

Pre Reading on Race

These are excerpts and discussion prompts with regards to race based oppression sustained by individuals, industries or institutions, systems, and society at large in the United States. 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, 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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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
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The Myth of Race & Reality of White Supremacy (AKA Racism)

Excerpt from "Post Traumatic Slave Syndrome" by Joye Degruy Leary, Ph.D., 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.

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.

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 Mexico 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.

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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 problem 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 & right from wrong & also industries that will make them more useful & better citizen[s] by & by.” Like Reel, Lock declared: “The parents are willing to give them over to me.” Thus, in Australia too, white women reformers believed it their special province to “save” indigenous children by removing them from their 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 on 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 put 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.

Power of: Language, Naming, & Story

“To name or rename, is the power to create and or destroy...”

What does the “Golden Rule” really mean in our society? Treat others the way you would like to be treated or whoever has the most “Gold” makes the rules for:

- What is considered human...
- Who is afforded credibility and protection...
- The standards of beauty, education, progress, socialization, and success...
- and the meaning of words or language “norms.”

The following are quotes from First Nations, (Native or Indigenous) people of the land now called “North America.” Please reflect on how these quotes conflict, correlate, and or contradict the thinking and ways of life in current society. Also, examine how language can be a tool to justify racial oppression and reinforce racial supremacy/privilege.

“We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth, as “wild.” Only to the white man was nature a “wilderness” and only to him was the land “infested” with “wild” animals and “savage” people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved was it “wild” for us. When the very animals of the forest began fleeing from his approach, then it was that for us the “Wild West” began.”

- Chief Luther Standing Bear, of the Oglala Lakota

“The Wise Ones said we might have their religion, but when we tried to understand it we found that there were too many kinds of religion among white men for us to understand, and that scarcely any two white men agreed which was the right one to learn. This bothered us a good deal until we saw that the white man did not take his religion any more seriously than he did his laws, and that he kept both of them just behind him, like Helpers, to use when they might do him good in his dealings with strangers. These were not our ways. We kept the laws we made and lived our religion. We have never been able to understand the white man, who fools nobody but himself.”

- Plenty-Coups, of the Crow

“Only after the last tree has been cut down, only after the last river has been poisoned, only after the last fish has been caught, only then will you find that money cannot be eaten.”

- Cree Prophecy (Native people of land now called “Canada”)

“I heard an educator say, “I want some ethnic food for the potluck.” I wondered if she meant Anglo, Irish, Polish, Scandinavian, Sicilian, or Slavic. These are all names of “ethnic” groups of Europe. When people now called “white” came to this land, now called the “United States of America,” these were their “ethnicities” that were “white washed” away by “whiteness.” No longer “ethnic,” now “white” people began to practice this “white washing” to eliminate the “other” “colors” ethnicities as well. No longer Apache or Zuni, now Indian, no longer Bengali or Punjabi, now Indian, no longer Semite or Aryan, now Middle Eastern, no longer Han or Hmong, now Asian, no longer Tongan or Samoan, now Polynesian, no longer Ashanti or Zulu, now black. Reclamation seems in order for the so called “white” and “colors” if they are to know how “we, us or the U.S.” got “here,” they must know “where” and “who” they were when the journey began.”

- sean, a child of the 4th World

“The country was made without lines of demarcation, and it is no man’s business to divide it...Perhaps you think the Creator sent you here to dispose of us as you see fit. If I thought you were sent by the Creator I might be induced to think you had a right to dispose of me. Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with it as I chose. The one who has the right to dispose of it is the one who has created it. I claim a right to live on my land, and accord you the privilege to live on yours.”

- Chief Joseph, of the Nez Perce

“You scream “I need,” and the supply’s already here. But if you don’t know what the fruit looks like, you could starve to death in a garden.”

