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power, and privilege.

I. What does it mean to say it is a system?

The most common mistake people make when they talk about racism is to think it is a collection of prejudices and individual acts of discrimination. They do not see that it is a system, a web of interlocking, reinforcing institutions: economic, military, legal, educational, religious, and cultural. As a system, racism affects every aspect of life in a country.

By not seeing that racism is systemic (part of a system), people often personalize or individualize racist acts. For example, they will reduce racist police behavior to "a few bad apples" who need to be removed, rather than seeing it exists in police departments all over the country and is basic to the society. This mistake has real consequences: refusing to see police brutality as part of a system, and that the system needs to be changed, means that the brutality will continue.

The need to recognize racism as being systemic is one reason the term White Supremacy has been more useful than the term racism. They refer to the same problem but:

- A. *The purpose of racism is much clearer when we call it "white supremacy." Some people think of racism as just a matter of prejudice. "Supremacy" defines a power relationship.*
- B. *Race is an unscientific term. Although racism is a social reality, it is based on a term which has no biological or other scientific reality.*
- C. *The term racism often leads to dead-end debates about whether a particular remark or action by an individual white person was really racist or not. We will achieve a clearer understanding of racism if we analyze how a certain action relates to the system of White Supremacy.*
- D. *The term White Supremacy gives white people a clear choice of supporting or opposing a system, rather than getting bogged down in claims to be anti-racist (or not) in their personal behavior.*

II. What does it mean to say White Supremacy is historically based?

Every nation has a creation myth, or origin myth, which is the story people are taught of how the nation came into being. Ours says the United States began with Columbus's so-called "discovery" of America, continued with settlement by brave Pilgrims, won its independence from England with the American Revolution, and then expanded westward until it became the enormous, rich country you see today. That is the origin myth. It omits three key facts about the birth and growth of the United States as a nation. Those facts demonstrate that White Supremacy is fundamental to the existence of this country.

A. The United States is a nation state created by military conquest in several stages. The first stage was the European seizure of the lands inhabited by indigenous peoples, which they called Turtle Island. Before the European invasion, there were between nine and eighteen million indigenous people in North America. By the end of the Indian Wars, there were about 250,000 in what is now called the United States, and about 123,000 in what is now Canada (source of these population figures from the book *The State of Native America* ed. by M. Annette Jaimes, South End Press, 1992). That process must be called genocide, and it created the land base of this country. The elimination of indigenous peoples and seizure of their land was the first condition for its existence.

B. The United States could not have developed economically as a nation without enslaved African labor. When agriculture and industry began to grow in the colonial period, a tremendous labor shortage existed. Not enough white workers came from Europe and the European invaders could not put indigenous peoples to work in sufficient numbers. It was enslaved Africans who provided the labor force that made the growth of the United States possible. That growth peaked from about 1800 to 1860, the period called the Market Revolution. During this period, the United States changed from being an agricultural/commercial economy to an industrial corporate economy. The development of banks, expansion of the credit system, protective tariffs, and new transportation systems all helped make this possible. But the key to the Market Revolution was the export of cotton, and this was made possible by slave labor.

C. The third major piece in the true story of the formation of the United States as a nation was the take-over of half of Mexico by war -- today's Southwest. This enabled the U.S. to expand to the Pacific, and thus open up huge trade with Asia -- markets for export, goods to import and sell in the U.S. It also opened to the U.S. vast mineral wealth in Arizona, agricultural wealth in California, and vast new sources of cheap labor to build railroads and develop the economy. The United States had already taken over the part of Mexico we call Texas in 1836, then made it a state in 1845. The following year, it invaded Mexico and seized its territory under the 1848 Treaty of Guadalupe Hidalgo. A few years later, in 1853, the U.S. acquired a final chunk of Arizona from M e x i c o by threatening to renew the war. This completed the territorial boundaries of what is now the United States.

