

Racism: Then and Now

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“No one is born hating another person because of the colour of his skin, or his background or his religion. People learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.” Nelson Mandela.

Abstract

History represents a strong correlation between an empire's rise to power and the oppression of indigenous people. In fact, slavery dates back to earliest recorded history. Many stories of the struggles of oppressed peoples have not yet reached widespread awareness in today's culture. The purpose of this compilation is to represent the history of racism; to cover the basics of the Civil Rights Movement and what it accomplished. Furthermore, this study will take a look at the current status of racism in the United States. Many perspectives will be entertained, including historical accounts of slavery and genocide, the power of music in culture and biological points of view. There are many ideas on racism, what the center of the problem is, and how it may be resolved. What is racism? The media's voice has been heard. The government's statement has been made. What does America have to say? Fifty participants were randomly chosen to answer five questions on film along with a written questionnaire to represent demographics. The filmed portion of the interviews was turned into a documentary meant to accompany the empirical data collected. The conclusion of this study finds that "racism" has social, biological and psychological implications. Division of the human race serves those who are interested in power struggles and classism serves to keep the lower classes oppressed. Equal access to resources and education can level the playing field.

Key words: racism, classism, bio-diversity, reparations, civil rights

"Strange Fruit"

*"Southern trees bear strange fruit,
Blood on the leaves and blood at the root,
Black bodies swinging in the southern breeze,
Strange fruit hanging from the poplar trees.
Pastoral scene of the gallant South,
The bulging eyes and the twisted mouth,
Scent of magnolias, sweet and fresh,
Then the sudden smell of burning flesh.
Here is fruit for the crows to pluck,
For the rain to gather, for the wind to suck,
For the sun to rot, for the trees to drop,
Here is a strange and bitter crop."*

Lewis Allen & Billie Holiday.

(Leary, 2005: p. 89)

Slaves in History

“Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that.” Martin Luther King, Jr.

In most civilizations, a rise to power was married to the subjugation of the powerless. In the world of the ancient Mediterranean, slavery was not a foreign concept. Study of the slaves of antiquity however is a complex matter due to ownership of the narrative belonging to those in power (Bradley, 2013). It was understood that a slave still possessed a human spirit within and may choose to rebel or leave the plantation all together (Brunt, 1993). Keith Bradley (2010) discusses the non-existent notion of human rights in ancient slavery. Slave owners were known to beat, brand, or by any other means necessary keep their slave subjugate. It was very much about domination or retaining power over those defined as powerless.

Many empires have been built on the backs of slaves. Through the centuries it has been common to use slaves for production, transport and other forms of manual labor. In many conditions of slavery throughout antiquity, slaves were also used for sexual gratification (Marchal, 2011). Expressed in this text by Marchal (2010) he describes the compliance expected of a slave in the matter of gratifying their masters' sexual desires. Their bodies were not their own. The question begins to form, what part of human nature allows an entity that has risen to power to stake such a claim on another human life?

Well known works, such as Hume's "Of the Populousness of Ancient Nations" explored the ancient versus modern practices of slavery. Hume believed that slavery would eventually be extinguished (Watkins, 2013). Hume (Essays, 383) astutely observed that not only slaves suffer in the matter of slavery. Subjugating power over slaves also alters the slave owner. Distortion of human nature and moral judgment can be found in those that take absolute control of another human being.

Robert Merton (1936) cautioned us in his legendary article, "Unanticipated Consequences of Purposive Action" to employ care when attempting to decipher actions of the past. Many times, the outcome of a set action was not the intended outcome desired. It is tempting to view history through our present lens of understanding. This will however distort the accurate view. Tilly (1996) cautions us to draw from culture a historical understanding that will lend to more accuracy. Unanticipated results arise from social action.

Slave breeding is not something often discussed but it is a side effect of times when the slave trade faltered. Seen by many as an extension of livestock, slaves were often bred when slave trade was low (van der Linden, 2010). Another unintended outcome of slavery was the

colonization of Africa by Great Britain. Marcel van der Linden (2010) speaks regarding the British abolition of slavery beginning in 1807. This twenty year campaign made it illegal for any British citizen to partake in any fashion with the Atlantic slave trade. Tilly (2004) stated Great Britain's twenty year campaign to abolish slavery had become the first social movement the world had ever seen. Great Britain was against slavery yet it needed to ensure the resources it procured from African lands.

Where does the balance lie between those in power and the force asserted on those who do not possess the power? Studies of the Atlantic slave trade leave even the most scholarly with disparate conclusions (Yarak, 2010). How then do we proceed on determining the actuality of ancient events? In the pronouncement of Roman society, the power elite were a very small percentage of the Roman population. The majority of the population was either slaves or freedmen. Slaves in ancient Rome were not largely used for agricultural purposes as they were in the Southern United States. They fulfilled a sundry of different tasks. It was largely due to the high population of slaves that Rome advanced as quickly as it did. The majority of the Roman population lived at a subsistence level while the power elite lived like kings (Jongman, 2003). Often within the same ethnic group, segregation is actuated either due to class differences or religious beliefs.

Scott Straus (2013) revealed his findings with regards to the Rwandan genocide. He reported his findings in great detail. The tribal hatred model delves into animosity between tribes within close proximity to one another. Often, tribes compete for land and resources thus raising periods of fierce competition (Eltringham, 2008). In every story of slavery, one group of people is being oppressed by another group of people. Often times they are from different countries or ethnic backgrounds. In Rwanda we see tribal oppression within the same ethnic group.

The estimated deaths in the war between the Hutus and the Tutsi minority will never be adequately measured. The deaths in Rwandan genocides are approximated anywhere between 500,000 and over one million lives (Des Forges, 1999). Rwanda was a country with a long history of monarchy. The Hutus made up roughly ninety percent of the population. By the end of the genocide over three quarter the Tutsi population had been eradicated (Des Forges, 2002). This is not the only time we see tribal wars.

It is well stated what the “white man” did upon his arrival on this land we now call America (Thornton, 1987) to the people we now call Native Americans. However, how much is spoken in regards to the wars held one tribe against another before the white man’s arrival? Merrell (1986) discusses how Europe’s arrival in the “New World” brought the American Indians together in a common goal of fighting the new arrivals. Before this, they fought one another for resources and for territory. It is here that perhaps we should consider Darwin’s principle of Survival of the Fittest. Perhaps there is a link supporting aggression as a means to ensure the survival of the fittest group.

Bio-Diversity

“Achievement has no color.” Abraham Lincoln.

Most of us are aware of the concept proposed by Charles Darwin regarding survival of the fittest. From Darwin’s perspective of natural selection more were born than would survive. However there were favorable variations that could ensure the survival of some. It was these variations he referred to as natural selection (Darwin, 1859). Survival of the fittest was coined by Herbert Spencer (Spencer, 1893) due to his concern regarding human population growth (Paul, 1988). Many scholars have raised concerns with the concept. Paul (1988) asked if the fittest truly

were the ones to survive. Bannister (1970) pointed out that in cannibalistic societies the best at hunting and eating other humans would have been the ones to survive. Darwin married Spencer's survival of the fittest with his thoughts on natural selection (Paul, 1988) and produced the Origin of the Species in 1859. Many subjects were affected by this new science (Bannister, 1970).

Connections were drawn from Darwin to socialism, single tax and economics. Henry George (1879) drew conclusions from this new (at the time) scientific thought Darwin had proposed and made connections to his theories on economics. George recognized that in a multiplicity of different societies with many different parameters there was an underlying current that remained the same. In every society he studied he saw the nature of wealth producing power.

What happens if we take a step back and view the animal kingdom for a moment? Plutchik (1990) offered an introspective look at the benefits of pack life. Studying the possibility of empathy in animals, Plutchik recognized pack life offers security in numbers, a synchronicity among the reproductive patterns, alarm cries for protection, and a better chance for individual survival due to the size of the group. Who decides which animals are in the center of the school or pack and which are toward the outer edges? What makes certain animals stick together?

Take seagulls for example. They are one type of bird. What makes seagulls congregate and flock together? What makes Canadian Geese migrate south together? They are all birds. Is there any relevance within the human species that causes us to segregate by like characteristics? Are we just behaving like other species within the animal kingdom? We are all familiar with the relevance of the alpha in a pack of wolves or wild dogs. We all have heard or seen cats fight for territory, food or mate. Is racism simply an extension of animal behavior or is there more to this matter?