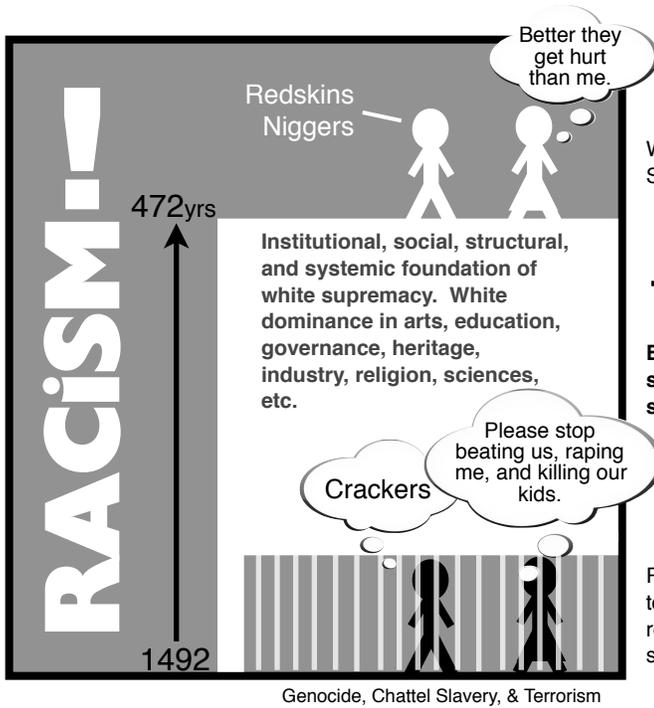
- Leandis, Mexican Healer, Mexico is pronounced may-sheeka

The colonial languages of Dutch, English, French, Portuguese, and Spanish name realities and tell stories of the lands called the Americas and Caribbean. In this land now called the United States, a dueling duality of “Land of the free and home of the brave” with “Land of the thief and home of the slave” exists. What does reconciliation of this duality look like in hearts, minds, as well as, every artistic, religious, and scientific institution or industry?

Ten Things Everyone Should Know About Race

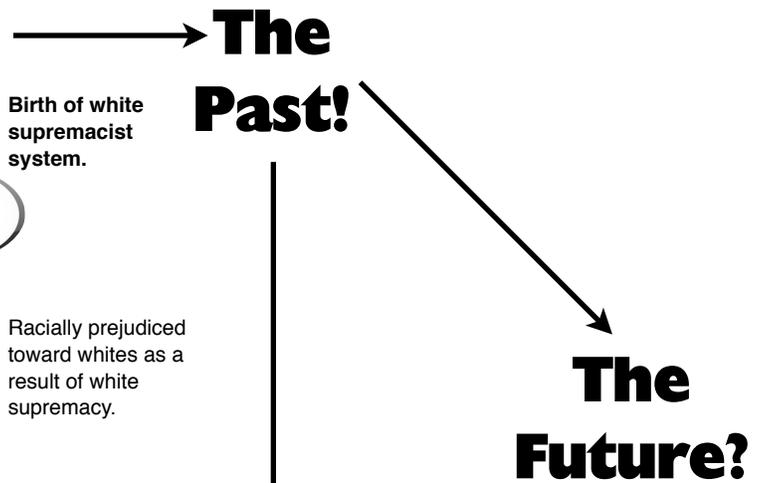
- 1. Race is a modern idea.** Ancient societies, like the Greeks, did not divide people according to physical distinctions, but according to religion, status, class, even language. The English language didn't even have the word 'race' until it turns up in 1508 in a poem by William Dunbar referring to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

