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Humanity in the Black: Applying Counter-Racist Logic with Comedy and Hip Hop

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HUMANITY IN THE BLACK: APPLYING COUNTER-RACIST LOGIC WITH COMEDY
AND HIP HOP

by

MARION CHRISTOPHER PUGH

(Under the Direction of John Weaver)

ABSTRACT

Humanity in the Black explores the theoretical framework of Counter-Racist Logic created by Neely Fuller Jr. as a defense mechanism for humans politically classified as black. The purpose of this dissertation is to display how Counter-Racist Logic can eliminate the cancerous confusion caused by the social construct of race. Humans who have been assigned to the racial category of black will be able to courageously acknowledge the social construct of race, acknowledge the effects of identifying with a description of a race, and how to use logic to counter the religious white superiority belief system (Fuller, 2016). The method used to facilitate this exploration is a combination of Comedy and Hip Hop. They both activate what Fuller (1984) describes as process of thought, speech, and action. Counter-Racist Logic will represent the immune system, created for resisting the cancerous dehumanization of the social construct of race. Major contributions of my dissertation include an application of the counter-racist code system concept, a critique of the intentional and continuous use of dehumanizing racial categories towards specific human populations, and my perspective on how to apply Counter-Racist Logic using human modes of artistic resistance against the false religion of white superiority. Comedy and Hip Hop will serve as methodological immune responses to the illogical religion of race, producing curriculums of healing for humans who are socially, legally, politically described, and assigned as black, or persons of color (Fuller, 1984; Watkins, 2001; Welsing, 1991; Woodson, 2007). To be clear of

the intent of the word choice in this dissertation, the term black will not serve as the identity for humans who fit the socially constructed and religious description of black and person of color. The term black will serve as a misdiagnosis that forms the religious mistreatment towards humans (Wynter, 2003; Cress-Welsing, 1991; Fuller, 1984).

INDEX WORDS: Curriculum, Education, Counter-Racist Logic, Black, Comedy, Hip hop

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DEDICATION

This work is dedicated to my Parents, Marion and Shirley Pugh. Without your love and support throughout my life, I'm certain I would not be in the position to write my thoughts in this paper. To my Grandparents, Charlie and Minnie Bell, Jesse and Reba Pugh, I dedicate this to you. Your prayers for your family supplied the strength needed to endure the difficulties in life. Your family lives because of your love and discipline. This is also dedicated to my entire support system which consist of my wife Erreka, family, friends, professors, coaches, mentors, mentees, colleagues, students, and the youth. To all my ancestors and friends who are no longer here physically but are with me in spirit, thank you for your guidance and protection. You are a major reason this is happening. Without the support and love from the amazing people in my life, I would not be the person I am today. Lastly, I dedicate this work to the future generations. Hopefully this paper will serve as a bridge for you to cross one day. And when you get to the other side, you will feel as if you understand why you were born, what you are supposed to do while you're here on earth, and what you should leave to the generations behind you.

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I acknowledge the Most High in all things past, present, and future.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	3
PROLOGUE	5
CHAPTER	
1 INTRODUCTION	20
2 HUMANITY AS REMEDY	33
3 PREDATOR	41
A Brief Conversation with the Machine	49
4 THE INSANE ASYLUM OF RACE	76
Purpose Fuels Perseverance	106
5 MISEDUCATION IS CANCER	110
Counter Racist Intellectual Immunology	115
6 CONCLUSION.....	133
REFERENCES	148

PROLOGUE

Lord it's so hard, living this lie
A constant struggle each and every day
Some wonder why I'd rather die
Than to continue living this way
Many are blind and cannot find
The truth cause no one seems to really know
But I won't accept that this is how it's gon' be
Devil you gotta let me and my people go
Cause I wanna be free, completely free
Lord won't you please come and save me
I wanna be free, totally free

I'm not gon' let this world worry me (Goodie Mob, 1995).

Let's get free. The lyrics by Goodie Mob introduce the circumstance of humans who were lied to regarding their existence and circumstance. Goodie Mob started and ended the album with the word "Lord." A rap group beginning and ending their CD with spiritual connection inspired me. I immediately connected to it and knew I had to learn the true intentions behind this music. To my benefit, the group Goodie Mob unselfishly equipped every fan with a copy of their lyrics inside this album. That was new for me. I connected to the lyrics in a way that let me know Goodie Mob really wanted me to comprehend what they were saying in their tracks. This was my introduction to the curriculum of Hip Hop. They just didn't want a fan, they wanted a student. They wanted a fellow contributor to the human family to understand the circumstance they encountered. These circumstances were based on lies of oppression and

inferiority. Hip Hop forced me to think about my situation in life. Goodie Mob displayed a rough, rugged, and prophetic image that immediately caught the attention of millions of people. They had an intense spiritual presence, yet they also connected to the youth in a way that was magnetic and attractive. It wasn't flashy; it was intense. The magnetic energy of Goodie Mob forced me to grow towards manhood while listening to the most important drum in the world, my heart.

In their lyrics, Goodie Mob expressed feelings of pain, fatigue, joy, happiness, hunger, despair, and love. I was 14 years old at the time and I did not understand the source of these emotions, but Goodie Mob gave me a direction to grow. Hip Hop at the time was just entertainment to me, but eventually became my curriculum of healing and personal development. It improved my mood and helped me cope with the difficulties of my life by creating mental escape routes. Goodie Mob talked about the difficulty of living a lie and that it was a constant struggle to live each day. Damn! I understood what they were saying, but I didn't have the words to express the connection. My brain was going a mile a minute. What lie were they talking about? The message hit me when I heard the group demand that the devil let their people go. They were talking about a specific type of bondage; Goodie Mob said that people were blind and cannot see the condition or how to escape it. Fuller (1984) warned us that understanding the condition of humans who are coded as black is mandatory if we no longer want to be confused. If we do not know what is going on and how the system operates against us, then everything we know will only confuse us more. Goodie Mob applied Counter-Racist Logic in their lyrics to introduce listeners of their music to the concepts of the conditions attacking humanity and how it works against them. Confusion is the culprit; in any event where confusion is present, someone

is being taken advantage of. Humans should protest confusion for the sake of their sanity. Here come the drums!

Comedy and Hip Hop were created as an outlet to share honest testimony about painful events, which were transformed into medicinal artistic expressions of protest and perseverance (Mooney, 2009; Moten, 2017; Watkins, 2001). Masters of the art of Comedy included in *Humanity in the Black* consist of Paul Mooney, Richard Pryor, and Dick Gregory because of their level of courage used to speak truth to power. They prophetically performed Comedy in what was considered one of the most violent periods in the United States, the 1950's and 1960's. Masters of the art of Hip Hop included in *Humanity in the Black* involves artists who are members of the Atlanta based group, the Dungeon Family. Other hip-hop groups included in this arena include Public Enemy with their thought-provoking lyrics as the enemy of the dehumanization machine, and KRS-ONE (Knowledge Reigns Supreme Over Nearly Everyone) who made us hip to what is going on in our world and how to hop to a possible solution. In addition to the previously mentioned artists, *Humanity in the Black* will argue that Comedy, Hip Hop, and prophetic services of Curriculum scholars serve as restorative remedies for the human population described as black.

Watkins (2011) linked miseducation to oppression, protest, power, and resistance: “the typical curriculum today suggests either by omission or commission that Blacks discovered literacy and learning only upon coming into contact with Whites after being enslaved (p. 68).” This statement describes the hypnosis of black inferiority by suggesting that humans described as black have no power unless it relates to a standard set by the belief system of Anglo-superiority. The relationship between power and resistance will be explored by connecting the relationship between the human immune system and cancer cells. The immune systems and cancer cells were

always at war within the human body just as humans are constantly at war against the cancerous belief system of Anglo-superiority. However, it is important to realize that knowing the purpose of this relationship of power and resistance is needed to realize the relationship between immune systems of human beings labeled as black, and the cancer cells created by the belief system of Anglo-superiority. Counter-Racist Logic will serve as an immune system, a defense mechanism, and shield against infectious viruses, bacteria, and other invaders that cause diseases of inferiority for humans diagnosed as black. These viruses, bacteria, and invaders of the body aim to compromise the immune system, so the human body becomes susceptible for control through erasing the identity of healthy cells (Tontonoz, 1987). Through a series of steps called the immune response, the intellectual immune system of humans diagnosed as black will establish a counter narrative attack against the belief system of Anglo-superiority through Counter-Racist Logic with Comedy and Hip Hop. The Anglo-superiority complex enters human groups like a virus, aiming to transform humans into black people because they fit a description of a victim.

The Anglo-superiority complex will be addressed as “the machine” in this dissertation. The reason for this assignment is to expose the socially constructed man-made system of race. This belief system transforms human beings into emotionally charged reactionary machines that operate out of fear, ignorance, and self-doubt. The brands, descriptions, and prescriptions placed upon the human populations labeled as black, serve as strategic and legal rationalization for the systemic domination of so-called persons of color. For example, the skin complexion of humans diagnosed as black are not all the same, however humans with darker skin are often targeted as enemies of the status of Anglo-superiority. The belief that promote white superiority structure of

cultural hegemony, mind control, and social control is commonly known as white superiority. This belief system demotes people from human beings into products of a social construct.

You are walking into the first joke of this dissertation. The identity of a people is not determined by their circumstance, it is based on culture they deem as natural. This constructed identity system of race is the target of an oppression scheme focused on deleting the humanity of the people who fit the European description of black. The lack of historical contributions of the human population diagnosed as black in the United States education system reinforces the previous statement. This absence of historical contributions suggests the human population diagnosed as black has yet to contribute to what some determine as civilization. It suggested this group of humans failed to understand their purpose on earth and were subjected to the domination of cultures celebrated as superior.