Those were the three foundation stones of the United States as a nation. One more key step was taken in 1898, with the takeover of the Philippines, Puerto Rico, Guam, and Cuba by means of the Spanish-American War. Since then, all but Cuba have remained U.S. colonies or neo-colonies, providing new sources of wealth and military power for the United States. The 1898 take-over completed the phase of direct conquest and colonization, which had begun with the murderous theft of Native American lands five centuries before.

Many people in the United States hate to recognize these truths. They prefer the established origin myth. They could be called the Premise Keepers.

III. What does it mean to say that White Supremacy is a system of exploitation?

The roots of U.S. racism or White Supremacy lie in establishing economic exploitation by the theft of resources and human labor, then justifying that exploitation by institutionalizing the inferiority of its victims. The first application of White Supremacy or racism by the EuroAmericans who control U.S. society was against indigenous peoples. Then came Blacks, originally as slaves and later as exploited waged labor. They were followed by Mexicans, who lost their means of survival when they lost their land holdings, and also became wage-slaves. Mexican labor built the Southwest, along with Chinese, Filipino, Japanese and other workers. In short, White Supremacy and economic power were born together. The United States is the first nation in the world to be born racist (South Africa came later) and also the first to be born capitalist. That is not a coincidence. In this country, as history shows, capitalism and racism go hand in hand.

IV. Origins of Whiteness and White Supremacy as Concepts

The first European settlers called themselves English, Irish, German, French, Dutch, etc. -- not white. Over half of those who came in the early colonial period were servants. By 1760 the population reached about two million, of whom 400,000 were enslaved Africans. An elite of planters developed in the southern colonies. In Virginia, for example, 50 rich white families held the reins of power but were vastly outnumbered by non-whites. In the Carolinas, 25,000 whites faced 40,000 Black slaves and 60,000 indigenous peoples in the area. Class lines hardened as the distinction between rich and poor became sharper. The problem of control loomed large and fear of revolt from below grew. There had been slave revolts from the beginning but elite whites feared even more that discontented whites -- servants, tenant farmers, the urban poor, the property-less, soldiers and sailors -- would join Black slaves to overthrow the existing order. As early as 1663, indentured white servants and Black slaves in Virginia had formed a conspiracy to rebel and gain their freedom. In 1676 came Bacon's Rebellion by white frontiersmen and servants alongside Black slaves. The rebellion shook up Virginia's planter elite. Many other rebellions followed, from South Carolina to New York. The main fear of elite whites everywhere was a class fear.

Their solution: divide and control. Certain privileges were given to white indentured servants. They were allowed to join militias, carry guns, acquire land, and have other legal rights not allowed to slaves. With these privileges they were legally declared white on the basis of skin color and continental origin. That made them "superior" to Blacks (and Indians). Thus whiteness was born as a racist concept to prevent lower-class whites from joining people of color, especially Blacks, against their class enemies. The concept of whiteness became a source of unity and strength for the vastly outnumbered Euroamericans -- as in South Africa, another settler nation. Today, unity across color lines remains the biggest threat in the eyes of a white ruling class.

V. White Supremacy as Policy

In the mid-1800s, new historical developments served to strengthen the concept of whiteness and institutionalize White Supremacy. The doctrine of Manifest Destiny, born at a time of aggressive western expansion, said that the United States was destined by God to take over other peoples and lands. The term was first used in 1845 by the editor of a popular journal, who affirmed "the right of our manifest destiny to overspread and to possess the whole continent which providence has given us for the development of the great experiment of liberty and federated self-government."

Since the time of Jefferson, the United States had had its eye on expanding to the Pacific Ocean and establishing trade with Asia. Others in the ruling class came to want more slave states, for reasons of political power, and this also required westward expansion. Both goals pointed to taking over part of Mexico. The first step was Texas, which was acquired for the United States by filling the territory with Anglos who then declared a revolution from Mexico in 1836. After failing to purchase more Mexican territory, President James Polk created a pretext for starting a war with the declared goal of expansion. The notoriously brutal, two year war was justified in the name of Manifest Destiny.