Racism is a Euphemism for White Supremacy



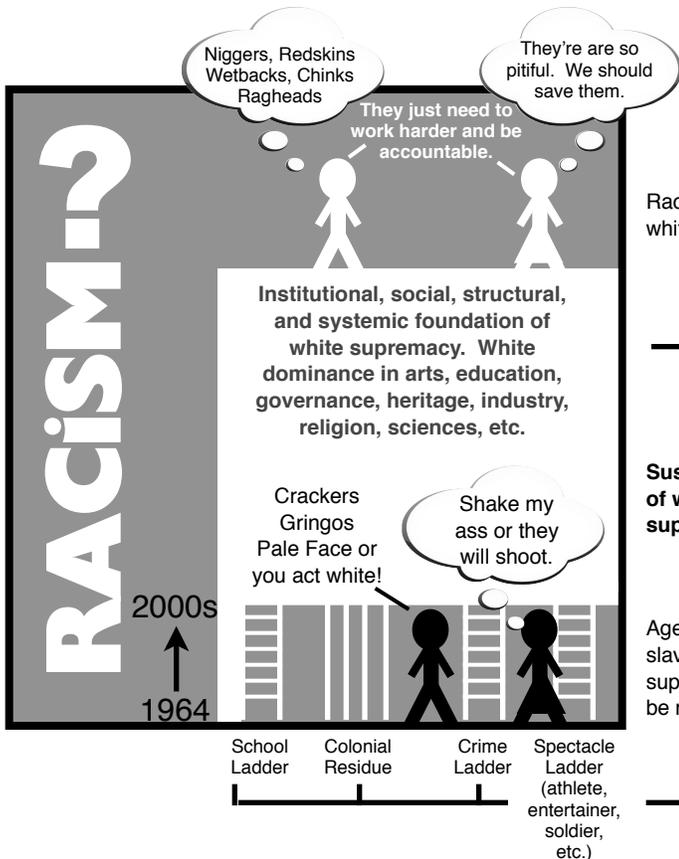
White Supremacists

The word "racism" clouds perceptions on power and the historical context in which the modern idea of race or whiteness was born. White supremacy is more efficient in defining the social structure that animates most beliefs, communities, industries/institutions, and systems to which people within post(?) colonial societies and beyond subscribe.



Birth of white supremacist system.

Racially prejudiced toward whites as a result of white supremacy.



Racially prejudiced white supremacists

The Present!

Sustained system of white supremacy.

Agents, servants, and slaves of white supremacy who can be racially prejudiced.

Ways away or "out" from black otherness and into the industrial world. A world owned by whiteness where white supremacy is the standard for progress and success.

NOTE: There have been a few "exceptions" to the rule of white supremacy.

11 Ways White Supremacy Is:

insidiously woven, rationalized, reinforced, repeated, and sustained

Social Centric Institute affirms that every human being alive beyond childhood and endowed with basic cognitive mental capacities has a choice in race reconciliation. Humans who have been historically considered white can either directly or indirectly support the system of white supremacy, making them white supremacists, or choose to work as collaborators for justice. Humans who have been historically considered non-human (non white), minorities, and currently called people of color can either directly or indirectly support the system of white supremacy, making them agents, servants, and or slaves of white supremacy, or choose to work as collaborators for justice. There are essentially three paths that exist for humankind regarding race, they are white supremacist, agent-servant-slave of white supremacy, or collaborator. Glimpses of the path of collaboration across racial constructs intersectional dynamics within the spectrum of human diversity have occurred since the birth of the modern idea of race or whiteness. A sustained systematized process of human collaboration for major social and systemic transformation where all the peoples of the Earth play an equitable part, have credible voice, and express from their own volition, is waiting to be actualized.

These ten examples are anecdotal, yet routinely witnessed in workshops, trainings, and discussions around race within so called homogenous and heterogenous racial groups. Please read them with an intention to avoid their distractive potential. Resisting these conscious/subconscious “tactics” listed helps generate truthful and authentically courageous efforts at healing, unity, justice, and peace.

SHETTR’ Impulse:

Showcasing/Highlighting Exceptions To The Rule (SHETTR’) is an impulse many white supremacist and agents servants, and slaves of white supremacy actualize. A SHETTR example is when people bring up President Barack Obama’s election as a “conclusion or solution” to white supremacy. Exceptions are just that, exceptions. To hyper focus on exceptions can be a deliberate and or subconscious evasion of investigation of the “rule”, who created the “rules”, who benefits from the “rule”, who is hurt by the “rule”, who arbitrarily changes the “rule”, who has “ruled”, who is “ruling”, who will “rule” in the future.

Oppression Olympix:

Some compete for the world’s most oppressed and vie for the gold medal of suffering. This competition is often initiated by an individual who has an identity that is socially privileged, yet has another identity that has historically oppressed. They use their oppressed identity to discount another person’s identity that is also socially targeted or oppressed. They initiate the Olympix to deliberately or subconsciously discount another’s reality of oppression; it is a king of the hill of suffering. Sometimes a person who also has an oppressed identity will discount their oppression; it can be a subconscious Stockholm Syndrome or a SHETTR’ posturing. The Olympix can also manifest when someone with a racially privileged identity will bring up another identity of theirs that is socially targeted to demonstrate that they “also” suffer.