The Birth of Racism

“Practically the whole human race is hypnotized because it thinks what somebody else told it to think.” - Ernest Holmes

The word racism was first put into popular circulation in the 1930's because what the Nazi's were doing to the Jews no one really had a word for (Fredrickson, 2009). However, the word racism still has an unstable definition in the global culture and background varied population. According to Fredrickson (2009), the word is used but not confined to feelings of ethnic superiority and the negative and often hostile actions that stem from those feelings. Fredrickson also points out the lack of evidence for racist behaviors prior to the fourteenth century and asks a very valid question. Why did racism flourish so strongly in the eighteenth and nineteenth centuries?

Until we embrace the racism that has made its way into so many areas of our political and social structure, we cannot move forward. Williams (2006) looks into the laws that were made for American Indians and states we still operate from the laws first structured, laden with racist views. At the extreme polar end of racism we find genocide and ethnic cleansing. No story represents this extremist view better than the Nazi regime.

Nazi Genocides

“The Holocaust illustrates the consequences of prejudice, racism and stereotyping on a society. It forces us to examine the responsibilities of citizenship and confront the powerful ramifications of indifference and inaction.” Tim Holden.

History has offered many examples of oppression. There have been many examples of both within ethnic group oppression and between ethnic groups oppression. One of the well-known stories of between ethnic groups oppression is the story of Nazi Germany. Friedlander and Kenan (2009) point out that during the Holocaust, the victims in the concentration camps and those in the surrounding areas did not fully understand what was taking place. The victims did not ascertain their final demise. Gellately (2001) points out that by the year 1939 Adolf Hitler had a massive amount of people following him. The ideal for the Nazi party was to promote Germans over every other people from a very biological and racial perspective (Fahlbusch & Haar, 2005). Segregation, labor camps and genocide became the solution to supporting this ideal.

There were some that were compelled to aid those who were being targeted for genocide. Braun (2014) hypothesized that religious minority groups were more likely to come to the aid of those being hunted and exterminated in situations of mass murder. There were uprisings in the ghettos during the Holocaust: some which were successful and some which were quashed before they really began (Finkel, 2015: p. 339-353). There were those Jews like Mordechai Tenenbaum that rose to lead the Bialystok ghetto in a strong underground resistance and was recognized as one of the great leaders of the underground resistance (Cole, 2010). Epstein (2010) still wondered after extensive research why the Jewish people were singled out so fiercely.

From the viewpoint of Social Darwinism, Hitler felt that the Aryan race was far superior to the Jews. Like breeding a fine domestic animal, the Aryan race should only mix within the race (Rash, 2005). Although Hitler's regime is far since been disbanded, his words and philosophies still echo throughout western culture. Eugenics holds ramifications throughout many areas of western society, even the modern health care system (Bhopal, 2005).

Long before the Hitler regime rose to power, Francis Galton (1822-1911) was conceptualizing the ideal human race. Francis Galton was the first cousin of Charles Darwin and became well known as the Father of Eugenics (Pearson, 2011). He believed that the human race could be greatly improved by selective breeding. In 1907, The Eugenics Education Society (as it was first known) was born (Mazumdar, 2005). Hitler was not the first to have thoughts of eugenics and genocide.

Valentino (2013) prefers the words mass killing over genocide. Valentino delves into mass killings from many different angles including ethnic cleansing, religious dominance, communist socialization, etc. It is estimated that between sixty and one hundred fifty million people have been killed due to mass killings in the twentieth century alone. Five and a half million of those deaths were estimated as the Jewish lives lost during the Holocaust (Snyder, 2009).

The Africans, much like the Jews, were singled out and forced to suffer in ways hard to imagine. In the past four hundred years Africans have been forced to live in fear due to slavery, subjugation, lynching, rape, medical experimentation, incarceration and so much more (Leary, J.D., 2005). After slavery was abolished, Africans continued to suffer much discrimination, continued lynching and other forms of keeping them segregate from the white population. Around 1940, the African community began to pull together in a major way. This was the birth of what we now know to be The Civil Rights Movement (Meier and Rudwick, 1973).

The Civil Rights Movement

“You must never be fearful about what you are doing when it is right.” Rosa Parks.

The words Civil Rights Movement are often strongly associated with names such as Dr. Martin Luther King, Jr., Marcus Garvey, Rosa Parks and Malcolm X. For all the genocide, slavery and domination this planet has seen, no saga has touched America quite as deeply as the Civil Rights Movement.

The Civil Rights Movement began in the 1940's (Meier and Rudwick, 1973) with strong civil unrest among the African American population. It focused on the Jim Crow barriers, the expansion of the rights of African Americans, the diminishing of racial prejudice, and the everyday struggle black Americans faced in America (Chong, 2014). The Civil Rights Movement paved the way for other struggles such as women's rights, gay and lesbian rights and religious rights.

Dr. Martin Luther King, Jr. was known for his non-violent approach. He wrote speeches and letters such as “I Have a Dream” and “A Letter from a Birmingham Jail”, led marches and exemplified his non-violent stance for a people who were angry and felt abused. Dr. King received the Nobel Peace Prize in 1966 for his courageous leadership in the peaceful manner he became so well known for blending Christian principles and democratic rights flawlessly (King, 2012). His speech “I Have a Dream” has inspired many and has resounded throughout the decades beyond his untimely assassination.

“I Have a Dream” Speech Martin Luther King, Jr. August 28, 1963

“I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation. Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But one hundred years later, the Negro still is not free; one hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination; one hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity; one hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we’ve come here today to dramatize a shameful condition. In a sense we’ve come to our nation’s capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was the promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note in so far as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” But we refuse to believe that the bank of justice is bankrupt.

We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make the real the promises of democracy; now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice; now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood; now is the time to make justice a reality for all of God's children. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content, will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people, who stand on the worn threshold which leads into the palace of justice. In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protests to

degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy, which has engulfed the Negro community, must not lead us to a distrust of all white people. For many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of Civil Rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality; we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities; we cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one; we can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only"; we cannot be satisfied as long as the Negro in Mississippi cannot vote, and the Negro in New York believes he has nothing for which to vote. No! No, we are not satisfied, and we will not be satisfied until "justice rolls down like waters and righteousness like a mighty stream." I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to

work with the faith that unearned suffering is redemptive. Go back to Mississippi. Go back to Alabama. Go back to South Carolina. Go back to Georgia. Go back to Louisiana. Go back to the slums and ghettos of our Northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed, “We hold these truths to be self-evident, that all men are created equal.” I have a dream that one day on the red hills of Georgia, sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I HAVE A DREAM TODAY! I have a dream that one day down in Alabama — with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification — one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I HAVE A DREAM TODAY! I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low. The rough places will be plain and the crooked places will be made straight, “and the glory of the Lord shall be revealed, and all flesh shall see it together.” This is our

hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brother-hood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. And this will be the day. This will be the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my father died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire; let freedom ring from the mighty mountains of New York; let freedom ring from the heightening Alleghenies of Pennsylvania; let freedom ring from the snow-capped Rockies of Colorado; let freedom ring from the curvaceous slopes of California. But not only that. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and mole hill of Mississippi. "From every mountainside, let freedom ring." And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last. Free at last. Thank God Almighty, we are free at last." (King, Jr., 1963)

By the middle of the 1960's a lot of African Americans had had enough of non-violence. The rising sentiments of Black Power stated that independence could only be reached through unity among African Americans (Hamilton and Ture, 2011). Malcolm X was seen to be the spiritual father to the Black Power movement and the Black Panther Party (Haley, 1999). Whereas Dr. King was seen to be non-violent and protested through speeches, letters and non-violent marches, Malcolm X spoke loudly about how the "white devils" were to be treated. Many changes would arise during this transition.

Dr. Joy DeGruy speaks about the trauma that has born ramifications throughout the African American populations after three hundred and eighty five years of "physical, psychological and spiritual torture (Leary, J.D., 2005: p. 108)". One way the African community has been able to express its pain has been through music. Holding on to pent-up emotions is not healthy to the physical or psychological being. Catharsis can be reached via artistic expressions and progressive therapies such as music therapy (Argo and Kayser, 2014). Just as the slave songs that rose up from the fields, todays lyrics being birthed in the African American communities tell a story for all who choose to listen.

Expression through Music

"I believe that racism, hatred and evil can be healed with music" Bob Marley.

In today's society it is generally accepted that music has healing properties and can be used in progressive therapies (Argo and Kayser, 2014). Music can offer catharsis for many different types of pent up emotion. Music is expressed in many varieties that in turn speak to a broad range of human beings. Music can cover subjects ranging from sexual to violent; religious

to anarchist; peaceful to militant. Musicians are often known to express their political ideas through the lyrics of their songs.