Delivering humor in the face of danger and death exposes the prophetic aspect of Comedy (West, 2001). The Counter-Racist Logic used by comedians and hip-hop artists liberate the minds of humans who were beleaguered with race-based terrorism. Studying the belief system of Anglo-superiority is critical to healing the psyche of people targeted as prisoners of war (Fuller, 2016). The description prisoners of war is intentionally used because enslavement is the result of losing a conflict. Humans do not accept enslavement without revolting and protesting the condition that jeopardizes their humanity (Watkins, 2011). Enslaved humans who conquered despite mental programming possess the prophetic courage and vision to expose and disrupt the program of mind control.

The theoretical framework of Counter-Racist Logic addressed the ability to expose problems of the human condition and to present solutions for human populations. The solutions presented by comedians, the punch line, initiated the change of human perceptions. Punch lines

exposed the purpose of a written joke provided by the artist. Comedians and Hip Hop artists shared their visions used to navigate specific systems oppressed humans encounter. Comedians helped bridge gaps in communication between groups of people by using lived experiences, metaphors, and analogies. Laughter demands attention, however comedians crafted jokes and stories for attention and to encourage their audiences to consider alternate perspectives and solve problems. Comedians have the unique ability to make humans laugh at situations that are considered offensive, unmentionable, distasteful, or just blatantly dangerous (Mooney, 2009).

United States history is full of violence and tension regarding race, but intellectual comedians used wit, courage, and brainpower to wage war against a system used to program, confuse, and break human spirits. Mooney (2009) understood the power he and Richard Pryor possessed. They both produced thought provoking Comedy that connected with the audience because people were looking for something that made them laugh and address social conditions. Mooney stated, “going for the laugh is fine, but going for the laugh and the thought and the emotion all at the same time is better. Richard is taking a step in that direction, and so am I” (p. 15). Mooney, Pryor, and Gregory were educators and comedic revolutionaries. Dick Gregory was not only a comedian, but he also sacrificed his life educating oppressed people on who they were instead of what someone else wanted them to be. He contributed to the prophetic tradition with his courage in the face of life-threatening violence during the Civil Rights era. Gregory (2006) stated, “This is a revolution. It started long before I came into it, and I may die before it’s over, but we’ll bust this thing and cut out this cancer. America will be as strong and beautiful as it should be, for black folks and white folks. We’ll all be free then, free from a system that makes a man less than a man, and that teaches hate and fear and ignorance” (p. 1).

Comedians and Hip Hop artists protest systems designed to make specific groups of people non-human or less than human using the counter-narrative process of thought, speech, and action (Fuller, 1984). The heart of Hip Hop encourages humans to become “hip” to what is going on, then “hop” to the production phase of problem solving. This problem-solving phase included the acquirement of knowledge or the change in behavior. These systems will never cease to exist in my opinion; they will simply morph or transform into something refined to adapt to human populations for control. For example, even though the 13th abolished slavery, it also included slavery and involuntary servitude as a punishment for a crime. The contradictions in this amendment contributed to questions about the abolishment of slavery. Since slavery was also considered a moral issue in the United States, crafty law makers who believed in Anglo-superiority designed a system to keep human bondage alive by changing the name of the institution of slavery. Traditional forms of slavery were replaced with sanctions imposed within the criminal justice system.

All great jokes begin with a set-up; however, the set up in society doesn't end with laughter. The sketch Comedy of laws, statutes, codes, and policies created to govern, control, and enslave humans who are described and politically assigned as black or people of color in law, another form of the set-up. The dehumanization process is made for attacking and controlling the psyche and spirit of human beings who are not exposed to the games played with humanity. Controlling the thoughts, words, and actions of humans is the perfect set-up for dominating human groups. To protest this diabolical scheme, humans must use all their time trying to solve problems created by this system (Fuller, 2016). That is why the logical process of creating Comedy with thought, speech, and action is connected to the human protest of death and

enslavement. If laughter activates the thought process, then laughter is an act of self-preservation. The confusion is meant to manipulate your existence.

Laughing during situations that hinders development or personal well-being should propel humans to think, speak, and act. The laughter allows people to think about how to counter confusing situations. The protest of laughter in moments of complete despair and turmoil connects to the power of the human spirit. For example, when a person is ridiculed or attacked, the art of laughter can alter the entire outcome of the situation. In his book *Pryor Convictions*, Richard Pryor (1995) talks about his experience finding out he was black at a young age in elementary school and not understanding why he was mistreated because of his skin tone. An adult male described as white became enraged that Pryor gave his daughter a toy and yelled “Nigger, don’t you ever give my daughter anything.” Richard replied “What the fuck had I done? Why was he calling me a nigger? Why did he hate me? I mean I knew because I was black. But still, I didn’t know why (p.43).” Pryor role modeled questioning Anglo-superiority: he didn’t just accept the hostility as being justified because of the religion of white superiority. He knew the situation, yet he constantly questioned the why. Pryor’s comedic thought process allowed him to question this attack on his humanity. He said he knew he was black but didn’t know what that meant. He learned that there was a game being played with his status and identity and he needed to pay attention to it. Pryor (1995) stated

That was my indoctrination to the black experience in America. They don’t teach that shit in school. But I’d learn, as every African American does to some degree that such degradation and assault to one’s dignity has gone on since the slave ships brought black people from Africa to this land of equality and opportunity” (p.43).

Pryor didn’t say he was educated about this experience, instead he was indoctrinated.

Paul Mooney discussed the need to tell the truth when given the opportunity to speak in front of audiences, especially if most of the audience members are described as white. Mooney (2009) stated, “the only way to do something more substantial on stage—then and now—is to discuss the defining features of the American experience: race” (p. 15). This is his contribution of Black Prophetic Traditions, the custom of telling truth in the face of immediate danger and adversity. Some of the most important lessons in life have been taught on stage at Comedy clubs all over the world. Humans described as black, and politically assigned as minorities and persons of color in law, have been intentionally socially, politically, and legally terrorized for providing an economic power structure for those who are politically defined and described as white. This has caused extensive physical, mental, and spiritual damage to human populations politically assigned as people of color. *Humanity in the Black* is written to question the perception of the dominant society.

Watkins (2001) argued, “America’s colonization of Blacks employed the textbook as often as the bullet (p.1).” Colonized education is used as a weapon to control humans labeled as black and eradicate their contributions to society (Watkins, 2001). He also stated, “Colonial education in America was designed to control, pacify, and socialize subject people. The education of Black Americans has always been inextricably connected to state politics and the labor market (Watkins, 2001, p. 1).” Classification systems fueled by a superiority complex of a dominant group are tasked with dehumanizing and politically placing humans into non-human, and less than human assignments for economic, political, and religious advantages.

The creation of categories for human groups is linked to Western Humanism (Snazza & Weaver, 2014). Western/Eurocentric Humanism is the dehumanization machine used to manufacture the so-called white superiority complex against humans described as black. For

example, when humans were colonized, they were expected to conform. When met with European conquerors, humans were immediately diagnosed with categories that suggest they are less than white, leading to the suggestion that they are less than human. This non-white state of human existence was conveniently labeled and classified as savage. This programming of the mind ultimately rationalized harm to specific groups by using explicit terms that erase self-identity but were accepted as weapons used to dominate humans who were diagnosed as black. Human populations ended up becoming prisoners of the dominant perception because they were no longer self-identified and became the product of the dominant imagination. This connected to the religious aspect of white superiority. In order to be a superior being, one must create inferior beings to complete the power dynamic.

This was an example of the social construct of race. Humanity in the Black signified Humanity in the perceptive prison of the colonizer. Since weaponized Humanism placed the human on an evolutionary great chain of being, with humans on the top, Humanity in the Black exploited a Post-West Humanist approach by combating and moving beyond the internal confusion of western humanism based on the colonial perception (Snazza & Weaver, 2014).

The white superiority complex instead of the system of white superiority was used in this dissertation intentionally. The system depends on humans believing in superior and inferior groups. The confusion created by this social construct led people to believe their identity in the group instead of their individual humanity. The belief system of white superiority was a religion for those who benefit from it (Fuller, 1984). White-superiority and racism were the products of a false god. Humans described as black are outside of the grace of the god of Anglo-superiority; therefore, their mistreatment is rationalized through dehumanization. The white superiority complex, which is an idea, fuels the dehumanization machine. However, the machine itself must

have systems to support it. That is why humans who are diagnosed as black must comprehend that the belief system of Anglo-superiority was a false religion. For example, gods that were truly superior would not need support systems to maintain emotional agendas that place humans into non-human or less than human categories. The superiority complex was an emotional response to insecurity (Welsing,1991). This insecurity was then weaponized into systems that created class systems among human populations. The need to feel superior highlighted the inferiority complex of those who must be white to feel human (Welsing,1991).

Using the methodology of Comedy as a remedy to the assault on humanity, the reader will comprehend and be able to utilize a code to combat this dehumanization machine through artistic self-respect (Fuller, 1984).

One of the reasons why white society has had to falsify or ignore Negro history was not only to discredit the Negro, but also to protect itself from the awful truth of what it has inflicted on millions of innocent people (Drimmer, 1969, p. xvii).