Manifest Destiny is a profoundly racist concept. For example, a major force of opposition to gobbling up Mexico at the time came from politicians saying "the degraded Mexican-Spanish" were unfit to become part of the United States; they were "a wretched people . . . mongrels." In a similar way, some influential whites who opposed slavery in those years said Blacks should be removed from U.S. soil, to avoid "contamination" by an inferior people (source of all this information is the book Manifest Destiny by Anders Stephanson, Hill & Wang, 1995). Earlier, Native Americans had been the target of white supremacist beliefs which not only said they were dirty, heathen "savages," but fundamentally inferior in their values. For example, they did not see land as profitable real estate but as Our Mother.

The doctrine of Manifest Destiny facilitated the geographic extension and economic development of the United States while confirming racist policies and practices. It established White Supremacy more firmly than ever as central to the U.S. definition of itself. The arrogance of asserting that God gave white people (primarily men) the right to dominate everything around them still haunts our society and sustains its racist oppression.



***Elizabeth (Betita) Martínez**, who wrote this presentation, has taught Ethnic Studies and Women's Studies in the California State University system part-time since 1989 and lectures around the country. She is the author of six books, including two on Chicano/a history. She has been an anti-racist activist since 1960. Her best-known work is the bilingual book 500 Years of Chicano History in Pictures, used by teachers, community groups, and youth since 1976. It was recently made into an educational video, in both English and Spanish versions. She has been a presenter at numerous sessions of the Challenging White Supremacy Workshop for activists in San Francisco.

Like Harriet Tubman and Dr Joye DeGruy, Betita is one of my (calvin's) she-roes. I had a chance to meet her, but missed the opportunity due to procrastination and regret that to this day. She sadly transitioned to the next world in the Gregorian year 2021 on June 29. Rest in peace and power sweet Betita, your heart, wisdom, and spirit has helped all the world!

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Maternal Colonialism

Excerpt from “Maternal Colonialism: White Women and Indigenous Child Removal in the American West and Australia, 1880–1940” by Margaret D. Jacobs, University of Nebraska - Lincoln, 2005

Between 1898 and 1910, when social reformer Estelle Reel worked as superintendent of Indian education for the Office of Indian Affairs, she often penned self-promoting articles in the third person that were later syndicated in newspapers across the country. In one such article, “Woman’s Great Work for the Government,” she claimed:

“Miss Reel is popular with the Indians. She is known as the “Big White Squaw from Washington.” So fond of her are some of the Indians that they are willing she should take their children away, and one Indian woman insisted that she should carry a pair of fat papooses to President Roosevelt. She doesn’t have to bribe the Indians with promises and presents to send their children to school now.”

Reel’s upbeat article coincided with her efforts during her first years in office to pass a compulsory education law that would have removed most Indian children from their homes and communities and required them to attend boarding schools. Like many white women reformers of her time who worked with Indian peoples in the American West, she regarded it as her maternalistic duty to rescue indigenous children from what she considered a savage background and to raise them instead in a “civilized” environment.

Reel’s efforts illuminate a neglected area of study in the history of gender and women in the American West. White women, primarily as reformers, but also as teachers and administrators, were integrally involved in promoting, carrying out, and sometimes challenging the removal of American Indian children to boarding schools. They also contributed to the racialized and gendered representations of Indian peoples that made such policies possible. White women reformers in the American West, however, were not alone in promoting the removal and institutionalization of indigenous children.

Consider that in Australia in 1929 itinerant missionary Annie Lock explained to her sister reformer, Constance Cooke, “We are trying to solve the problems with the natives up this way [in the Northern Territory]. The only thing I can see would [be] to get the children right away from their parents and teach them good moral, clean habits and right from wrong and also industries that will make them more useful and better citizen[s] by and by.” Like Reel, Lock declared: “The parents are willing to give them over to me.” Thus, in Australia too, white women reformers believed in their special province to “save” indigenous children by removing them from families.

Studying white women’s involvement in the removal of indigenous children in a comparative, international context offers an opportunity for recasting the history of women and gender in the American West as part of a larger story of gender and settler colonialism around the globe. The potential value of such comparative history, is that it may, in the words of George Fredrickson, “jolt historians out of accustomed ways of thinking about their original areas of specialization and enable them to look at the familiar in a new way.”