As the non-violent protests of the early Civil rights movement turned into the more militant stance of Black Power activists, songwriter, Nina Simone began to speak in political tones through her lyrics (Kernodle, 2008). Her upbeat and progressive melodies remained unchanged while her lyrics began expressing the thoughts of the era. She expressed her ideas of freedom in this song below “I Wish I Knew How It Would Feel to be Free”.

*“I wish I knew how
It would feel to be free
I wish I could break
All the chains holdin' me
I wish I could say
All the things that I should say
Say 'em loud say 'em clear
For the whole 'round world to hear*

*I wish I could share
All the love that's in my heart
Remove all the bars
That keep us apart
I wish you could know
What it means to be me
Then you'd see and agree
That every man should be free*

*I wish I could give
All I'm longin' to give
I wish I could live like I'm longing to live
I wish I could do all the things that I can do
And though I'm way over due
I'd be startin' a new*

*Well I wish I could be
Like a bird in the sky
How sweet it would be
If I found I could fly
Oh I'd soar to the sun
And look down at the sea*

*Then I'd sing 'cause I'd know yeah
And I'd sing 'cause I'd know yeah
And I'd sing 'cause I'd know*

*I'd know how it feels
I'd know how it feels to be free
Yeah, yeah I'd know how it feels
Yes, I'd know
I'd know how it feels, how it feels
To be free, oh lord"*

Nina Simone wrote many songs describing her thoughts and emotions regarding the state of the African in America. Ms. Simone was by no means the only artist to express political feelings regarding racial tension through her lyrics. Common, a native of Chicago uses his lyrics to reach and teach his listening audience.

"Be (Intro)"

*"I want to be as free as the spirits of those who left
I'm talking Malcom, Coltrane, my man Yusef
Through death-grew conception
New breath and resurrection
For moms, new steps in her direction
In the right way
Told inside is where the fight lay
And everything a nigga do may not be what he might say
Chicago nights stay, stay on the mind
But I write many lives and lay on these lines
Wave the signs of the times
Many say the grind's on the mind
Shorties blunted-eyed and everyone wanna rhyme
Bush pushing lies, killers immortalized
We got arms but won't reach for the skies*

*Waiting for the Lord to rise
 I look into my daughter's eyes
 And realize that I'm gonna learn through her
 The Messiah, might even return through her
 If I'm gonna do it, I gotta change the world through her
 Furs and a Benz, gramps wanting 'em
 Demons and old friends, pops they hauntin' him
 The chosen one from the land of the frozen sun
 When drunk nights get remembered more than sober ones
 Walk like warriors, we were never told to run
 Explored the world to return to where my soul begun
 Never looking back or too far in front of me
 The present is a gift
 and I just wanna be”*

It is not the African community alone feeling the need to express the negative elements of racism. John Cougar Mellencamp wrote “Peaceful World” with a need to express his views on racism in America.

*“Hey yea, hey yea, hey yea!
 Hey yea, hey yea, hey yea!*

*Come on baby, take a ride with me
 I'm up from Indiana down to Tennessee
 Everything is cool as can be in a peaceful world*

*People know this world is a wreck
 We're sick and tired of being politically correct
 I see through it now, but I didn't at first
 The hypocrites made it worse and worse*

*Lookin' down their noses at what people say
 These are just words and words are okay
 It's what you do and not what you say
 If you're not part of the future, then get out of the way*

*Come on, baby, take a ride with me
 I'm up from Indiana down to Tennessee
 Everything is cool as can be in a peaceful world*

Hey yea, hey yea, hey yea!

Racism lives in the U.S.A.

*Get hip to what Martin Luther King had to say
I don't want my kids being brought up this way
Hatred to each other is not okay*

*Well, I'm not a preacher, just a singer, son
I can see more work to be done
It's what you do and not what you say
If you're not part of the future, then get out of the way*

*Come on baby, take a ride with me
I'm up from Indiana down to Tennessee
Everything is cool as can be in a peaceful world*

*So lay back the top and ride with me
I'm up from Indiana down to Tennessee
Everything is cool as can be in a peaceful world*

No no no!

Ohh!

*Money's good, work is okay
Looks like everything is rollin' our way
'Til you gotta look the devil in the eye
You know that bastard's one big lie*

*So be careful with your heart and what you love
Make sure that it was sent from above
It's what you do and not what you say
If you're not part of the future, then get out of the way*

*Come on baby, take a ride with me
I'm up from Indiana down to Tennessee
Everything is cool as can be in a peaceful world*

*So lay back the top and ride with me
I'm up from Indiana down to Tennessee
Everything is cool as can be in a peaceful world*

*Hey yea, hey yea, hey yea! Hey yea, hey yea, hey yea!
Hey yea, hey yea, hey yea! Hey yea, hey yea, hey yea!
Hey yea, hey yea, hey yea! Hey yea, hey yea, hey yea!"*

Will Smith committed to keeping his lyrics clean still speaks lines that express the dichotomy between being white and being black in America.

"Mr. Niceguy"

[INTRO CHORUS]

***HE'S A NICE GUY
how ya doing
HE'S A NICE GUY
Good to see you
HE'S A NICE GUY
How ya momma and them***

[VERSE 1]

***Mr. Niceguy relationship advice guy
Liked on the vices priceless smile
Look at the eyes got the look of a survivor
Husband, father
Dissed by Eminem but did it bother him?
Yep
But he classy Big Will just get another 20 mil
And walk right pass E.
I'm gonna nice guy why you all harassing me, huh
On the radio they be over exaggerating
So blahzay with they lies
They be aggravating me, agitating me
But they waiting and hating me
They be making me crazy but I be taking it patiently
People be messing with me testing me f-ing wit me
I wanna send a message to them
Teach em a lesson quickly
Publicly addressing me, disrespecting me heavily
They better be lucky the way my blessings effected me
But aaaaaaaaaaaaaah, Calm down Willy***

*You don't wanna go drop the bomb now Willy
 Keep a nice flow for your mom down in Philly
 On the news you go if you blow and act silly, you know*

[CHORUS]

HE'S A NICE GUY

(how you doing)

HE'S A NICE GUY

(good to see you)

HE'S A NICE GUY

Sometimes you all mistake nice for soft

So before I go off I just

RA RA RA RA RA RA RA RA

[VERSE 2]

Will's so nice I'd let him date my daughter

Like he was a white guy

He's not like the rest, he's a private flight guy

Why if I were gay on Friday night I'd

Larry Elder (uncle Tom)

You lucky I didn't make you the whole damn rhyme

Wendy Williams, you don't know me

I'm not your punching bag

You gonna blow me up girl you better leave me alone

Before I buy your radio station and send you home

Yo this is a warning shot over the bawl

Truth be told this ain't my style

You gotta understand some stuff a man can't allow

You better chill before you climb a tree you can't get down

[B SECTION]

OK, people dissing Will sat on a wall

People dissing Will had a great fall

All the king's horses and all the king's men

Couldn't put none of their careers together again

You get it

[CHORUS 2X]

Even though this song by Will Smith is not a song about racism or being African in America, it includes the line, “Will's so nice I'd let him date my daughter like he was a white guy”. There are so many subtle mentions about the cultural differences between black and white in America in her music. Many more examples could be included in this chapter on racially

charged or influenced lyrics in American music. Allow this last example to be a positive statement based on the words of Martin Luther King, "I have a dream".

Common Feat Will.I.Am

([Freedom Writers Soundtrack](#) - Movie, 2007)

Dream Song Lyrics

*"I am happy
I am I am happy
[Soundclip: I have a dream]
I got a dream
[One day]
We gonna work it out oh oh
We gonna work it out oh oh
We gonna work it out
[Soundclip: I have a dream]
I got a dream
We gonna work it out oh oh
we gonna work it out oh oh
we gonna work it out
[Soundclip: I have a dream]
I got a dream
[that one day]
that one day
all of the people and myself
are gonna find a better way
My dream is to be free
my dream is to be
my dream my dream is to be
my dream is to be
my dream is to be free*

*A search for brighter days
I ride through the maze of the madness
struggle is my address
where pain and crack lives
gunshots coming from sounds of blackness
given this game with no time to practice
born on the blacklist
told I'm a little average
A life with no cabbage
that's no money if you're from where I'm from
funny,
I just want some of yours son*

dark clouds seem to follow me
alcohol that my pops swallowed bottle me
no apology
I walk with a boulder on my shoulder
it's a cold war
I'm a colder shoulder
I fight the same fight that made Martin Luther the king
I ain't usin' it for the right thing
in-Between lean and the fiends
hustle and the schemes
I put together pieces of a dream
I still have one