The Anglo-superiority complex had the goal of infecting humanity with the disease of enslavement and dehumanization for mind control and access to human resources. The dehumanization machine encompassed any entity with a focus on stripping the culture, identity, ethnicity, and individuality of humans. This also occurs on a political level, excluding specific populations outside of the human family. The intellectual immune system of Counter-Racist Logic targeted the cancerous cells of the racism/white superiority belief system by questioning, challenging, and removing the Anglo-superiority belief system. This dissertation will display words that expose the relationship between power and resistance in racism, have and have-nots, free and enslaved, human and non-human/less than human (Watkins, 2001). Watkins (2011) mentioned how power and capitalism were structured for the sustainability of the socioeconomic

hierarchy of classes. This insight gave the perfect opportunity for humans to protest oppressive systems. When humans were enslaved against their will, resistance to the power structure was blasphemy to the belief system and god of Anglo-superiority. The machine would suggest that resistance was futile, but the human immune system was made to resist all free radicals that cause cancerous dehumanization. The religious machine of white superiority often used the weapon of phobia to compromise the thought process of human beings. Related to the concepts of terror and phobia, Drimmer (1969) wrote, “Before the Negro could break the mental shackles of a white-imposed inferiority complex, he had to identify the schizophrenia that was a symptom of his plight in an over-whelming white—and—hostile America, namely, the problem of identity” (p.2).

The feeling of being 12 years old and waking up in the middle

Of the night and somebody in yo room

Your heart starts beating so fast, you can hear it pumping

The veins in your temples pulsate as you stare at the intruder

Then after a few minutes, you realize he ain't moving

So finally you let 'em hang and turn on the light

And the killer turns into your coat throwed over the chair

The feeling of sitting at the red light early in the morning

And two or three motherfuckers cross the street

Your senses heighten, reflexes sharpen, vision's enhanced Adrenaline flows

As they rush across the street, you leave the print from the heater grip in your palm

Then your heart rate and breathing drag back to normal as you realize these niggas just

going to the store

Many of us mistake phobia for true fear

Whereas fear is a gift from God to be used for self-preservation

Phobia are obstacles strategically placed in society by opposers of positive existence
 Through stereotyping, innuendo, false documentation, and glorification, they'll turn your
 fear switch to a permanent on We can change this by changing the small truth within the
 lie

Death is a small price to pay for respect

Death is a small price to pay for respect

You know who it is; you know what it is

Peace out (Big Rube, 1994)

Big Rube used his Counter-Racist Logic to help us understand the difference between fear and phobia. Big Rube suggested logical fear was given by the creator of human beings, so people can use discretion for the sake of survival. The fear of human beings was not meant to subject other human beings to a prison of social perception. It was meant to be used on an individual basis. Fear was not created control others. Once fear was used to program specific groups of people, I argue that was the beginning of weaponized phobia. Weaponized phobia occurred when power structures eradicated the lives of specific humans under the false pretense they “feared for their life.” However, this was not the fear Big Rube eluded to. This is an example of phobia presenting itself as fear.

The white superiority belief system created a brand of debilitating and religious level of phobia for those who chose to worship it. For example, when Trayvon Martin was murdered by George Zimmerman, there was a dynamic display of the relationship between phobia, power, and resistance. When Zimmerman spotted Martin, he wanted to follow him due to the need for

power over his phobia of humans described as black. Zimmerman told the dispatch officer, “these ass holes keep getting away.” Zimmerman wanted to establish his power over Martin because he assumed that Martin had some power over him. Zimmerman possessed more fear that night because he felt the need to have a firearm to prove his dominance over whoever he considered threatening. Once Zimmerman decided to follow Martin, he wanted to protest the fear he possessed and transfer it to a person fitting the description of a criminal in his mind. Zimmerman decided Martin was a criminal, because he fit his mental description, before he pursued him. Using the white superiority complex, Zimmerman saw fit to transfer his fear to someone who fit the description of the less than human criminal slave. He wanted to impose his will on Martin without following dispatch officer’s instructions not follow Martin. The process of thought, speech, and action was used by Zimmerman in this act, but his character was controlled by the destructive narrative and mind controlling religion of white-humanism. A jury comprise of Zimmerman’s peers upheld the white nationalist philosophy which lead to his acquittal in the case of murdering Martin.

The malicious political assignments that humans are subjected to were tailored for the success of the ruling elite, including the educational system in the United States. The cancer cell of Anglo-superiority begins to feed on young humans who have yet to be indoctrinated into the religion of Anglo-superiority (Fuller, 1984). Watkins (2011) argued that school systems were not a

neutral agency forging democracy, but rather central to the schemes of labor exploitation and oppression. This happens through the development of assorted skills, the creation of human capital, and the cultivation of attitudes that prepare the student for the relationships of work (p. 117).

Systems with malicious intent were manufactured to dehumanize people but can be resisted by humans recognizing how the system jeopardized specific populations' ability to conduct themselves politically. Instead of being who they are individually, the human became a product of the white superiority complex. For example, many young children who love to read at home before they were exposed to the mandatory school systems within their assigned neighborhoods were often met with resistance once they set foot in a classroom. As soon as they are forced to become schooled with the assigned inferiority complex, they were then exposed to negative or positive grouping scenarios that add to their understanding or misunderstanding of their political assignment.

"Nigger" is one of those words, like "fuck," that means different things depending on how you use it. "I love you, nigger." Good. "You're my nigger." That's nice. "Shut up, nigger!" Not so good. "I'm going to kill you, nigger." You better run. Of course, "nigger" is just a word. White people could call us anything, like "butter." "Hey, you fucking butter! Pick that cotton, butter!" The problem is that then they wouldn't be able to use the word "butter" for anything else. But they've got to use something. Next thing you know, white folks are sitting around the breakfast table with their eggs and toast, saying, "You're kidding. I can't believe it's not nigger. (Rock, 1997, p. 20)

CHAPTER 1

INTRODUCTION

Humanity in the Black explored how and why people who were described, categorized, and labeled as black were dehumanized by the belief system of Anglo-superiority, European humanism, and white superiority. The problem addressed in this dissertation was humans know that violence, hatred and racism exist, but they do not understand what it is and how it works (Fuller, 2016). As it pertains to curriculum studies, the following questions must be presented. If race was investigated and defined as a social construct with no biological roots to determine its validity, why are scholars in curriculum studies using race as an instrument of schooling? If our curriculum was laced with social constructs, does that mean the United States socially constructed its education system? Is that what Reconstruction was about? Do social constructs use abstract terms to describe human populations according to their physical appearance as opposed to their self-identification? Does this ambiguous confusion cause a level of misperception to complicate and obscure the historical information being taught in schools across the United States? If our system used abstractions that have no concrete meanings, why are we expected to stand firm on them in curriculum studies? Hopefully, Humanity in the Black will lead you to the answers to these questions.

Why Counter-Racist Logic? The belief system of Anglo-superiority started with the mind. The Counter-Racist Logic of humans who were targeted with the label of black must know that the thoughts or lack of thought by human beings control their actions. The purpose of Humanity in the Black was to expose the confusion produced by the abstract-based belief system of Anglo-superiority and attacking the confusion with logic produced by Counter-Racist Logic created and utilized by humans who are targeted as black. The warfare humans engaged within

the social construct of race began with how specific people thought and felt about another group of humans. Humans labeled as black developed a strategy infused with logic to fight against the belief system of Anglo-superiority for their mental, spiritual, and physical health. The Counter-Racist Logic of humans described as black will serve as the comparison to the immune system in the human body; providing a defense system to cancerous cells.

The methodology used to strengthen the human immune system will be a combination of Comedy and Hip Hop. This was how the antidote to the confusion of Anglo-superiority was applied to the intellectual practice of humans described as black. This was the action step needed to empower human beings to reclaim their existence. The methodologies were applied to the curriculum of healing through the thought process investigating the problem, the spoken word to communicate the problem, and the implementation of action steps to solve the problem. The remedies of Comedy and Hip Hop combated cancerous dehumanization systems that functioned off false narratives of the so-called black person or person of color. These two art forms revealed Counter-Racist Logic to assist humans in the healing process against miseducation caused by the religion of white superiority (Fuller, 1984). Fuller (1984) suggested all victims of the Anglo-superiority belief system should combat dehumanization with intellectual preparation and traditions. Fuller (1984) wrote,

Study, know, and understand all of the characteristics of Racist Man and Racist Woman [White Supremacists, collectively]. Do not forget what is learned from studying all of the ways and means by which, and through which, Racist Man and Racist Woman practice the science of Racism (White Supremacy) (p.103).

Please note, the Anglo-superiority belief system was an emotional system because it was programmed by how one group feels about another group. The belief system of Anglo-

superiority was constructed by those who choose to see humans with dark skin as less than human and non-human specifically for the sake of what Welsing (1991) described as genetic survival. Both Comedy and Hip Hop apply logical problem solving through the prophetic tradition of speaking truth to power. They both can recognize the problem, think about how to solve the problem, communicate to the outside world that there is a problem to be solved, and teach action steps that apply the remedy of the problem. As Big Rube suggested earlier take back your existence or die like a punk. Right on the real and death to the fakers.