Indeed, even the use of the term “removal” may seem jolting to historians of Indian boarding schools. After decades of significant research on the schools, we have moved far away from seeing the schools as simply an oppressive mechanism of state authority. Now scholars have created a complex portrait of the schools and Indian families’ experiences of them that emphasizes Native agency, not government control. While this more nuanced scholarship of Indian boarding schools is welcome, a comparison of policies toward indigenous children in the American West and Australia shifts our attention away from the schools per se to the promotion of widespread indigenous child removal by state authorities. How did such a drastic solution - the systematic and wholesale separation of indigenous children from their families and communities become thinkable, let alone into practice?

An emphasis on white women as agents of colonial control in the American West may also be jarring in a field that has been so focused on westering white women’s triumphs and tribulations. Yet failure to examine white women as more than hearty pioneers, innocent bystanders to colonial conquest, has left the field of western women’s history in a Turnerian rut. While many other western historians have grappled with “the legacy of conquest,” white women have remained largely immune from such scrutiny, with a few notable exceptions. This essay thus represents an attempt to budge the field of western women’s history from its well trodden trail.

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FREEDOM for Global Literacy: Tubman King Truth

Both Harriet Tubman and the Reverend Dr. Martin Luther King, Jr. were humans considered Black who confronted the evils of whiteness's dominance in chattel slavery, antiBlack terrorism, Jim Crow, Apartheid like segregation, and police brutality head on. Both Tubman and King collaborated with people who were considered black, non-white non-black, multiracial, and white to achieve physical freedom and justice for all. There were also humans considered white, non-white non-black, multiracial, and black that served the evils of white dominance by backbiting Tubman or King, and deliberately sabotaging their efforts to free bodies, minds, and souls from white supremacy. An individual's alignment with a racialized supremacist Social Order is deeper than the color of their skin, it's in the clarity of their consciousness. John Brown, a human considered a white man that identified as cisgendered straight and Christian who led a rebellion of enslaved people, who were considered black, alongside free people considered white to kill slave owners, was a friend and collaborator with Harriet Tubman. In most typical schooling texts of the USA, John Brown is depicted as a mad man. The following quote has been attributed to John Brown:

"The physical conditions of slavery are the moral conditions of the free."

There is a scale for auditing and truth telling how close or far a consciousness is from the beliefs, habits, and service to justice for all with regards to Harriet Tubman and the Reverend Dr. Martin Luther King, Jr. The letters in the alphabet of the English and represent escalating alignments, defense, and sustainment of whiteness's white dominances via white supremacist racist consciousness, cultures or communities, institutions, systems / industries, and societal norms across time. From letter "A" with superficial deflection phrases such as, "I'm color blind, I don't care if you are black, white, brown, purple or green, all lives matter and people just need to work hard" to letter "Z" with white Christian nationalist dog whistles or even overt hateful rhetoric such as, "whites are being replaced by invading foreigners and woke immoral heathens; we must take back our country by any means." With regards to the "0" or so called neutral spot, never forget what the late Holocaust survivor and activist Elie Wiesel said, "We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere." Of course there is no end to the infinite possibilities that await justice for all the World's Peoples' spectrums of intersecting identities ever advancing in FREEDOM for Global Literacy to be better than history instead of combating against each other. Imagine an Ecocentric civilization where humans share power and the Earth in more harmless virtuous ways across all lines of difference, that's the infinity symbol. You must determine what the numbers 1 to infinity are like in this journey of justice for all. For each of the following categories determine would they have been a vocal supporter, ally, accomplice, or loving family ready to give their life with Tubman and King. Or, a vocal backbiter, slanderer, saboteur, or assassin working to destroy the efforts and very life of Tubman and King. TELL THE TRUTH! Please rank each category below, including yourself, then determine if there is anything you personally want to stop, start, and or continue with regards to justice for all.