I am happy
I am I am happy
[Soundclip: I have a dream]
I got a dream
[One day]
We gonna work it out oh oh
We gonna work it out oh oh
We gonna work it out
[Soundclip: I have a dream]
I got a dream
We gonna work it out oh oh
we gonna work it out oh oh
we gonna work it out
[Soundclip: I have a dream]
I got a dream
[that one day]
that one day
I'ma look deeper than myself
are gonna find a better way
My dream is to be free
my dream is to be
my dream my dream is to be
my dream is to be
my dream is to be free

The world see me lookin' in the mirror
images of me gettin' much clearer
dear self,
I wrote a letter just to better my soul
if I don't express it,
then forever I hold inside

*I'm from a side where we outta control
 rap music and the hood play a fatherly role
 my story like yours, yo, gotta be told
 tryin' to make it from a gangsta to a Godlier role
 and Jewish people in cold caves
 hate has no color or age
 flip the page
 now my rage became freedom right
 write dreams in the dark
 they far, but I can see em
 I believe in heaven more than hell
 blessings more than jail
 In the ghetto, let love prevail
 with a story to tell
 my eyes see the glory of, well,
 the world waitin' for me to yell
 I have a dream*

*I am happy
 I am I am happy
 [Soundclip: I have a dream]
 I got a dream
 [One day]
 We gonna work it out oh oh
 We gonna work it out oh oh
 We gonna work it out
 [Soundclip: I have a dream]
 I got a dream
 We gonna work it out oh oh
 we gonna work it out oh oh
 we gonna work it out
 [Soundclip: I have a dream]
 I got a dream
 [that one day]
 that one day
 all of the people and myself
 are gonna find a better way
 My dream is to be free
 my dream is to be
 my dream my dream is to be
 my dream is to be
 my dream is to be free”*

The Negro poet offered much toward white American society (Lott and Marcus, 2013).

The statements made in their lyrics found their way to stage performances, music and the

everyday life of the white working class. As the painful slave songs of early America morphed into the African soul and blues music, American rock and roll was forever changed. Where would American music be without the influences of musicians such as Miles Davis, John Coltrane, Jimi Hendrix, Charlie Parker, Billie Holiday, or Ella Fitzgerald? Without the riveting lyrics of artists such as Common, The Roots, Will Smith or a Tribe Called Quest where would African American youths turn for knowledge of their history with a positive forward momentum? Music has been accused of being a universal language (Trivedi, 2014). Music has been touted to have the power to heal (Stewart and McAlpin, 2015). Perhaps Bob Marley was not so far off when he stated that he believed music could heal racism, hatred and evil.

Post Traumatic Slave Syndrome

“Racism isn’t born, folks. It’s taught. I have a 2-year-old son. Know what he hates? Naps. End of list.” Denis Leary.

Dr. Joy DeGruy delves into the psycho-social ramifications of the full reality of American slavery as well as the trickle-down effect these acts had on the descendants of the American slaves (Leary, J.D., 2005). She also compares and contrasts her experiences as an African American woman in America versus places she has travelled such as post-apartheid South Africa. Dr. DeGruy is not alone in her sentiments. Franklin, Boyd-Franklin and Kelly (2006) discuss the ramifications of the crimes against the slaves on their present day ancestors. Estrada (2009) discusses the historical cultural trauma of Mexican Americans and Native American peoples.

To offer examples of her theory of Post Traumatic Slave Syndrome, Dr. Joy DeGruy tells a story of a slave mother working in the fields when the slave master approaches to tell her how fine her young daughter looks. The mother fearing the imminent rape of her young daughter begins to downgrade her in an attempt to save her from this atrocity (Leary, J.D., 2005: p. 14). Many behaviors were born of slaves wishing to protect themselves and their family members. She further explains how this behavior has had ramifications through the last three hundred years and still affects how black mothers and fathers treat their children (Leary, J.D., 2005: p 11).

“Who can imagine what could be the feelings of a father and mother, when looking upon their infant child whipped and tortured with impunity, and placed in a situation where they could afford it no protection. But we were all claimed and held as property; the father and the mother were slaves! ...I was compelled to stand and see my wife shamefully scourged and abused by her master: and the manner in which this was done, so violently and inhumanely committed upon the person of the female, that I despair in finding decent language to describe the bloody act of cruelty. My happiness or pleasure was then all blasted; for it was sometimes a pleasure to be with my family even in slavery. I loved them as my wife and child. Little Francis was a pretty child; she was quiet, playful, bright, and interesting. But I could never look upon the dear child without being willed with sorrow and fearful apprehensions of being separated by slaveholders, because she was a slave, regarded as property. And unfortunately for me, I am the father of a slave... It calls fresh to my mind the separation of husband and wife; of stripping, tying up and flogging; of tearing children from their parents, and selling them on the auction block. It calls to mind female virtue, virtue trampled under foot. But oh! When I remember that my daughter, my only child, is still there, destined to share the fate of all these calamities, it is too much to bear. If ever there

was any one act of my life while a slave that I have to lament over, it is that of being a father and a husband of slaves.” Henry Bibb, 1849 (Leary, J.D., 2005: p. 110).

Emotions such as these described by Henry Bibb in 1849 were common among slaves. After the passing of the Fugitive Slave Act of 1850, slaves that escaped across state lines could be retrieved. Consider the painful decision that African American escaped slave Margaret Garner had to face. After tasting twenty eight days of freedom, Margaret was apprehended across state lines in accordance with the Fugitive Slave Act. Rather than allowing her two year old child to be returned to the life of a slave, she took the life of her own child to spare the atrocity of slavery (Reinhardt, 2002). Imagine the many ramifications that slavery imposed upon any people who were enslaved.

Dr. DeGruy defines Post Traumatic Slave Syndrome as “a condition that exists when a population has experienced multigenerational trauma resulting from centuries of slavery and continues to experience oppression and institutionalized racism today (Leary, J.D., 2005: p. 121).” She further asserts that Post Traumatic Slave Syndrome is accompanied by the belief that the benefits available to the rest of society are not accessible to them. She further describes Post Traumatic Slave Syndrome (PTSS) as a syndrome which is a “pattern of behavior brought about by specific circumstances.”

She uses Proverbs 23:7 “...for as he thinketh in his heart, so is he” (KJV) to describe the effects of socialization of institutionalized racism. She further breaks down PTSS into three distinct characteristics: vacant esteem, ever present anger, and racist socialization (Leary, J.D., 2005: p. 121). America may not have slaves any longer; however, the treatment of minorities creates a social atmosphere that limits their socio-emotional development.

Is the disparity between descendants of Africa and those descended from Caucasian backgrounds the same outside of America? Dr. DeGruy speaks of her six week journey to South Africa in the summer of 1994 (Leary, J.D., 2005: p. 6). Having seen a lot of racism on American soil, she was curious to see how post-apartheid South Africa would differ regarding racial tension. She mentions that after finding a harmonious balance between black and whites in South Africa, she actually attempted to stir the pot and elicit reactions from the whites of South Africa (Leary, J.D., 2005: p. 19). She further states that in her six weeks travelling through South Africa, she never felt the racial tension that she felt every day in the United States. What makes America so different?

In a section of her book entitled “The Myth of Race”, Dr. Joy DeGruy speaks on the biology of human beings and emphasizes the lack of true differences between us (Leary, J.D., 2005: p. 21). Race is a societal construct. There simply is no significance to the division of the human species into “races”. Our differences are not genetically significant and lie within the realm of outward appearances (King, 1981).

In 1865, the Civil War in America ended (Livermore, 1900). We see Abraham Lincoln fight to end slavery right up until his assassination in 1865 (Burlingame, 1997). We watch the major political movements led by activists such as Dr. Martin Luther King unfold during the years of the Civil Rights Movement (Chong, 2014). We watch the Jim Crow Laws begin to touch on segregation, the integration of schools, equal access to public places, and equal rights for African Americans (Kousser, 2003). Some may say we have come a long way toward realizing the American dream of “liberty and justice for all”. Others believe we have merely restructured society to enforce new forms of segregation, new ways to continue to oppress the powerless.

The New Jim Crow

“How do we stop racism? Stop talking about it. I’m going to stop calling you a white man, and I am going to ask you to stop calling me a black man.” Morgan Freeman.

The Civil Rights Movement changed many laws and standards which affected both black and white Americans. Restrooms and public entrances began to be desegregated (Klarman, 2005: p. 344-442). Afterward, affirmative action came along attempting to rectify the inequality in housing, education, and especially the labor market (Garrison & Modigliani, 1994: p. 373). However, strong argument has been made that we are still segregating the population through our prison system (Alexander, 2012). African Americans approximate roughly twelve percent of the American population (Leary, J.D., 2005: p. 143). At twelve percent, they would be considered a minority. “The slave went free; stood a brief moment in the sun; then moved back toward slavery: W.E.B. Du Bois (Alexander, 2012: p. 20).”