Humans who were categorized as black were dehumanized and dominated in major areas of human interaction because of the words used to describe them. The major areas of human relations were economics, education, entertainment, labor, law, politics, religion, sex, and war (Fuller, 1984). Humanity in the Black will be used as a curriculum of healing by attacking the confusion experienced by those who are subjected to the cancerous mental dehumanization process of miseducation by racism/white humanism, “a very wide-ranging set of philosophies that have at their core the belief that human interests and dignity should be of primary importance (Scott & Marshal, 2005, p. 283).” Confusion could be created if the right questions are not asked about who is considered human in this context. Leaders within the United States of America were obvious and intentional with words describing populations of human beings according physical characteristics; by determining which populations were considered humans politically and which groups of humans were categorized as less than human. An explanation of humanism also illustrated it was, “concerned with directing attention away from God and spirituality towards the study of “men” and their work in art, literature, and history (Scott & Marshal, 2005, p. 283).” Within the context of the United States public education system, humanism stresses that man was the measure of all things and involved a rejection of religions

which placed a God at the center of their thought (Scott & Marshall, 2005). Critics asked - which man? The belief system of Anglo-superiority produced confusion for populations assigned as non-white and less than human because it rationalized violent actions toward people in the name of justice and freedom. To be clear, the previously mentioned meaning of humanism may not resonate with all people who identified as humanists. The meaning of words was affected by the intentions of the one using them.

Africans have themselves fostered the study of their history in the fight against colonialism, and now use it as an important tool in binding together their multilingual and tribal nations. Moreover, Africans and the Negroes of the Americas look upon African history as a way of countering the traditional European view that Africa had nothing before the coming of the white man (Drimmer, 1968, p.14).

The abstractions used by European writers of history caused confusion because the words used to describe specific groups of people were meant to separate and injure their self-image. Racist law makers and historians destroyed the concrete under humans diagnosed as black.

What were abstractions and how were they used by the Anglo-superiority belief system in law? An abstraction starts of as, “the mental process of considering something without reference to a concrete instance (Garner, 1996, p. 4).” This explanation displayed how abstractions originated with a mental process, how a person either created or considered implementing an emotion as something that cannot be proven. Related to race as a social construct, the category of race was purely emotional and should always be questioned with a logical counter racist approach. This explanation pointed out the socially constructed phenomenon of race and racism as a weapon of malicious intent because it created automatic confusion. Abstractions were fabricated ideologies used to create circumstances for populations

to be separated and dehumanized without realizing the target being placed upon them. Garner (1996) also said abstractions were, “the act of taking with the intent to injure or defraud” and “the act of taking away or of separating, as apart from a whole (p.4).” This was the problem getting exposed by law. If race was a social construct and abstract in nature, then it can be suggested that the creation of race was the malicious act of taking with the intent to injure or defraud. However, race classification was indoctrinated as an innocent yet needed system used to identify groups of people for the purpose of creating a specific place for them in society. Superiority and racism were based on competition. Confusion was more than just the lack of understanding, it involved the strategic use of false information for taking advantage of an enemy. Racism was more than harsh words and unfair treatment, it was a war system fueled by the need for group domination and genetic survival (Welsing, 1991). As stated before, white humanism was an abstraction created by the belief that Northern Europeans and their descendants were standard for all of humanity. Once a human failed to meet the image expected of Anglo-superiority and conformity, they were punished first by being categorized as non-white, then separated to be injured and defrauded (Garner, 1996).

If the expectations of white-humanism aimed to enforce the belief that white means human, then the belief system of Anglo-superiority rationalized punishment and murder for humans who do not meet this “standard.” This was the justification for sending people to jail politically and sending them to hell religiously. This was a major problem for humans who were branded as black, negro, persons of color, etc. in the U.S. education system and beyond. The word branded suggests that a label was placed upon a human being with the intent to control their destiny, or discipline and punish them. This process helped to keep people marginalized and contained in their politically assigned place in society. White-humanism then placed all

other humans who did not mirror the same characteristics of Anglo-Saxon culture and aesthetics, in a category that suggested the non-European was essentially non-human (Wynter, 2003). The belief system of Anglo-superiority produced white humanism, the dehumanization machine aimed at humans described as black, or a person of color. Those who chose to believe in the Anglo-superiority system were the disciples of the machine. They sacrificed their human Counter-Racist Logic for the benefits of being programmed and agreed to obey an abstract system programmed to seek, control, and destroy humans who were branded black.

The problem was multiplied and amplified by a lack of knowledge on the side of humans who are affected by the belief system of Anglo-superiority and domination. Fuller (1984) wrote, “If you don’t understand white supremacy, what it is and how it works, everything else that you understand will only confuse you (p. A).” Humans were confused about the Anglo-superiority belief system; its origins; why it exists; and most importantly, how to combat it. Humans also don’t not know how to articulate what they believe to be the end goal of Anglo-superiority belief systems and may not possess the courage to educate themselves and others in the face of violence and possible genocide. This lack of information, knowledge, and courage caused the human immune system to become compromised by an imposed inferiority complex disease. When humans were confused about their purpose in life, they were more susceptible to miseducation and manipulation by those who saw an opportunity to benefit from human groups not knowing who they were. In other words, it was hard to win a war when one did not know it was happening, not knowing they were placed in the middle of it, and not knowing they were labeled as the threatening devil in the religion of white-supremacy (Fuller, 1984).

Operating under the crooked American system too long

OutKast, pronounced outcast

Adjective meaning homeless, or unaccepted in society

But let's look deeper than that

Are you an OutKast?

If you understand and feel the basic principles and

Fundamental truths contained within this music, you probably are

If you think it's all about pimpin' hoes and slamming Cadillac doe's

You probably a cracker, or a nigga that think he a cracker

Or maybe just don't understand

An OutKast is someone who is not considered to be part of the normal world

He is looked at differently

He is not accepted because of his clothes, his hair

His occupation, his beliefs or his skin color

Now look at yourself, are you an OutKast? I know I am

As a matter of fact, fuck being anything else

It's only so much time left in this crazy world

Wake up niggas and realize what's going on around you

Poisoning of the food and water

Tampering of cigarettes

Disease engineering control over your life

Take back your existence or die like a punk

This is Big Rube, sayin' right on to the real, and death to the fakers

Peace out

(Big Rube, 1994).

“True Dat” was the interlude that forced me to realize that Hip Hop was more than a good time. The lyrics asked me some important questions that needed my immediate attention. Are you an outcast? According to Big Rube an outcast is someone who was not accepted, looked upon differently, and punished for their humanity. The punishment Rube discussed was the tampering of the food and water, and the disease engineering that targeted humans who were coded a black. As a teenager, I was not ready to face the reality of being an outcast. I wanted to believe that the world was built on the fairy tale of equality and peace. However, I grew up and realized that something was happening to me. I knew there were times that my presence was breaking the law of Anglo-superiority. When I received the talk about race it was suggested that my life would be in jeopardy if I didn’t know what the world demanded of me. I wanted the opportunity to be another human being, but that was not the case. The talk given to young men who were coded as black in the religion of white superiority was a talk about being sent to hell for not being careful. The top priority of humans in this system was to not piss white folks off because this system was built by sacrificing humans for not playing their role in the religion of Anglo-superiority. Rube talked about the principles and fundamental truths that were embedded in Hip Hop. They were used to spark the Counter-Racist Logic of young minds who honored the metaphors and analogies within the music. Rube said if you think it’s just about partying, pimpin’ hoes and slamming Cadillac doors; you were probably a creation of the false narrative of white superiority. You chose to ignore the principles and fundamental truths that were displayed in this music because it would become problematic for the belief system of black inferiority. Followers of black inferiority found excuses to ridicule the artistic intellectual expression of Hip Hop so the narrative of black inferiority could remain the gospel of Anglo-superiority.

Big Rube and Neely Fuller wanted humanity to wake up and observe what is going on around the world regarding the religion of race. They both wanted us to apply Counter-Racist Logic, so we would not be confused about defining race, how it was created, and how it works. Big Rube and Neely Fuller (2016) wanted humanity to question the current condition of a confused population of humans forced into a race. Both Fuller and Rube wanted us to take back our existence, so we will not die off like some punks. However, if we chose to ignore the current condition of humanity, we sacrificed our souls like some punks. We begin to take back our existence by questioning the perception of Anglo-superiority. Once we question the perception, we will understand what it is, how it works, and how to counter this emotional race assault with logic. Big Rube left us with one of the most important sayings that changed how I not only treated myself, but how I treated other people around me. Big Rube emphatically stated, "Right on the real, and death to the fakers." This statement implied that people who wanted what was real would be right on in what it takes to protect their humanity. However, those who wanted what was fake continued to ignore the machine that removed blacks out their humanity.

The cancerous cells caused by the belief of Anglo-superiority and black inferiority feed on fear and ignorance. The term ignorance did not suggest the lack of knowledge, it suggested the act of ignoring knowledge. Counter-Racist Logic developed strategies to protest the white superiority complex. According to Welsing (1991), the Anglo-Superiority complex was caused by the need to suppress human groups who differ culturally, religiously, and politically. The need to suppress human groups who were described as black was created out of fear of genetic annihilation. Because of this fear of annihilation violence was rationalized as a necessity to maintain power over populations categorized as black. The term critical was connected to the thought process utilized in the two art forms that contradict the narrative of Counter-Racist

inferiority. The artistic expressions of Comedy and Hip Hop were important to consider while reading this dissertation because both genres included human expressions to counter narratives and miseducation (Wynter, 2003). Big Rube suggested reclaiming the existence of a people who were strategically and systematically dehumanized globally. The reason for this inquiry was because people with dark skin were targeted for demonization, degradation, and domination to benefit other groups (Fuller, 1984).