Members of your family from as far back as you can trace

Members of your family, faith, and friend / gaming / social media groups today

Peoples in your neighborhood, workplaces, and or school

This barren tree locked in the death of a dangerous white winter represents whiteness's dominant ecocidal power hoarding consciousness of white supremacy that can corrupt the minds of peoples of all colors and identities worldwide.



Harriet Tubman risked her life over and over to help enslaved Black folk escape the evils of whiteness's chattel slavery. She also served in the Union army as a spy and soldier during the Civil War.

TUBMAN KING TRUTH

The Reverend Dr. Martin Luther King, Jr. faced physical violence and even sacrificed his life confronting the evils of whiteness's antiBlack terrorism, Jim Crow, and unequal civil rights of all non-white peoples, including the poor.

These silhouettes represents all the World's Peoples united across all lines of difference in service to an Ecocentric harmless way of Being & Doing Life where power is shared worldwide.



Z

E

D

C

B

A

0

1

2

3

4

5



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(PRE) First Look...

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(FINALLY)

Consider the Social Centric mission of healing historical racial intersectional traumas to contribute to the material, social, and spiritual progress of all peoples in ways that cause no harm to the ecosphere. With regards to that mission, along with your processing of this Art.of.Fact, is there anything you want to:

- STOP in your ways of Being & Doing Life?
- START in your ways of Being & Doing Life?
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RE-Spect (POST)

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Anecdotal:

movies (fiction, based on true stories, or documentary), videos, websites (blogs, independent research, etc.) one on one or group conversations with as many people as possible "like you" and "not like you" use the actual page as a discussion prompt.

Free Press & News Outlets:

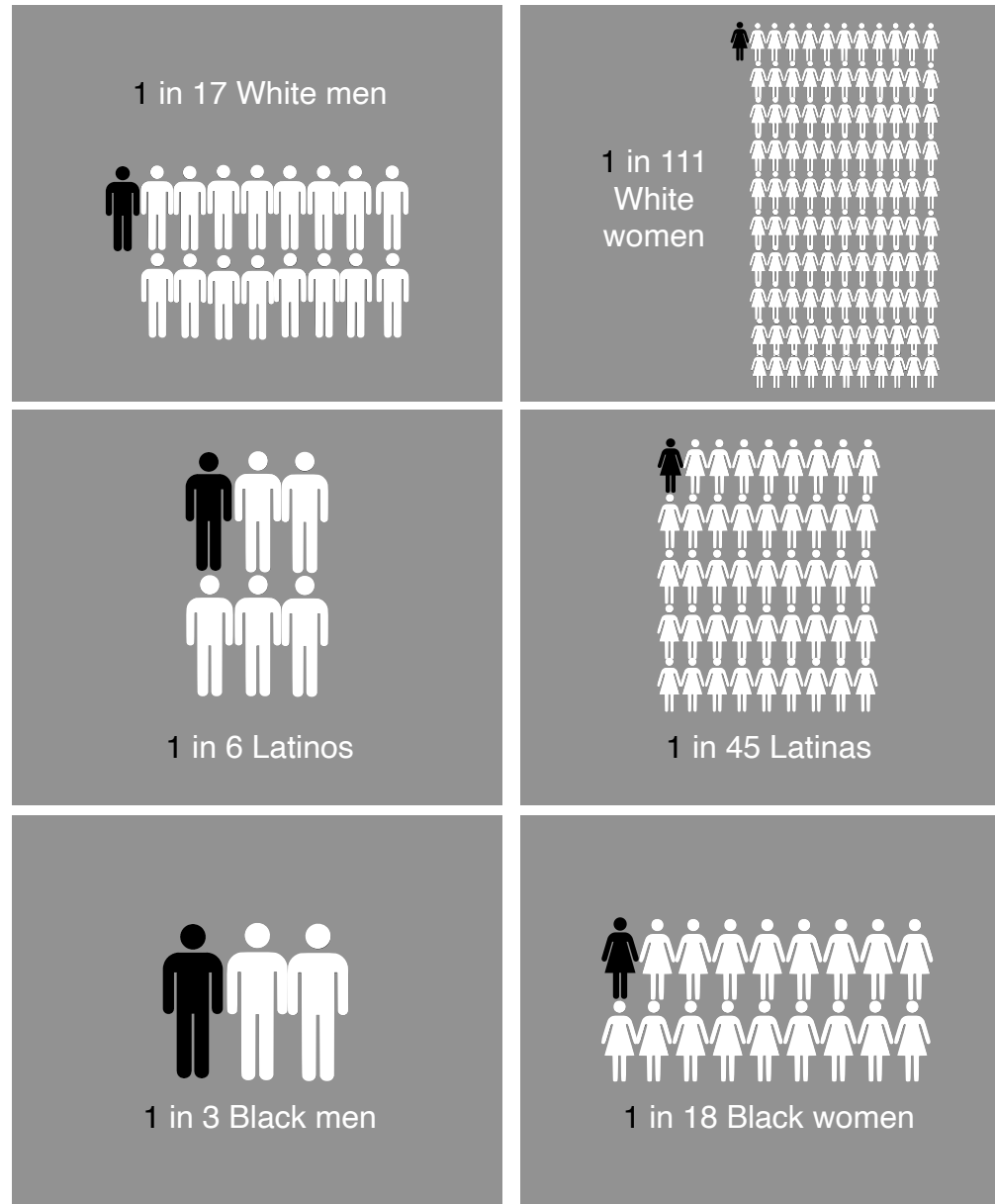
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Lifetime Likelihood of Imprisonment Disaggregated by Race & Gender