Although the African American community would be considered a minority when compared to the rest of the United States population they hold a majority when within the walls of most American prisons. In 2006, one in every fourteen Black men found themselves behind bars while only one in every one hundred six white men was incarcerated (Alexander, 2012: p. 100). If you ask Michelle Alexander why the large disparity when comparing the overall population in the United States with the prison population, he would explain that he believes mass incarceration is the new way of segregating the population (Alexander, 2012). The inequality does not end there.

Travel through any city in America and into the outlying suburbs and many differences will be immediately noticed. Within each neighborhood you travel through, you will find a

certain type of housing, a certain type of corner store, and a certain type of school. Each neighborhood in America is represented by different income levels which largely affects daily life. Although schools are no longer technically segregated, poorer neighborhoods are largely made up of minorities. This serves to qualify what types of opportunities those who live in each neighborhood will be exposed to. This serves to continue to keep the American population segregated.

We often see species of birds divided into categories such as a flock of seagulls, a group of Ibises or a lone heron. What is it about human nature that segregates us into groups? What can be done to repair all that the oppressed peoples of the world have suffered? Theories and philosophies exist that suggest ways that the atrocities subjected on oppressed peoples can be made right. Omali Yeshitela believes that all oppressed and subjugated peoples deserve reparation (Yeshitela, 2014).

Omali Yeshitela

“Never has the decline of imperialism exposed itself in such absolute terms. Never has the future been so bleak for imperialism...and so bright for the struggling and oppressed peoples of the world.” Chairman Omali Yeshitela.

Omali Yeshitela is the Chairman of the African People’s Socialist Party and has been at work for the liberation of the African people his entire life. From his perspective racism is not what we should be focusing on. From his perspective colonialism is the problem. On the backs of slaves and the demise of the indigenous, the Western World was built. Omali Yeshitela discusses his vision in his recent book *An Uneasy Equilibrium* (2014). From his perspective the only way to solve the problems we face with race relations is to offer reparations.

Reparations do not just embrace the story of the African people. Reparation theorists believe that reparations should be made for all oppressed peoples where land, property or people were stolen or murdered. Tsosie (2007) focuses largely on the Native Americans and the massive reparations that are due the Native people. She focuses on her belief that each indigenous culture owed reparations must be approached in a unique format. There is not one formula that exists to suit all indigenous reparation.

Critical race theory embraces the concept that it is not enough to look at racism as one ethnic group feeling superior to another. They believe we must also realize that the social, economic, political, religious, and education backgrounds must be analyzed when considering difficulties in race relations. The term “institutional racism” was coined by African activists Stokely Carmichael and Charles V. Hamilton in 1967. Critical race theory would have us acknowledge that racism is inherently woven in our Western social systems (Hatch, 2007).

Beyond looking at the social systems laden with racial intentions, another core theme of critical race theory is to operate largely from narratives and experiential stories of the oppressed. Too often, history is told from the point of view of the victor. Critical race theory is an interdisciplinary study with strong roots in law, politics, education, sociology, psychology, literary works, history, and philosophy (Hatch, 2007). Critical race theory works to structurally expose scientific and institutional racism by employing statistically quantitative and qualitative data to make its relevant points.

Omali Yeshitela believes that in order to liberate the oppressed we must defeat the parasitic stranglehold of imperialism (Yeshitela, 2014: p. 125). Furthermore, he believes in the unity of African business throughout the globe. Through such endeavors as Black Star Industries,

African business can thrive as they support one another and perpetuate the African business model. In this manner, Africans can remove themselves from the capitalistic approach of the oppressor and transfer the resources back to the oppressed (Yeshitela, 2014: p. 270).

Omali Yeshitela defines his movement as separate from assimilationist organizations such as the National Association for the Advancement of Colored People (NAACP). From his perspective, such organizations as the NAACP have a primary goal of integrating into the capitalist model. His quest would however be a dual-power model keeping the oppressed separate from the capitalist-colonial model and building up the resources of oppressed people world-wide (Yeshitela, 2014: p. 265). Oppressed people would then have the goal of supporting one another and remaining segregate from the capitalist world thereby not feeding the beast of imperialism.

Shortly after the Civil War, the phrase “forty acres and a mule” became popularized by the United States freedmen (Fleming, 1906). The freed slaves believed themselves to be owed by the Colonialists and quantified what they were owed in land and beast of burden. Reparations call for all that is owed to the African slaves staking the claim of much more than forty acres and a mule. Some theorists see reparations as the only way to fairly distribute justice to oppressed peoples (Wenar, 2006). Working within the realm of critical race theorists and reparation theorists, how might one determine how much is owed to oppressed and enslaved peoples?

Of course not every theorist arrives at the same conclusion. There are many items to be considered when determining the total reparations owed the African people. Land, access to education, being forced to labor, being removed from one’s home country, being separated from one’s family and so many other elements are to be accounted for in the totaling of reparations

(Feagin, 2004). From this precedent, it is possible that the total claimed for African reparations alone could total four trillion dollars (Verdun, 1992).

There are so many perspectives on this matter we call “racism”. There are so many questions that arise while new knowledge is uncovered. There are different approaches to the theories of how the human race can unify. Omali Yeshitela believes that the only solution is in a revolution of oppressed peoples. He believes that solidarity among oppressed peoples will solidify their resolve. He calls for the end of the imperialist-capitalistic model. He calls for reparations owed to all oppressed peoples. He calls for the solidarity of the businesses of the oppressed and the removal of the capitalistic model from this world.

“The Revolution will not be televised... The Revolution will be live (Gill Scott Heron).”

America Speaks

“...this ain’t no black and white situation. Here we facin’ spiritual castration. When we gon’ resurrect our One World Nation? The cosmos has us facin’ the dawning of a new age. So, I turn my page and focus; not on some plague of rising locusts or some voodoo hocus pocus: just society off track. Take it back a minute. Pause and rewind. Listen. I propagate revolution.”

As I began my thesis, the topic chose me. I was deeply troubled by the state of the union within which I live. Everywhere I looked I was reminded that there is not one United States. There is a nation of people who benefit from the capitalistic system and a nation of those who do not. There is the majority and the minority. There are the haves and the have nots. In this dualistic approach, what message is being sent? Throughout the history of mankind, the story of the victor has dominated the story of the oppressed.

We watched last November as the Black community in Ferguson stood up; stood together to say they had all they could stand of oppression. We watched Lennon Lee Lacy hanged from a swing-set near his North Carolina home. The police called it suicide. His mother vehemently disagreed. The KKK had hosted a rally earlier that very week! We watched frustration and anger rise to the surface as media represented the riot in Baltimore all over the United States. I knew that statistics represented African Americans as a minority within the general population but a majority within the walls of America's prisons. I knew the media represented stories other than the truth often to serve some ulterior purpose. What I did not know was what the general population had to say.

My cohorts and I worked together to come up with a set of five questions to answer my need to know what America had to say about racism. I approached fifty different participants most of which were here in the state of Florida and a couple from the state of New York. I asked the five set questions of each participant and allowed a short space afterward for open commentary from each participant if they so desired. The questions were answered on camera and were accompanied by a written consent form that also asked questions related to demographics, and even what the participant's favorite color was. I have included the consent form so that the process and what was included can be better understood. Please see Figure 1 below.

The five questions asked on camera are as follows:

1. How would you define racism?
2. How has racism impacted your life personally?
3. What recent event of violence due to racism has impacted you most?

4. What effect do you believe education has in race relations?
5. Where do you see us two decades from now?

The participants were not prepped as to the detailed nature of the questions prior to answering them. The only thing they were told is that the subject was “racism” and they would be answering five questions on camera with space at the end to add additional comment. Questions could be repeated if the participant needed to hear it again, however, nothing but the question was said by the interviewer (me). The ID of the participant was said at the beginning of the recording for organizational purposes. The ID was recorded on the written questionnaire/consent form as well. I recorded each of the fifty interviews myself.

Consultation on the form was received and coaching was offered by Dr. Christina Salnaitis, Dr. Thomas Smith, Dr. Deby Cassill, and Dr. Johnny Wong. A small group of cohorts helped me during the planning phase and some helped during the video editing portion of the project (some helped with both). These people are Ander Baranda, Philip BelCastro, Christopher Campbell, and Kirstie Harbuck. The support on this project is greatly appreciated.