This inquiry of race was imperative to consider because it underscores this dissertation (Fuller, 1984). Humans who identified with a description placed upon them by those who attempted to conquer them, risk remaining confused and subjugated by the dominant culture of European, Colonial, and Western governments. All words matter. The intentions behind the words used to create realities that we encounter. Counter-Racist Logic accompanied post-white-humanism by challenging the concept of race through Comedy and Hip Hop. We investigated the origins of the contributions to the social construct of race and who benefits from non-European populations being classified as less than human. The superiority complex of racism/colonial hegemony/dehumanization were tied to the fear of genetic annihilation (Welsing, 2001). Dismantling the concept of skin “colour” and comprehending how it was weaponized against people who were considered of color challenged the use of language in curriculum studies. References to color were assigned to the view point of the observer. Color was not considered an identity; it was a description assigned to a person, place, or thing for the use of the observer only. Color was a code, and populations that were considered non-European and non-white were strategically color coded for business purposes. In legal dictionaries and publications, color was described as real and tangible (Garner, 1996). Categorizing people by color reduces the human condition. Therefore, racial categorization assignments created the

imbalance between groups of people causing confusion for those who wanted to tackle the concept of dehumanization.

Chapter two included an explanation of what assisted me in affirming my humanity when faced with the irrational machine of white superiority. The ability to laugh helped me overcome the confusion of subjugation and gave me the ability to use humor as a tool to secure a defensive mechanism against racism. I later discovered how the brain reacts to laughter and its reaction during warfare. The ability of Dick Gregory, Richard Pryor, and Paul Mooney to transform the most inhumane system into a learning tool by way of Comedy was brilliant. The genius of non-white comedians with the courage to critique the system of white superiority was a benefit to Counter-Racist Logic. The link to their humanity lied within their ability to find the humor in the condition and not be conquered by it. I examined how human populations created remedies through Comedy. Paul Mooney and Richard Pryor demonstrated how their intellectual immune response system fought against the cancerous machine of race with “knowledge of self.” Malcolm X helped us realize how important it was to connect with the audience if they were to take the material seriously and applied it correctly to protect their humanity. Malcolm X and Richard Pryor were compared to illustrate the connection between Comedy and black prophetic traditions. Dick Gregory and Malcolm X demonstrated the importance of the rhythm and flow used to engage the soul of human beings. Hooks (2004) argued that love denied to humans diagnosed as black derived from a desire to dominate and castrate the human spirit. Hooks (2004) stated, “it became evident that the root of white superiority was not ignorance but the desire on the part of unenlightened white people to maintain their dominance over black people in this nation and around the world (p. 1).” One of the keys to changing a human being into a product of perception was to deny, delete, and punish any sign of human emotion - especially

love. This cancerous cell of colonial hegemony creates cells that have no identity and no soul for it to spread and dominate the human immune system.

Chapter three included a narrative about how miseducation created an asylum of falsehood, attacking the mental health of human populations. The miseducation is likened to cancerous cells and erodes individuals and society. Humans attempted to escape the Asylum of Colonial Hegemony with Afrofuturism. Afrofuturism encompassed the ability to relate the history of humans subjected to the colonial imagination to science fiction and the artistic imagination (Womack, 2013). For example, Womack (2013) compared the enslavement of humans categorized as black to episodes of alien abduction in science fiction films and television shows. The goal of the colonial hegemonic machine was to make humans diagnosed as black lose their minds by transforming them into products for research. Afrofuturism provided an avenue for humans to detect the episodes and moments in society they are dehumanized. For example, researchers justified the use of humans described as black as research participants as engrained in the reporting. This strategy changed scholarly research into propaganda used to strategically suggest and imply the inferiority of human populations.

Chapter four dissected how deception, fear, and violence compromised and contaminated the human soul. Additionally, the impact laughter had to temper the spirit was also discussed. The use of words was discussed as it relates to describing and defining groups of people. “Power is the ability to influence the environment consistent with one’s self-interests. It is true that power in this respect carries the implication of domination, but definitely not the domination of other people” (Akbar, 1998, p.35). Counter-Racist Logic began as an attempt to gain knowledge of self and trying to know accurate history outside of the circumstance of enslavement. Paul Mooney used his Comedy to protest violence against comedians who were targeted by the

industry. Slavery expanded beyond the physical aspect of chattel slavery shown by movies and history books. Contemporary slavery subjected people to physical and financial bondage or servitude against their will; this slavery promoted the artificial intelligence machine of Anglo-superiority.

Chapter five included the justification for the attempt to connect Counter-Racist Logic as a response to the cancer of miseducation. In the argument that non-white people were intentionally dehumanized through the lens of whiteness; describing non-white people as evil should be tamed, trained, destroyed, abused, misused, and eventually eliminated. My goal for writing chapter five was to present solutions for non-white people to find the truth about themselves and to not be destroyed by the cancer of white superiority. Racism and white superiority were fixed ingredients in society and non-white people should recognize their impact on their lives.

In chapter six, the conclusion, included an inquiry of who we were before we were told we were a part of race. I shared my experiences with the social construct and what lead me to write this dissertation. The chapter also included recommendations for the human species to counter racist actions. I also discussed how and when people learn about race and the confusion associated with how the social construct is used to by humans. This description kept you from fulfilling your calling as a human being, and yet convinced you to be proud of what someone needed you to be to further their agenda.

CHAPTER 2

HUMANITY AS REMEDY

Good evening ladies and gentlemen. How is everyone doing tonight? Good, good.

Well, I'm glad you all could make it out tonight. I'd like to get right to the point. I teach kids about life and I had a funny conversation with a young kid the other day. The conversation was about slavery and how people were treated back in the day and he didn't understand how much abuse took place. So, I did what any good any educator would do, I showed him the movie "Roots" which told a story of slavery and how it affected humans who looked like him. The one scene where I think it affected him the most was when the main character was apprehended after his attempt to run away to freedom. When he was apprehended, the slave catchers removed one of his feet to deter him from running away again in the future. Tough right?

Now this was awkward because after the kid saw this scene, he didn't talk for a while. I didn't pressure him to talk about it, but I knew it affected him, so I wanted to make sure he had some support. One day he was sitting by himself just staring at the window, and I approached him. I asked what was on his mind and he said, "I think about that scene often Mr. Pugh." I said what scene? He said, "the scene where the man got his foot cut off for trying to free himself." I asked what he thought about it, and with a long pause he said, "Mr. Pugh the movie taught me that as a black man in America, you have to be very sure you don't to put your best foot forward..."

Richard Pryor's Counter-Racist Logic in Comedy left a lasting impression on the minds of humans across the world. Mooney (2009) spoke about how Pryor approached life like a child, not having a care in the world other than saying what he wanted to say and doing what he wanted

to do. The amount of courage it took for Pryor to comment on race relations during majority white audiences is an example of the prophetic tradition (West, 1993). The ability to make people laugh in the face of a socially constructed war machine was powerful. West (1993) stated

black people in the United States differ from all other modern people owing to the unprecedented levels of unregulated and unrestrained violence directed at them. No other people have been taught systematically to hate themselves—psychic violence—reinforced by the powers of state and civic coercion—physical violence—for the primary purpose of controlling their minds and exploiting their labor for nearly four hundred years (West, 1993, p. xiii).

Pryor also was associated with other great comedians including the amazing Redd Foxx. Foxx was one of the most witty, intellectual, and honest comedians to ever grace a stage. His delivery was magnetic, and his content was extremely thought provoking. Foxx had a history with the human struggle because of his relationship with Malcolm X. Foxx's storytelling capabilities enthralled Pryor to become more interested in the condition of fellow human beings who were subjected to the same economic and social status of blackness. Pryor (1995) stated, "Redd was a mesmerizing storyteller—to best ones always concerned his friend Malcolm X. Not only did listening to that shit fascinate me, it sparked a fire inside my brain (p. 99)." Fox's comedic storytelling helped spark Pryor's Counter-Racist Logic. This mental transaction was a major component of Critical Race Humor/Hip Hop. Foxx's ability to relate to Pryor in the language of comedic storytelling shows the characteristics of a mastermind at work. Pryor continued to talk about how Foxx ignited a light in him to become more human. Pryor (1995) articulated, "It was an awakening. Malcolm was a bad motherfucker, Redd said, but he also took care of business. He was proud, brilliant, sincere, passionate, dedicated to teaching about human

beings, about being human (p. 99).” Comedy was affected by the Counter-Racist Logic of Malcom X. Pryor’s passion and interest in the humanity Malcolm X addressed encouraged him to perform in front of some the most hostile territories in the country.

It takes an unmitigated mindset to perform during danger and hostility. Pryor comprehended the maturation process of Malcolm X. Pryor (1995) described race relations with, “In the early days, Malcolm hated what he called the white devil. Then he realized that we were all different shades of the same stick. The motherfucker got killed for it (p. 99).” This was an example of rejecting raciology. The machine cringed at the presence of the intellectual and prophetic traditions of Malcolm X. Courage ignited the brains of humans across the planet to help them understand their role in sustaining the machine. They woke up and decided not to serve as batteries for the remote control. Pryor related to Foxx when he talked about how he went through the same process with his humanity. Pryor said, “It was the same evolution that I’d go through. Strangely, I hadn’t been affected by Malcolm X’s death when it occurred. However, after Redd introduced me to him as a person and what he stood for, I missed him terribly (p. 99).”

Malcom X in many forms was a comedian himself. That could possibly be why Richard Pryor felt so connected with him. Both had the assignment of focusing on why they were speaking instead of being distracted by those who disagreed with their position. Malcolm X talked about the distorted image the machine created of him to sway the public to consider him a threat to the established order. It was predicated on Malcolm X combating an image of insubordinate humanity. The ability to expose the systemic oppression of his human peers while being targeted daily should not be overlooked as dark Comedy. Malcolm’s life was a complete

punchline to the colonial narrative of black inferiority. Reporters asked Malcolm if his image was distorted by the press. Malcolm answered

It was created by them and me. The reporters came with pre-conceived answers to their questions. They were looking for sensationalism, for something that would sell papers, and I gave it to them. If they had asked probing intelligent questions, they would have gotten different answers (Clark, 1992, p. 240).