I’m A Human Race Expert:

After truthfulness, humility and patience are two essential virtues for justice work, especially in the area of race. There a times when people will use their personal life experience in the form of an expert witness to discount and even refute other peoples reality. They can subconsciously take on an “Omni” role, omniscient, omnipresent, and omnipotent in conversations. This “expertise” can also manifest in a reluctance to or discounting of historical, institutional, and systemic data or facts. It is as if their individual perspective trumps scholarly research, history, and even other individuals reality.

It’s in the Past:

This is often a statement said as a strategy, to someone who references historical traumas, to either discount their account or emphasize that the past should be left behind. This thinking is fragmented, selective, and hypocritical. It can be a conscious or subconscious attempt to avoid the destructive aspects of history that hurt many and helped a few. The American Revolution from the perspective of the British Empire were acts of looting, vandalism, terrorism, and militant violent rebellion of insurgents, therefore perspectives on history are subjective. A diversity of perspectives compels a holistic examination of all points of reference, accounts, and data to reveal truth. The whole past, negative and positive, is the foundation of current circumstances.

They Need To:

These three words are usually followed by “advice” for a community or “a people” different from the speaker. When these words are laced or cloaked with a “human race expert” energy, it can affirm an arrogance and or frustration with the struggle of confronting white supremacy and all the impacts and poverties it has generated. Such a lack of humility, inability to reflect, and deflection of accountability is often typical of an abuser when confronted about abusive tendencies.

Not My Fault:

This can be an evasion of confronting the residue of colonization, settler colonialism, maternal colonialism, and white supremacy. None of us created these issues, yet we all have inherited their oppressions and privileges; stop passing the buck to the next generation.

11 Ways White Supremacy Is:

insidiously woven, rationalized, reinforced, repeated, and sustained

In My Color Blind World, I'm GP:

"I don't see color" can be a subconscious affirmation stating "I don't want to see the issues around race." Affirming color blindness is either a delusional attempt to see everyone as the same or see everyone as "white" by default. GP is short for "good people." Affirming ones "goodness" can also distract that same individual from challenging and transforming hypocritical oppressive institutions and systems. The "GP" affirmation is also another way to claim "it's not my fault" or project their individual "goodness" onto the whole of current social, systemic, and institutional structures; this is the Omni concept mentioned in the "I'm a Human Race Expert" description.

White Guilt:

Both so called white people and so called people of color can experience white guilt. For people called white, white guilt often manifests when they began to gain a deeper awareness of the history of white supremacy, its impacts on those considered non-white, and the methods in which white dominance is sustained. These same white folks often experience white guilt, because their identity of whiteness is framed by family, friends, and or historical figures who birthed, perpetuated, and currently sustain white supremacy. Their identity of whiteness could be aligned with so called white men and white women who fight and have fought white supremacy. The way so called people of color experience white guilt is form of Stockholm Syndrome were captives have embraced their kidnappers so much so that begin to love them and protect them from discomfort. When so called people of color do not state their truth about race out of anxiety or worry that it will upset the so called white people, this is white guilt. It also affirms that an individual white persons temporary emotional or mental dissonance is more concerning and important, than the generational emotional, mental, physical, social, spiritual, industrial, financial, and cultural anguish so called people of color, as a whole, endure and have endured for centuries; white supremacy triumphs again.

White Fragility:

Lack of emotional fortitude, intellectual stamina, and social courage for humans called white to accept, investigate, and challenge the truth of historical and structural: white supremacy, white god complexes, and white violences.

Faith of Cynicism:

In this faith, peoples' prayers are, "nothing will ever change" or "that's how it's always been and will always be," even "whatever." Their very breath is affirmation of despair and hopelessness. This often is a result of feeling overwhelmed and or broken by the system of white supremacy impacting and intersecting with all identities all the time every time.