Source: Bonczar, T. (2003). Prevalence of Imprisonment in the U.S. Population. 1974-2001. Washington D.C.: Bureau of Justice Statistics



stigma | 'stigmə|
noun

1. a mark of disgrace associated with a particular circumstance, quality, or person.
2. (**stigmata**) (in Christian tradition) marks corresponding to those left on Jesus' body by the Crucifixion, said to have been impressed by divine favor on the bodies of St. Francis of Assisi and others.

DIALOGUE POINTS:

Consider that those called white in this data are mostly lower socioeconomic, while the non-white data is mixed economically.

Are humans called wealthy whites and northeast Asian intellectually, morally, and socially superior to humans called poor whites, southeast Asian, southern Asian, Native or Islander, LatinX, and Black or are we living in a spiritual sociological crisis?

What so-called racial groups have been traditionally and currently related to these six concepts (alien, immigrant, settler, savage, slave, savior, and terrorist) by mainstream education, faith, industry, and media?

How might those associations and portrayals in the previous question impact subconscious beliefs/ senses of superiority and inferiority among diverse peoples? How might those historical portrayals be impacting current data (economics, education, incarceration, etc.)?

Is there anything that can and must be done about this data, if no, why not and if yes, what?

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1. Six humans trapped by happenstance
In bleak and bitter cold.
Each one possessed a stick of wood
Or so the story's told.

2. Their dying fire in need of logs
The first man held his back
For of the faces round the fire
He noticed one was black.

3. The next one looking 'cross the way
Saw one not of her church
And couldn't bring herself to give
The fire her stick of birch.

4. The third one sat in tattered clothes.
They gave their coat a hitch.
Why should their log be put to use
To warm the idle rich?

T H E C O L D W I T H I N

By James Patrick Kinney
modified version

5. The rich man just sat back and thought
Of the wealth he had in store
And how to keep what he had earned
From the lazy shiftless poor.

6. The black man's face bespoke revenge
As the fire passed from his sight.
For all he saw in his stick of wood
Was a chance to spite the white.

7. The last one of this forlorn group
Did nought except for gain.
Giving only to those who gave
Was how she played the game.

8. Their logs held tight in death's still hands
Was proof of human sin.
They didn't die from the cold without
They died from the cold within.

Please consider the various proverbs / unknown saying, “The Cold Within” poem, and play on the word enemy or iN-A-ME and FREAdOM. This blank space exists for you to write notes, questions, ideas, etc.













Know your...

iN-A-ME

...to NO your iN-A-ME & live in FREAdOM!

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