Intelligent questions required intelligent answers to combat the social science of black inferiority. Malcolm knew this and developed a joke in return. One of the artistic weapons of Comedy was using what an opponent says to you against them. Malcolm X was heckled in many public arenas as an attempt to get him to lose his focus and cool when addressing the plight of humanity. Some humans believed that life was a stage and that we all are playing our part. Malcolm understood with the performance of life, the machine required hecklers to interfere and disturb the prophetic protest of dehumanization by Malcolm X.

Several reporters asked Malcolm about why he encouraged the distortion put on by the media. Malcolm explained, "It's useful. The only one who can organize the man in the streets is the one who is unacceptable to the white community. They don't trust the other kind. They don't know who controls his actions (Clark, 1992, p. 240)." Malcolm highlighted the importance of staying human to connect with humans. Once the machine began to use humans as prosthetics, they became the arm and leg of the colonial machine. They used strategy to keep human populations in their place of destitute within the context of colonial superiority. The relationship that humans have with each other, assisting each other with strategies to keep their humanity, was considered "hate" by the race machine. Malcolm was labeled with hate and a

public threat by the colonial propaganda machine known as the media. Malcolm responded to his critics with

I won't permit you to call it hate. Let's say I'm going to create an awareness of what has been done to them. This awareness will produce an abundance of energy, both negative and positive, that can then be channeled constructively. The greatest mistake of the movement has been trying to organize a sleeping people around specific goal. You have to wake the people up first, then you'll get action (Clark, 1992, p. 240).

Malcolm was asked if the main objective was to make humans aware of their subjugation by several reporters. Malcolm answered, "No, to their humanity, to their own worth, and to their heritage (Clark, 1992, p. 240)."

The way Malcolm X connected with Critical Race Hip Hop was his ability to influence the crowd with his magnetic distribution of passion with information. He mentioned how the rhythm was extremely important when teaching and electrifying crowds, especially about understanding their humanity before they were programmed by raciology. "Before this Black audience, Malcolm has a different sound. Even the rhythm changes (Clark, 1992, p. 241)."

When reporters from the audience were perplexed by this reality of adaptive performances concerning Malcolm, they wondered if it was deliberate or if it just came natural to him.

Malcolm answered, "Different audiences have different rhythms. You have to be able to play them if you don't want to put the people to sleep (Clark, 1992, p. 241)."

The relationship between music and Comedy was concentrated. Even though Pryor knew that he wanted to do comedy, he sometimes struggled with his comedic identity. When his consciousness rose to a higher level because of the relationships he had with Foxx, Mooney, and other legends, Pryor began to increase his accountability with his performances. His support

systems were comprised of many people who were involved in various areas of entertainment. He even mentioned how the Jazz legend Miles Davis helped his career due to his knowledge of entertainment and how confidence is key to performing; “Miles and I were brothers waiting to meet. Kindred spirits. Before we even spoke, he did something that no one else would’ve done, because no one would’ve understood the shit I was going through without a detailed explanation” (Pryor, 1995, p. 100). Many cannot understand the link between music and Comedy. The courage and intellect it required to perform well coupled with the ability to learn from each performance made Comedy and Hip Hop the methodology of liberation. It helped the artist and the audience emancipate themselves from their current misunderstandings in life. Pryor used this misunderstanding to discuss internal suffering. Miles assisted Pryor to overcome his insecurities giving him opportunities to open shows. Miles understood that maturation process and mentored Pryor. Pryor (1995) described his relationship with Davis when he stated,

The gesture was pure Miles—intuitive, supportive, generous, and in sync with the moment. By trading places, he was giving me a vote of support. Beyond that, he was leading me to the edge of a diving board. He knew that I was frightened, and he knew I thought the jump was hard. But he also knew that I could do it if given a nudge. I just had to believe in myself. “Be brave,” he was telling me. “Be true to your own self. Listen to the music inside your head, Rich. Play with your heart (p. 100).

Gregory (2000) was a champion for the human population categorized as black. His courage and convicting wit regarding the subject of human degradation and oppression provided a framework to discuss suffered from classism and poverty as a youth and developed a strong will to survive regardless of his socioeconomic and political status. His environments were hostile and unapologetic with hatred for humans. Gregory (2000) stated,

Back in St. Louis, I believed that poverty was the worst disease on earth. At Southern, I soon realized that racism was the true number-one killer. I'm not just talking about a White man hitting me in a bar because I accidentally touched a White woman's leg while shining her shoes; this was bigger, more insidious. Racism permeated every fiber of the university's social, political, and economic fabric. As far as the school system was concerned, I only existed on the track field. Off the field, I was just another nigger (p. 205).

Gregory understood that no matter what he did, this racism was a permanent fixture in his everyday life regardless of how he felt about himself. He knew the horror of the shade of colonial mind control that followed him everywhere. He developed a supreme level of courage as he dealt with reality of human subjugation. He used this methodology to adapt to his environment without becoming a part of the narrative that demanded his second-class citizenship. Gregory stated, "I would stay up all night telling jokes and horsing around (p. 27)." Because of his ability to stay afloat with Comedy throughout his journey, Gregory found himself with the opportunity to spread his wings with his Counter-Racist Logic.

Gregory used his talent to interact with agents of the race machine in Mississippi. In the act of protesting human terrorism in the South, Gregory was confronted by a race soldier who approached him with the language programmed by the colonial machine. The soldier demanded he move by saying, "Move on, nigger". Gregory relied on his Counter-Racist Logic and self-respect when he replied, "Thanks a million!" This attitude and response confused the soldier and disarmed him for the time being. This response led the soldier to ask, "Thanks for what?" Gregory (2000) intelligently replied, "Up North, police don't escort me across the street against a red light (p. 68)." The soldier paused then continued to tell Gregory to just "move on." The

soldier tried to bait Gregory into a scenario where he could be offended at the slur used against him. Instead of getting upset and reacting to the verbal assault, Gregory used Comedy as protest. He used his humor to ignite his humanity and countered the narrative of inferiority. Gregory used his brain to counter the oppression in front of him rather than his ability to be offended. An important part of using the Counter-Racist Logic of Comedy is being able to observe the situation before a response is given. A colonial definition of belligerence can be understood as a war like response interpreted as a threat. A threat was all the machine needed to use lethal force. As Gregory used his wits while protesting segregation in the south, other humans looked on and marveled at his level of perseverance. Gregory mentioned that courage was not always a first response from oppressed humans when faced with colonial terrorism, but it is always a mandatory one.

CHAPTER 3

PREDATOR

As individuals and as a people we are at war
But the majority of my side got they eyes open wide
But still don't recognize what we fighting for
I guess that's what I'm writing for to try to shed some light
But we been in the darkness for so long, don't know right from wrong
Y'all scared to come near it, you ignore the voice
In your head when you hear it
The enemy is after your spirit but you think it's all in your mind
You'll find a lot of the reason we behind
Is because the system is designed to keep our third eyes blind
But not blind in the sense that our other two eyes can't see
You just end up investing quality time in places you don't even need to be
We don't even know who we are, but the answer ain't far
Matter of fact its right up under our nose
But the system taught us to keep that book closed
See the reason why he gotta lie and deceive is so
That we won't act accordingly
To get the blessings we suppose to receive
Yeah it's true, Uncle Sam wants you to be a devil too
See, he's jealous because his skin is a curse but what's worse
is if I put it in a verse y'all listen to some bullshit first

We ain't natural born killas, we are a spiritual people
 God's chosen few
 Think about the slave trade when they had boats with
 Thousands of us on board
 And we still was praising the Lord now you ready to die
 Over a coat, a necklace round your throat, that's bullshit
 Black people ya'll better realize, we losin, you better fight and die
 If you got to get your spirit and mind back and we got to do it together
 Goodie Mob means, "The Good Die Mostly Over Bullshit"
 You take away one "O" and it will let you know
 "God is Every Man of Blackness"
 The Lord has spoken thru me and the G-Mo-B!
 (Goodie Mob, 1995).

Goodie Mob described a war in their lyrics and encouraged listeners to always be prepared for various forms of warfare (e.g., physical, financial, spiritual, or mental). When the social construct of race was created, world peace was not addressed. The concept of racial equality confused groups who were subjected to mistreatment due to racism. That concept of racial equality convinced humans that if they try hard enough, one day they would be accepted by the system that sacrificed them for economic benefits. When the concept of racial equality was used to foster hope for specific groups, it suggested people removed an entire religion by their behavior. I don't believe that is the case.

Goodie Mob (1995) stated we were fighting for our spirit and mind. That statement suggested that we were dealing with an entity that fed off spirits and minds. Goodie Mob (1995)

did not use the social construct of race to explain the human circumstance. Later they used socially constructed terms to bring attention to the scenario. Ceelo said the enemy was after your spirit. Ceelo did not say they only concentrate on the skin complexion of humans; the race machines want the spirit of humans. They know the human spirit was a powerful resource, and if harvested correctly, the machine will be able to survive for centuries before human beings realized what happened to their spirits. Goodie Mob (1995) warned us that the system was designed to keep our third eyes blind. The third eye was the spiritual eye of the human being. This eye was able to see what the two physical eyes could not. Our eyes see skin tone, yet our third eye sees our spirits and our minds being devoured and destroyed.