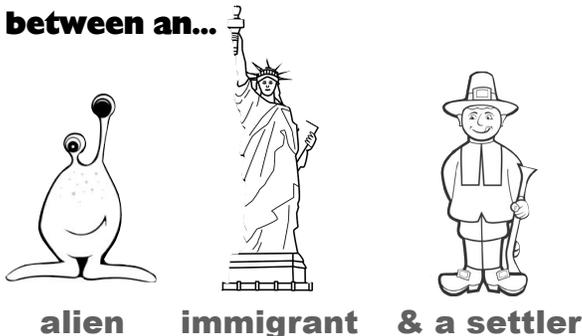
Blindly Swimming in Hegemony:

In the Lego movie there was a song played called "Everything is Awesome." This song was a hegemonic tool to distract people from the reality that things were tremendously bad and getting worse. To "just live" our life as "good person" and not take proactive, preventive, and interventional steps to confront the structure white supremacy, is to perpetuate its reign.

NOTE:

Social Centric Institute defines hegemony as an intention to manipulate a population with minimal use of direct force. It is holistic (whole or all) use of violences, often absent of physical violence except in extreme conditions, by individuals, communities, and industries or institutions consciously and or subconsciously. For conversation regarding white supremacy and the overt or subtle ways it is insidiously woven, rationalized, reinforced, repeated, and sustained, please discuss the images, words, and questions below.

What's the difference between an...



What peoples, as a whole people, have inherited credible status or social stigma related to these images and or words



White Trash and Other White Supremacist Affirmations

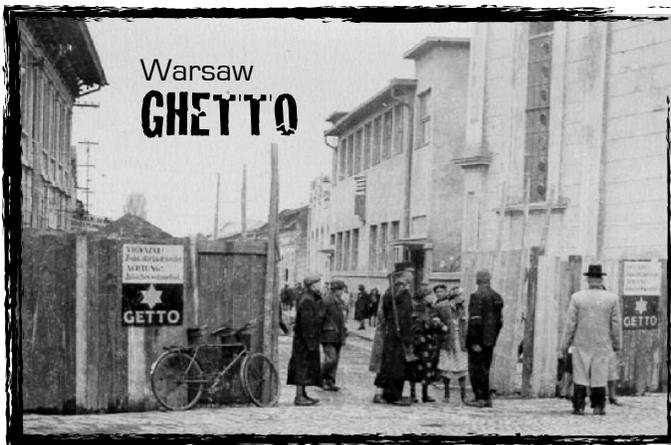
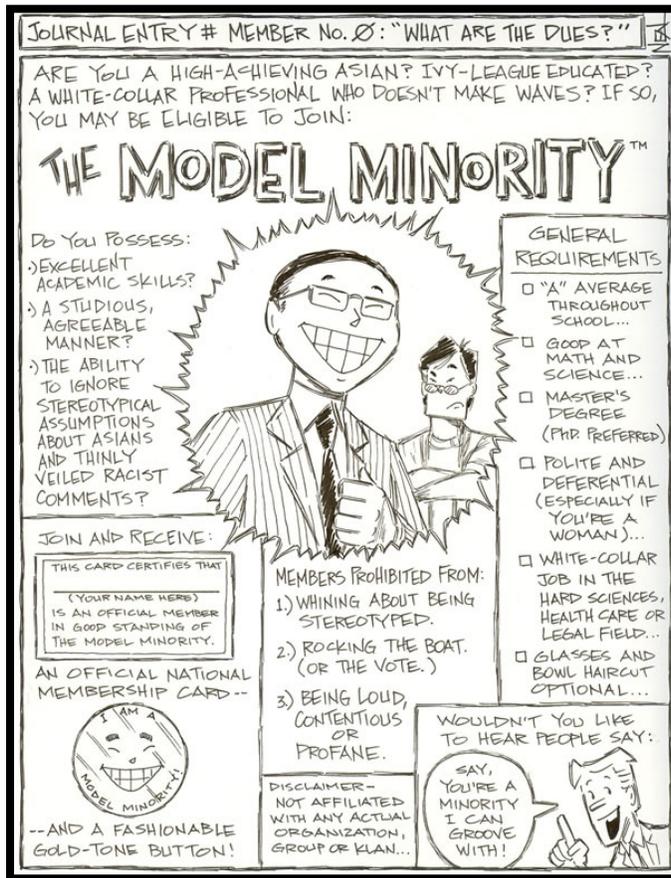


The colloquial “white trash” affirms white supremacy in what it says indirectly. The phrase white trash says without directly stating “how dare someone be white and act like trash, talk like trash, or live like trash, that is expected of non white people who are considered trash.” The phrases black trash, brown trash, or even yellow trash and red trash don’t exist. If you research the words black, brown, yellow, or red in the colonial languages of English, Spanish, French, and or Portuguese, you’ll find these words are already synonymous with “trashy” concepts, especially black. Trash denoting that someone is far from virtue or humanity, therefore white trash affirms that the standard of virtue and humanity is whiteness, hence white supremacy.