Though technically a convenience sample, I have included the demographic spread of the fifty participants to reveal how truly varied this sample is. The youngest person interviewed was born January 30, 1997 while the oldest person interviewed was born March 7, 1946. The smallest household was one person while the largest household hosted nine people. Blue was by far the collective favorite color with fourteen out of the fifty people claiming blue as their favorite color. Nine out of fifty people claimed Christianity for their religious/spiritual back-ground; however there were a host of other answers offered. For annual income there were four people with zero income and three people who made up the largest income bracket of those I interviewed who

claimed to make between eighty and one hundred thousand dollars per year. Per the education inquiry several participants had only a high school education while the highest level listed was a Law Degree, and one woman who is a semester away from her Doctorate (see Figure 2 below). There were twenty three males and twenty seven females (see Figure 3 below). I am very pleased with the varied nature of this convenience sample. Ethnic backgrounds were greatly varied and stemmed from countries all over the world, including but not limited to, Cuba, Africa, Israel, The United States, Poland, Italy, Germany, France, and Russia.

Video interviews were chosen for two prime reasons: one, we wished to see the body language of the participants as each question was answered, and two, so that a documentary could be made. *America Speaks* was created from the edited footage from the fifty interviews along with other pertinent information to hold the film together. I hope you enjoy the finished product.

Figure 1

Consent Form

Interview Consent Form- Racism: Then and Now **Participant Number:** _____

Interviewer Name and ID#:

I understand that Rain Christi and her colleagues are preparing, writing, and will publish along with her thesis a work on the subject of racism which is currently titled, *Racism: Then and Now*.

In order to assist Rain Christi and her colleagues in the preparation of *Racism: Then and Now*, I have agreed to be interviewed and to provide information and other materials to be used in

connection with *Racism: Then and Now*, including my personal experiences, remarks, and recollections as well as certain demographic information collected at the time of the interview.

I hereby grant and assign to Rain Christi and her colleagues the following rights in connection with the Interview Materials for use as part of *Racism: Then and Now* or any advertising, packaging, or promotional materials for the work stated, in any and all editions, versions and media, in perpetuity and throughout the world.

1. The right to quote or paraphrase all or any portion of the Interview Materials, and to generally use and publish the Interview Materials, including my experiences, recollections, incidents, remarks, dialogue, actions, and information, as well as any photographs or video documents that I may give to the Author.
2. The right to use my name, image, and biographical data.
3. The rights to develop, produce, distribute, advertise, promote, or otherwise exploit the Work as a book or any other Work in any manner that the Author or her assigns deems appropriate. I understand and acknowledge that the Author or her assigns will be the sole owner of all copyright and other rights in and to the Work.

At any point during the interview, should you choose to withdraw from the project, we will hand back the consent form and allow you to respectfully withdraw. Before signing and completing the interview, please carefully consider the possible ramifications of participating in an interview regarding racism (for example what possible ramifications might there be from a spouse or family member, work, school, your religious center, etc.).

Our aspirations are to create positive waves of social change via the discussion of a subject that is very important to our culture here in the United States. We appreciate the fact that

there may be negative waves and ramifications due to this project and will adjust as needed should such negative ramifications arise.

In order to enable Rain Christi and her colleagues to develop *Racism: Then and Now* in any manner that the Author may deem best, I hereby release and discharge the Author and her licensees, successors, and assigns, from any and all claims, demands or causes of action that I may have against them by reason of anything contained in the Work, or any of the above uses, including any claims based on the right of privacy, the right of publicity, copyright, libel, defamation, or any other right.

In consideration of the foregoing, Rain Christi has agreed to provide me with one free copy of *Racism: Then and Now* in its first edition upon publication. I acknowledge and agree that I am not entitled to receive any other form of payment from the Author and or her licensees, successors, and assigns.

Agreed and Confirmed:

Signature of Participant

Date of Interview

Participant Information Sheet:

Participant Number: _____

Please fill out any information you are comfortable providing.

Name:

Date of Birth:

Gender:

Highest Education Completed:

Annual Income:

Number of people in your household:

Ethnicity you identify with (list all that apply) (for example: I am Italian, Native American, Scotch-Irish, Polish, German, and French):

Religious Background or Spiritual Preferences:

What is your favorite color?

If you like to leave information for us to contact you once the project is complete, please do so here:



Thank you for your participation in my thesis work. Our research is hoping to portray the way America feels regarding the subject of racism. Your information is extremely appreciated.