Ceelo mentioned the reason lies and deception were parts of the belief system of Anglo-superiority; to ensure human beings did not act in alignment with their third eye to get the blessings they were supposed to receive. We were not able to receive what was given to human beings when we believed in the deception of race. The killing system created killers to feed itself. Ceelo argued that humans labeled as black were not natural born killers but were spiritual people. Applying logic to the discussion, we were able to understand the games played with humanity. Ceelo ended the song by educating us about the meaning of Goodie Mob. He stated, “Goodie Mob means the good die mostly over bullshit. You take one O away and it will let you know God is every man of Blackness.” His definition of the group name informed listeners about the spiritual warfare of race categorization. He let us know there was a difference between the God of human beings and the god of races. He challenged listeners to decide who they served.

Artists used punch lines to desensitize populations and understand the weapons of mass abstractions. Curriculum Studies scholars challenged perceptions of how race was viewed and

used to teach students how to solve problems. Counter-Racist Comedy and Hip Hop was used by intellectuals, political comedians, and Hip Hop artists to share important messages to humans targeted by the dehumanization machine. People gave their attention to comedians because of the need for laughter. Hip Hop artists connected humans through the oral tradition accompanied by melodic tones and hypnotizing drum patterns. Humor had a powerful effect on people's perception.

Artists of both genres collaborated on albums throughout musical history. Comedians performed monologues featured on Hip Hop albums and Hip Hop was used to introduce comedians at performances to establish a certain energy to invigorate the crowd. Many people credited comedians with their life changing thought processes and their perceptions on how to view problems that may affect them in a serious way. The punch line produced in both genres combated levels of ignorance and oppression associated with not being in the loop or hip to what occurred in society. Artists demanded attention from human populations by including them in the joke.

“I got a question for people who are really concerned with the humanity of people coded as black. Why are you trying to prove humans ain't humans? You ever wondered that? Not sure why that's so fucking important to you, but I'm curious. What is the benefit of classifying humans as animals? No seriously, what the hell is it? I mean, shit, why not have that same energy trying to prove that animals are humans? Oh damn, you already do. Shit, next thing you know you will make a law stating if you catch your cat reading they'll be punished with twenty lashes. It might eventually scare the shit out of you to realize your cat leaves the house to go vote when you're at work.”

As long as the hierarchal competition of race exists, people will never achieve justice (Fuller, 1984). The construct of race created an environment where justice cannot be achieved; race forced humans into a competition they not request to be in. Race made people contend for their right to live even though the game was rigged since the beginning. The person who was willing to cause the most pain called the shots; people who followed the direction of the person with the gun received privileges and rewards. This is what Fuller (1984) eluded to when he mentioned white superiority as a religion. An example of this concept can be described by one person with a gun robbing a bank. The fear of the entire crowd instantaneously transferred power to the robber with the gun. The fear of death possessed by the bank customers could cripple their ability to critically think about the reality of outnumbering the robber. However, the fear of death transferred power instantly to the robber without a thought process of overpowering one person with the gun. Fear paralyzed the intellectual thought process in the brain with emotion. The opportunity to perform humanity and go beyond the fear expressed by colonial powers is in the heart of Hip Hop. Take back your existence or die like a punk!

Let the legendary Hip Hop group Outkast take you D.E.E.P. The following lyrics were from Andre' Benjamin, also known as Andre' 3000. The following Counter-Racist Logic displayed by Andre 3000's lyrics contain instances of Afrofuturism, Prophetic Thought, and Protest Thought.

D.E.E.P. you want to go D.E.E.P. I'll take ya D.E.E.P.

You know you fucked up when you let my mind creep

Deeper than the page of a book let me look

You let me hit the stage that's when I got my folks hooked like D.E.E.P.

No, I ain't never been pimped by the system
That's because I ain't no slave
Don't be trying to sunbathe, never lived off in no cave
Bloody old chap and in this head of mine is full of naps
And the only thing I know is how to fuck and how to rap?
Y'all think I'm stupid cause I shoots 'em up like cupid
And if you gave me a basketball, I'll show you how to shoot it
My head's polluted cause I'm truly bobbin to the bottom
If a pair of Jordan's came out, y'all figure that I got 'em
But no I don't because I don't be having fun
The gold that I am wearing is really made out of bronze
It weighs a ton and making my neck turn green
And I got a criminal record that will never come clean
Oh, and it seems that I make babies like a rabbit
And then never taking care of them has just become a habit
I grab my tablet and get busy with the pen
Y'all could not be just like me if y'all was my twin
So you get mad and try to make me inferior
You pissing me off, I'm in that ass like interior
Oh, step in my Cadillac, let's ride through the hood
Eh, why don't you roll that window down so you can see it real good
And take a look at all the pimps and all the pushers and the players
That's living on a whim, thin ice and a prayer

Oh and mayor, can I get a little backup
 Please don't let them pussy motherfuckers put that flag up
 But let me shut up cause they say we need dough
 Whenever the fuck our record comes out in 1994
 Yeah, yes sir, it's like that
 Gonna take y'all deep, so go back (Andre' 3000, 1994)

Andre' 3000 displayed the prophetic tradition by speaking truth to power regarding the stereotypes surrounding his existence. He mentioned how society attempted to minimize his existence to the point where he had to go D.E.E.P to educate his audience about his mindset and existence. Andre' 3000 protested the stereotypical measure of reality created for men diagnosed as black by stating, "So you get mad and try to make me inferior," announcing his displeasure of how he was portrayed as an inferior being for comfort of the dominant society. Andre' 3000 performed his humanity by protesting the false accusation of the black character he was encouraged to immolate by the colonial media machine.

Post-white-humanism was concerned with the politics and power relationship between humans, animals, machines, and the environment. Snaza and Weaver (2015) mentioned the definition of human was skewed to fit a capitalistic system of oppression. Dennis Carlson stated, "progressive cultural politics is very much about deconstructing the binary oppositions that have governed the construction of power relations of inequality and "otherness" in the modern era, which define some as fully human and recognized as having "unalienable human rights," with the Others of the modern era are relegated to the status of partially human, subhuman, or nonhuman "animals" who have no rights and therefore may be exploited and oppressed (Snaza & Weaver, 2015, p. ix)."

For example, unpack the term illegal immigrants. How can a person be illegal on the planet? That's how we turned a human being into a criminal; according to the 13th amendment, criminals can be and are enslaved. Slavery, supported by the U.S. constitution, was the rationale to maintain order when humans were described as criminal (Alexander, 2010).

Post-white-humanism explored the explanations of life moving beyond what we know - the European hegemonic human lens. Hegemony was the ruling or dominant culture that possessed power and had the tools to define what it meant to be human by controlling access to that power. Humans without power to protect themselves from terrorism were seldom included in the conversation regarding access to resources due to the lack of political language and social access to wealth. European superiority was a machine, a thought process, a weapon, a prison, and a disease that striped the life of living populations by describing them as black and non-white. If non-humans and animals were meant for consumption in the European perception, then the word animal was used to rationalize hegemonic and violent oppression of non-European nations. This machine consumed the souls of black folks beginning with the narrative of them being described as less than human.

Using Counter-Racist Logic with the Race Machine

Machine: If your people don't like it here, why don't you just leave?

Human: And go where?

Machine: Go back to Africa.

Human: Go back to Africa, where?

Machine: You know what I mean.

Human: Actually, I don't. Why would I know what you mean?

Machine: Oh, so you're not from Africa?

Human: Shit, I don't know. It seems as if you're sure though. Just tell me the place and I'll check it out.

Machine: Ok you're not from Africa, but you're clearly black though.

Human: My skin is black? How did you come up with that shit?

Machine: Well, no, but you know what I mean.

Human: Do you know what you mean?

Machine: You're trying to be funny again, aren't you?

Human: Not really, I'm just trying to figure out how we got to this conversation. Let's start by recognizing that you have the need to tell me where to go on the planet. Where does that come from?

Machine: All I'm saying is that since you think the United States is so bad, give all the technology and resources back while you're at it. It's people in third world countries that are dying to get here, and you just want to complain. Sounds ungrateful if you ask me.

Human: The problem is you fail to realize that I didn't ask you. How did they become third? Did they know they were in a race?

Machine: Here you go with that attitude, like I personally did something to you. You're Racist! You hate white people!

Human: Hold up, you're white? Clearly, you're not white. If your skin turned white we'd have to take you to the police. We can't have cocaine out in the open like that, but I think you're losing your point. What is a black racist? Do they live in the part of Africa you're sending me back to?

Machine: All you humans do is complain and blame other hard-working Americans

for your problems. It seems to me that you all need to start raising your kids and stop all the black on black crime, then you'll be in a better place.

Human: Question. What's the difference between crime and black on black crime?

Machine: Oh, there you go. You're trying to deflect from what I said. Black on Black crime is crime committed by blacks on blacks. It is a stain on the American way of life.

Human: Not trying to deflect, I'm intrigued. I say that because people don't go around identifying themselves by what they look like to someone else. People usually identify themselves by a family name or by affiliation with likeminded individuals like Nigerian, Ghanaian, Seminole, etc. People are not colors, products are.

Machine: So, what are you saying?

Human: You mentioned black first...is it your creation? Is it your product? So, if there is a such thing as black on black crime, and colonial power structures created that classification to describe people, then it's your product too, right? You're responsible for black on black crime it looks like. Ain't that about some shit?

Machine: What? You're confusing me. Where are you going with this?

Human: Probably back to Africa, the racist part. I'll explain. If you created some robots, and they start attacking the other robots you created and ruining the American way of life, aren't you responsible for the robot meltdown?

Machine: You're trying to get smart with me? Of course, I'm responsible if I created them.

Human: Definitely don't want to be dumb with you.