Credit to their race...?

Asian Americans are perpetuating white racism in the United States as they allow white America to hold up the “successful” Oriental image before other minority groups as the model to emulate. White America justifies the blacks’ position by showing that other non-whites – yellow people – have been able to “adapt” to the system. The truth underlying both the yellows’ history and that of the blacks has been distorted. In addition, the claim that black citizens must “prove their rights to equality” is fundamentally racist.

- Amy Uyematsu, Asian American activist, 1969

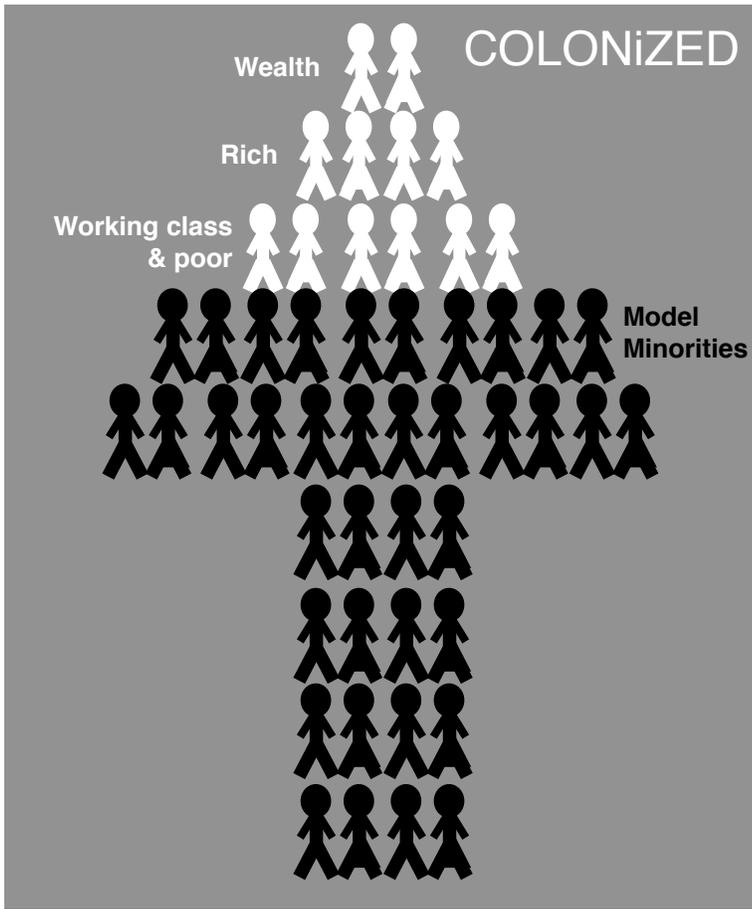


were restricted and segregated. During the Nazi occupation of Europe, ghettos were areas of the city heavily patrolled by soldiers, lacked basic resources, and overpopulated deliberately to create tensions, crime, and eventual deaths of its inhabitants. Consider the word “projects” is another way of saying “experiments.” Is “ghetto” code for?

The colloquial usage of “ghetto” perpetuates racist mythology and also mischaracterizes the majority of people that, by definition, live in the ghetto, since most of them don’t act “ghetto.” What does it mean to act “suburban,” if acting “ghetto” means unruly?