Figure 2

Age of Participants

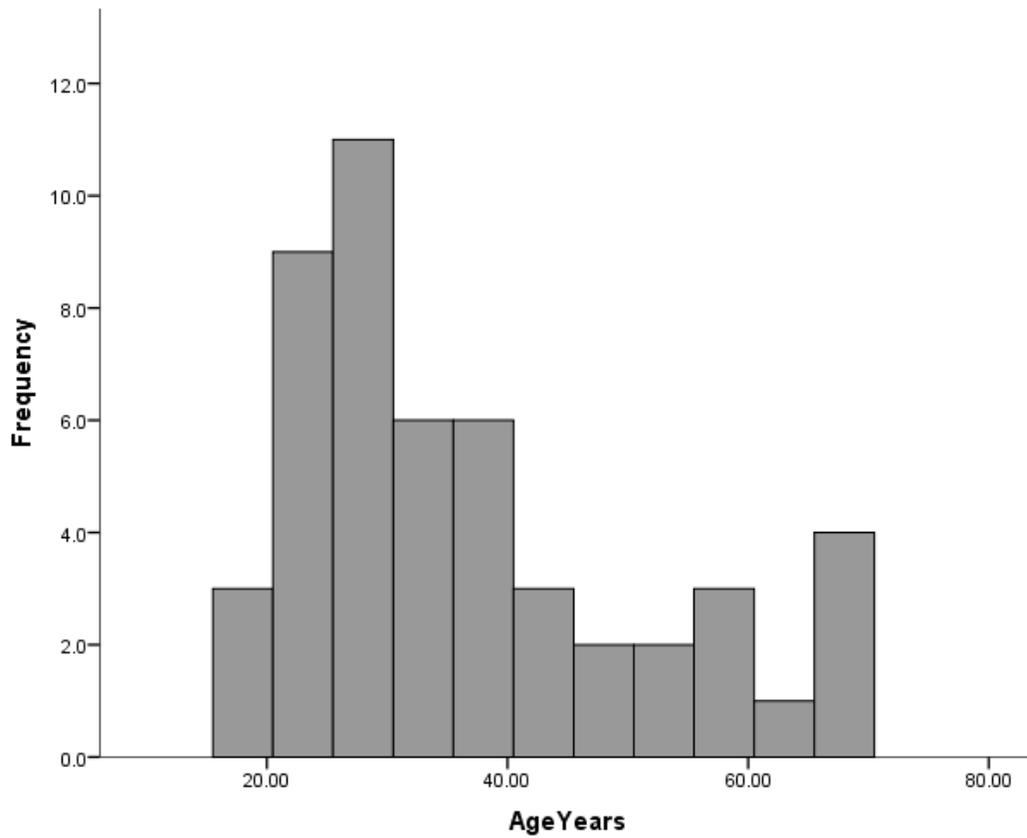


Figure 3
Number in Household

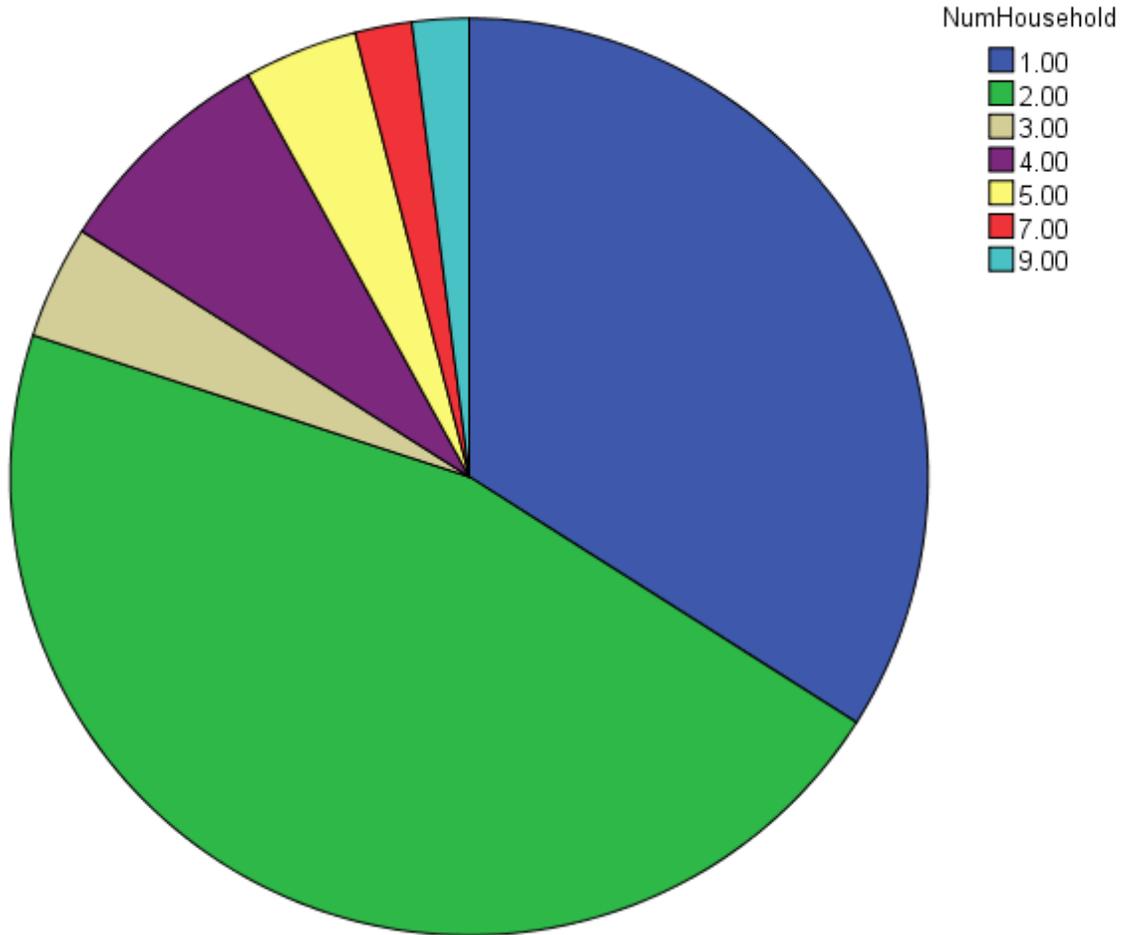


Figure 4
Favorite Color of Participants

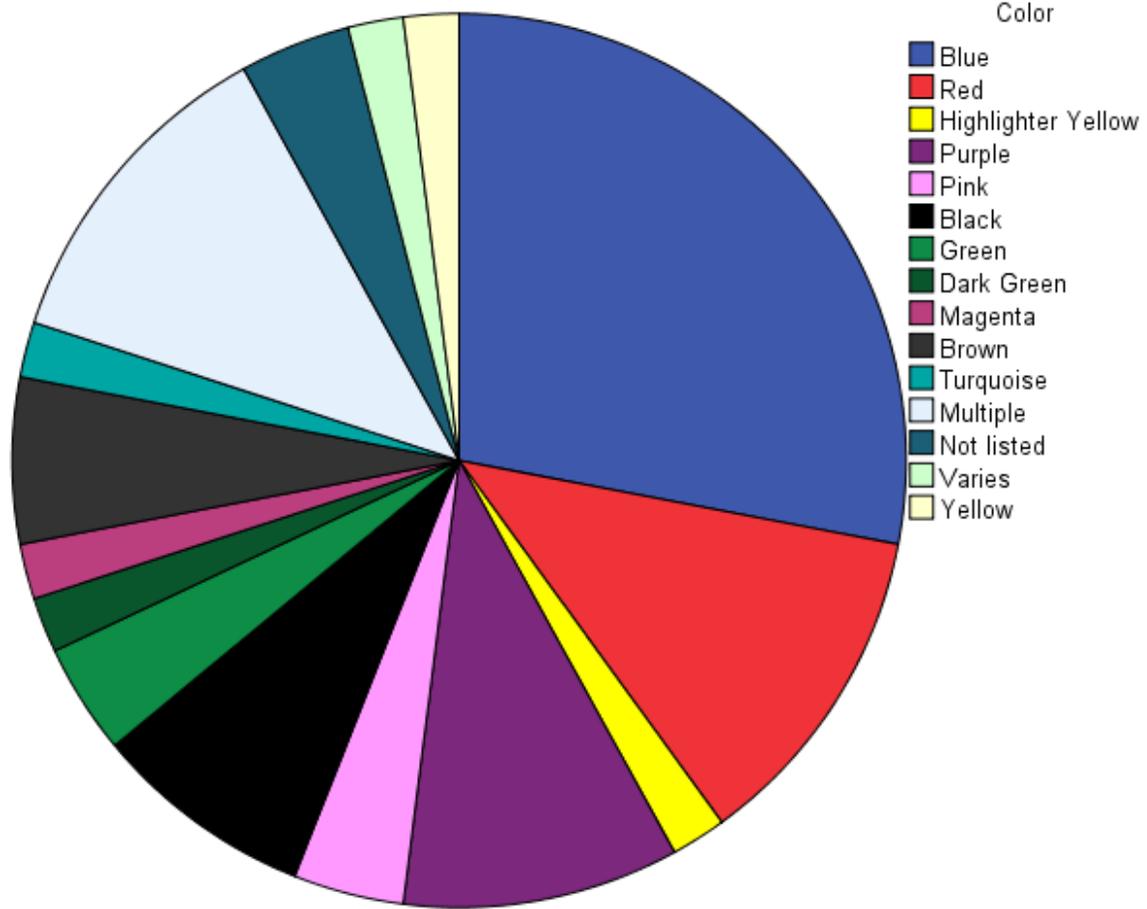


Figure 5
Participant Income

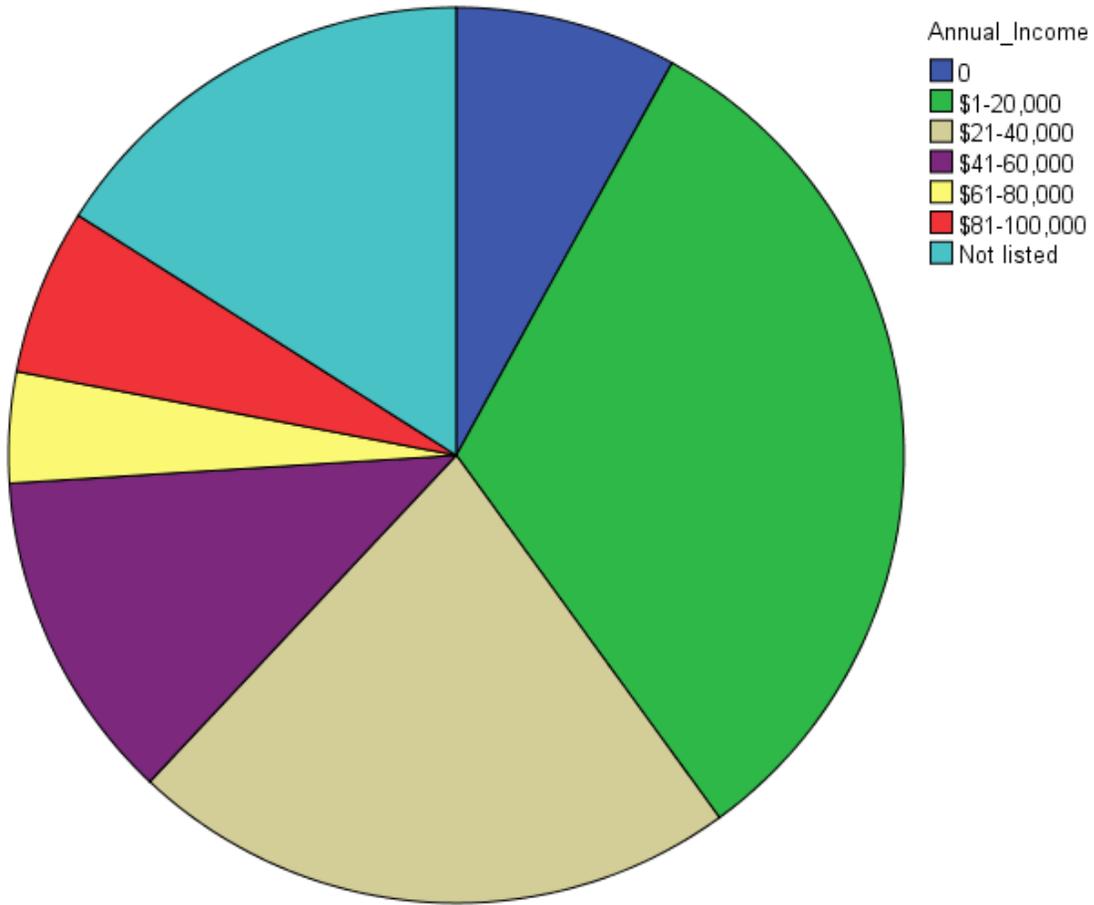


Figure 6

Education Levels of Participants

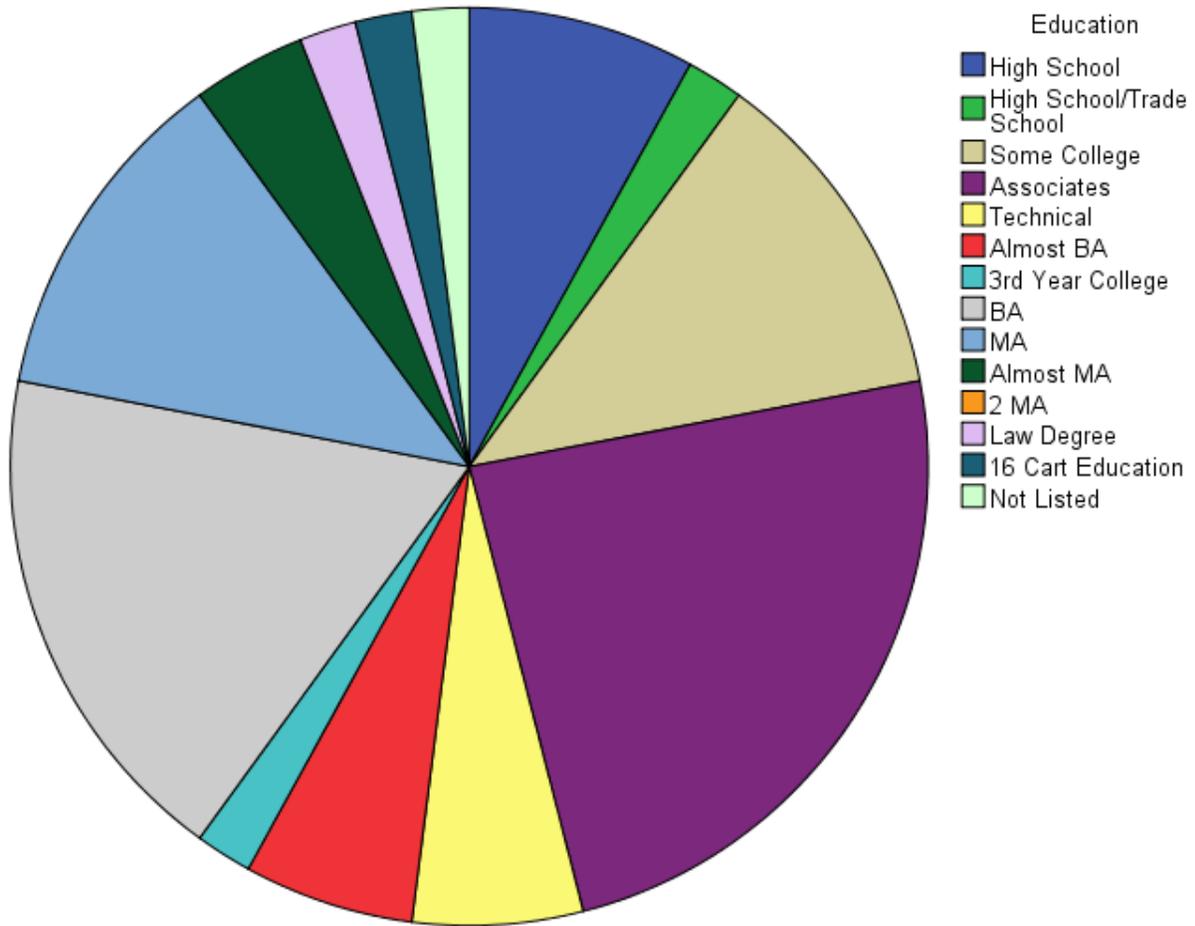
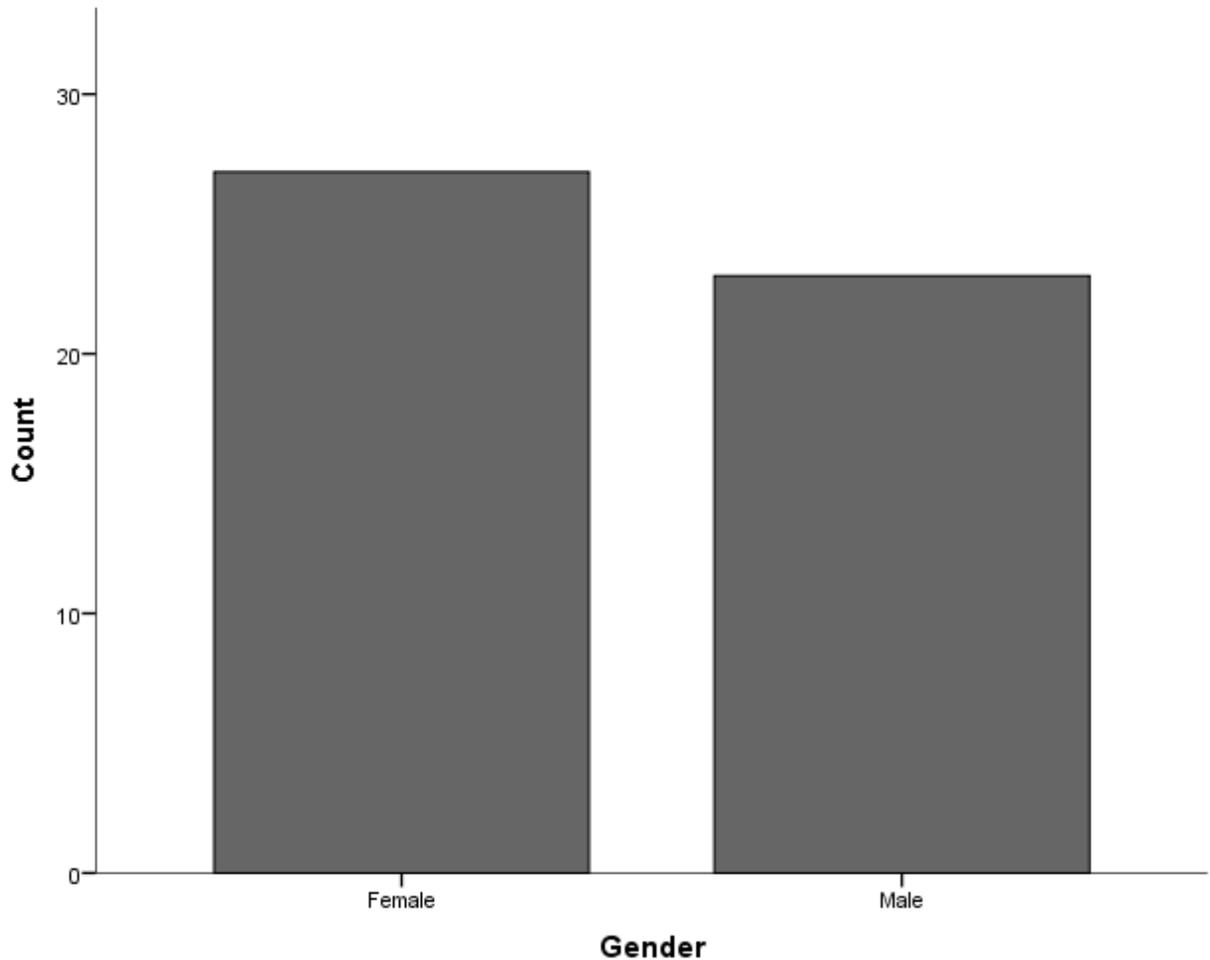


Figure 7

Gender of Participants



Future Directions

As I look forward into my Doctorate level work, I have innovative ideas that would allow this pilot project to evolve to new heights. With the appropriate funding, I would purchase an R.V. and augment the chamber to function as a very comfortable living room. I would consider the level of comfort from all angles, including seating, color scheme, art and other decorations, etcetera. I would have it wired for video and sound so that the participants could be interviewed without the camera being so close in proximity. I would welcome the participant into this

comfortably designed R.V. and offer ice breaking conversation to aid with the comfort level during the coming interview. I would then phase into the interview and maintain the structure I did with the first fifty interviews. Afterward, I would let the conversation naturally rise and fade instead of asking, "...in two minutes or less" did they have anything else they would like to say. I was amazed by the nature of the conversation that took place after a large percentage of the interviews. I would have loved to capture those conversations on film.

Hosting the interviews in the R.V. would allow me to control for sound and external interference and also allow my team to travel the United States and gain access to the multiple types of communities in the this vast country. I believe that if this project was presented to the right person or company, a documentary based on this project could be aired weekly and begin a dialogue that could help our country grow into a new chapter in American history.

I would take a camera person along in order to film the various locations we interview from. I feel this would allow the viewers to get a relative idea as to what type of culture(s) each location is composed of. I see great potential in this idea and have every intention of pursuing it post-graduation.

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