- Harold M. Clemens, of the Black Commentator

A “ghetto” is a heavily policed part of a city in which members of a “minority” group live, especially because of social, legal, or economic pressure. The term was originally used in Venice to describe the part of the city to which Jews

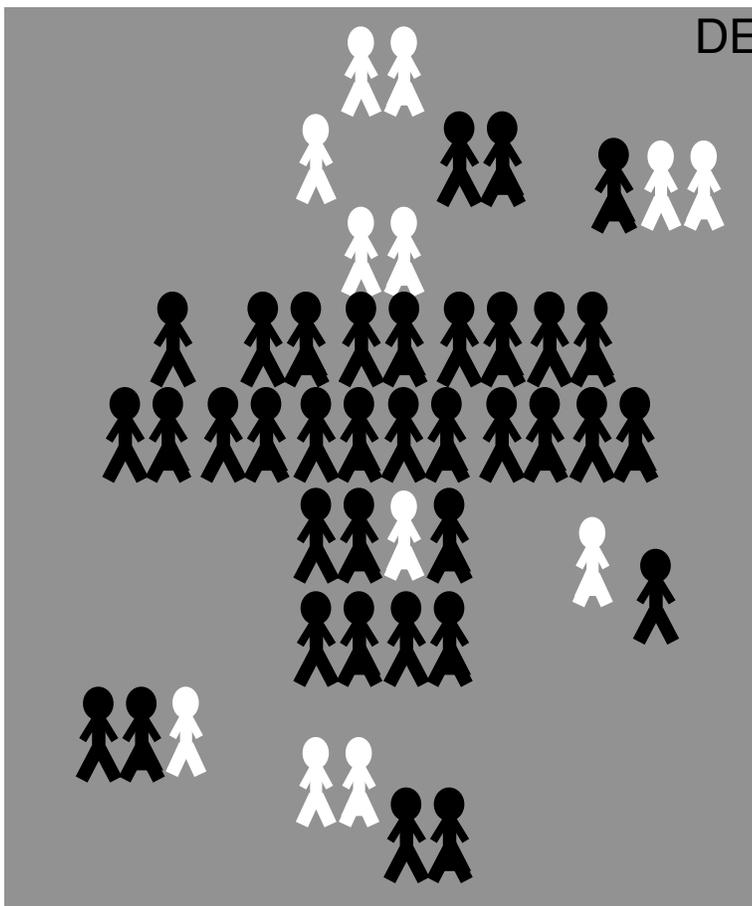


QUESTIONS

What is "social order" and what forces or institutions sustain "social order?"

What role do and have arts, religion, and sciences played in racial supremacy construction, social order, and justice?

How could an "American Dream" create global nightmares?



DECOLONIZATION

starting...



QUESTIONS

What is the difference between "schooling" and "learning?"

What is the difference between education and indoctrination?

Is unity, justice for all, and peace possible; if no, why not, and if yes, how?

What would RECONSTRUCTION look like, feel like, sound like...?

Past to Present of Power, Pleasure, & Privilege

“Until lions have their own historians, the hunter will always be the hero.”
- Zimbabwe Proverb

NOTE:
Social Centric Institute defines “privilege” as freedom from considerations.

POST(?) COLONIAL INSTITUTIONS

Identity list of every human, community, and institution:

- Age
- Appearance/Look
- Belief/Religion
- Class
- Education/Exposure
- Emotional/Mental Capacities
- Family
- Gender
- Hopes/Dreams
- Intellect
- Language/Accent
- Nationality
- Physicality
- Sexuality
- Style
- etc. etc. etc.

Every socially constructed racial group deals with issues surrounding every identity issue, as well the way those same concepts are framed by race, racial prejudice, and racism intersecting with them.

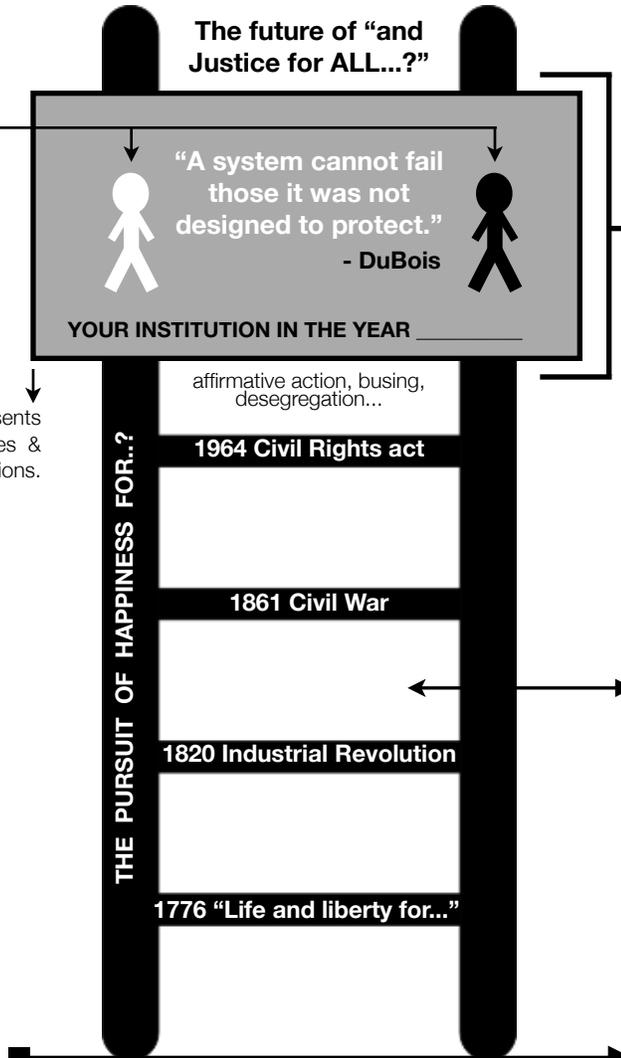
QUESTIONS FOR REFLECTION

What is race and how has the concept both privileged and oppressed?

How does your institution acknowledge race, its challenges, traumas, and intersectionality with the spectrum of identity, even within a so called homogenous community?

If there is no empirical information proving that one so called racial group is more intelligent or moral than another, then why are there so many racial disparities within economics, education, healthcare, housing, incarceration, & industry?

Box represents industries & institutions.



The future of “and Justice for ALL...?”

- Your Institution is either:
- “being” just and doing proactive programming to confront historical and current systemic racial traumas.
 - “being” oblivious and doing crisis management while perpetuating systemic colonial intentions/inceptions and racial traumas.
 - “being” oppressive and doing punitive policy while reinforcing systemic colonial intentions/inceptions and race traumas.

These white spaces between each ladder rung or major step represent institutional, systemic, and social events that affirmed and even deified some people, communities, and specific institutions while simultaneously demonizing and sabotaging “others.”

Historical foundational duality of “land of the free and home of the brave” and “land of the thief and home of the slave.”

MORE QUESTIONS

Can people of all so called races be racially prejudiced?

Can people of all so called races be racist?

For whom was the US system designed?

Institutional Affirmation (IA):

Frequent intentional and unintentional: tribute, eulogizing or memorializing, commendable mention, study, and tangible representation of a people, their culture, and history within the practices, policies, procedures, and overall structure of an organization. The following is an IA example related to “schooling.” Use this as a template to develop relevant investigations for other industries or institutions.

STUDIES:

- English/Language Arts
- Mathematics
- Sciences
- History/Social Studies
- Physical Education/Health
- Electives

**Typical School
Subjects &
Activities**

ACTIVITIES:

- Sports
- Clubs
- Dances
- Visual & Performing Arts
- Ceremonies
- Assemblies/Presentations
- Fundraising/Community Outreach



“The Land”:

What is the name and story of the lands or part(s) of the world the names of these studies and activities:

- come from:
- affirm the most?
- affirm with the most information?
- and affirm with the greatest depth or quality?

“The People”:

What people and what phenotype do these studies and activities:

- come from?
- affirm the most?
- affirm with the most information?
- and affirm with the greatest depth or quality?

“The Story”:

What is the story the studies and activities affirm:

- about the land under you right now?
- about the phenotype of people like you?
- about the history of ancestors of your phenotype?

“THE TRUTH?”:

What have been the positive and or negative impacts of studies and activities affirmations of:

- “the story”, “the people”, and “the land” on people who share your phenotype, as a whole?
- “the story”, “the people”, and “the land” on other peoples, as wholes, of phenotypes different from your own?

“The Question”:

Are there fair and just affirmations occurring within your institutions’ studies and activities?