Machine: Just be a thankful Human. My God, can't you find something that makes America Great?

Human: I'm thankful for how this conversation is about to end. Can I ask you a question?

Machine: Sure.

Human: If you lived in a huge mansion where you had freedom, liberty, and the possibility of owning as much property as your heart could handle, would you be happy?

Machine: Sure. That's my whole point!!!

Human: What if you had people working for you day in and day out around the clock to make sure you had what you needed, would you be grateful?

Machine: Absolutely! Now you are seeing where I'm coming from!

Human: You ready for the most important question?

Machine: Go for it! I knew you were one of the good ones.

Human: How many times would you be willing to get raped, murdered, incarcerated, enslaved, gentrified, terrorized, sterilized, and lynched before you said, "hey, maybe I should say something!"

The colonial perception that categorized humans according to the description provided by European observers created white identified soul-less machines that rationalized terrorism, death, social and economic abuse, and enslavement of native and indigenous people all over the world. This descriptive punch line placed upon humans described as black has programmed society to manipulate the destiny of those branded with sub-human portrayals, depictions, and

interpretations. Watkins (2001) highlighted this construct as “social science” that was coined in the early to mid-1800’s. This punch line called social science was a result of strategic, specific, and intentional terrorism aimed at people with dark skin, and it has brought corruption to the human species. Humans created a counter punch line to defend themselves against the colonial narrative of inferiority being called “science.” W.E.B. Dubois (1994) talked about the double consciousness created by this dual reality of humans under this social science of race.

Dubois (1994) said:

After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, - a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity (p. 2).

This raciology morphed into a mental brainwashing campaign for the human branded as black. The entire consciousness was removed and left to be determined by the social programming scientists who perverted the existence of an entire group of humans by diagnosing them as black. This was a prime example of mental warfare; the creation of a manipulated description that conflicts with the natural identity of humans as the normal place for them in society.

There was an artistic element in Black Feminist Thought and Critical Race Feminism that challenged the status quo of the colonial narrative of non-white existence. Self-definition was

key to the consciousness of human beings. It was a survival tool used to counter the narrative strategically placed by social science and the violent narrative of sub-human blackness. Without the power to define, oppressed groups become bystanders of white livelihood and existence (Fuller, 1984). Collins (2000) agreed with Dubois and proclaimed,

this “watching” generates a dual consciousness in African-American women, on in which Black women become familiar with the language and manners of the oppressor, even sometimes adopting them for some illusion of protection, while hiding a self-defined standpoint from the prying eyes of the dominant groups (p. 97).

The reality of women in this colonial viewpoint was devastating to say the least. This social science project deflected the divine assignment of womanhood and manhood, making them both objects for manual labor, statistics, and projects. Standing amid the false narrative and daring to define one’s self during being murdered for doing so was heroic to say the least. Collins (2000) argued that race, class, gender, and sexuality for women were intersecting oppressions that provided a hidden space in the consciousness of women branded as black. This status quarantined women who did not fit the European narrative of beauty or humanity. It forced women to choose between their identity, sanity, and safety.

The denial of gender identification under the ceiling of white superiority was critical to the consciousness of oppressed men. Curry (2017) elaborated about the challenge of gender identification under the system of white superiority for men branded as black. The punishment for living under the idea of adult manhood and womanhood was not allowed in a system that turned men and women to boys and girls (Fuller, 2016). The executions that occurred continue to oppress men. Curry (2017) stated

the unbridled executions and convictions of thousands upon thousands of Black males in America since the nineteenth century, shows that Black males suffer from a specific characterological oppression in which they are thought to lack any capacity of innocence. Even in the twenty-first century, Black males are known to the world as savages, affixed within the American schema as the negation of all that is good, ordered, and civilized (p. 167).

For example, when oppressed men and women were accused of a crime, narratives developed about the conviction of blacked humans was guaranteed in the accusation. The narrative of non-white degradation, savagery, criminality, and second-class citizenship enters the brain of the bystander. The bystander began to rationalize the guilt of the oppressed woman and man because the story was already told before the crime was committed. This related to the joke Richard Pryor stated about shooting his own car. After his wife called the police he said he walked in the house because “police don’t kill cars...they kill Niggars.” Another example of the danger of the black narrative was when a person diagnosed as black was on trial for a crime. One of the first questions that appeared in the psyche of society was about the accused race. This question occurred because the narrative rationalized the death of humans diagnosed as black. The black code placed on humans can be compared to a terminal illness. As soon as the person’s socially and scientifically constructed assignment was recognized and placed, the evidence was already there to guarantee a conviction. The blacked human already had their innocence removed before the trial started because the social construct of race put a group of humans on trial for merely existing. They were guilty at birth.

Paul Mooney made his career about developing punch lines to counter the narrative about the descriptions of white and black people. Mooney (2009) said, “I think this is what makes me

a comic. The world going upside down and butt backward plants the seed of all my Comedy (p. 39).” Mooney understood the importance of recognizing the pain of his experiences and developing his own immune system that fights back. Mooney (2009) continued his argument when he stated, “I learn early on that flipping the world butt backward and saying the unexpected in the punch line is funny (p. 39).” The punch lines needed to defend the mindsets of humans are embedded in artistic expressions of spoken word. Artistry was protest. Performance was protest. Existence was protest. It protested the mandate of corporate obedience and conformity by producing the intellectual expressions of those who had their own narrative created by their own words. Music, Comedy, Art, and Dance were counter-narratives for humans who objected narratives that minimizes their purpose. Comedy did not care for a standard and was diagnosed as negative and unprofessional according to the colonial machine. Comedy challenged the status quo by producing real information for the minds of the oppressed human populations.

Hip Hop artist Big Rube was known for his intellectual word play and poetic flow. Affectionately known as “The Voice of the South,” Big Rube consistently brought an all-out assault on the ignorance of the machine world of white superiority and challenged humans with an alternative thought process to spark the next generation. He provided an introduction called “The Remedy” that appeared on the album “A S.W.A.T. Healin’ Ritual” by Witchdoctor of The Dungeon Family. This intro activated the brains of countless people who were enthralled and captivated by the word play of Big Rube.

Back to the frontline, resurrected this old school shit

'Cause niggas still respect it, it's all cool shit

Kinda tight so I select it to flow on

So unexpected and so on, but damn that

I want to take a minute tram back with the mainstream
 Playing field where the main team kill bodies
 And wannabe John Gottis, shoulda been Zulu
 But who knew but too few in my crew
 And the rest didn't listen now some of the best is missing
 Some of the rest is dissing, some of your chest is missing
 Some of your views is changing, but none of your time remaining
 It's a goddam shame a lot of fake niggas claim heaven sent
 But me, I'm hell bent on destruction of the mass constructions
 Of the mass destruction, of my ass restructuring
 Of the past reflecting off the last injection
 This cause and effect is known as infection
 Made it known being prone to our own demise is imminent
 I sure hope we leave a remnant (Witchdoctor, 1997).

Since we are now trying to understand white superiority, what it is and how it works, we now must inquire the possible remedies to the cancerous construct of race. Notice the album the track "Remedy" discussed a healing ritual. Big Rube returned with the intellectual assault on the constructions of race. He eluded to the mainstream media being created to kill bodies of human beings. As stated earlier, warfare existed in many forms. Humans experienced spiritual, financial, cultural, and social deaths caused by the religion of race. According to Big Rube the cancer-causing construct caused humans to turn into to something they were not, to be accepted into society. The machine wanted humans to be black people, so it could feed off the new black assigned identity. Once humans tried to uphold societal expectations, humans began to sacrifice

their purpose to fit in the construct. Once humans attempted to fit into the construct of race, their identity morphed into something that can be labeled as genetically modified, something that was not real but posing as something that was real. Big Rube prophetically stated that he was prepared for the destruction of the mass construction of race. He was aware of the system destroying his people and was willing to oppose this system. He knew he was more than what the system needed him to be. He acknowledged the system needed subjects. The system looked for humans to infect mentally, culturally, and spiritually so it could survive. Big Rube described this cause and effect as infection. He admitted that the human intellectual immune system was compromised but he was willing to provide remedy to those willing to listen.

With Afrofuturism, the word machine can be described as any program, group, or regime who created and oppressed human groups with false narratives and hid the self-identity of human populations (Lillvis, 2017). This can also be interpreted as the “world” Big Rube referenced. For example, if black people decided to take on the description from the European observer instead of affirming or at least searching for an identity, humans were playing a critical part in what Big Rube called the “disease engineering machine.” The machine created the world that controlled or destroyed the identity of human beings by spreading the mental disease of racism. Dehumanization created patterns of disorder. This machine produced groups with no individual identity and individual purpose according to the lens of the colonists. The machine had no remorse for crimes committed against grouped humans described as black due to the soul-less narrative that black people are less than human or not human at all. “Afrofuturism, the cultural aesthetic of a specifically black posthumanism, contends that boundary crossings enable black subjects to connect to black history in the present and also find authority in the potentiality of the future” (Lillvis, 2017, p. 58). This futuristic contact with non-white autonomy compared

the meaning of sovereignty for humanity to the hegemonic distribution of subjugation on color coded humans (Agamben, 1998). The colonial machine created a social science to strong arm sovereignty in the U.S. Counter-Racist Comedy and Hip Hop fights the confusion caused by the colonial programming machine because those with souls can laugh, understand the rhythm of the message, and identify the tricks being used to hide and manipulate their identity. To use humor and Hip Hop to expose confusion and deception, one needed a vision for becoming a better human. This vision was connected to what it meant to be a human being. This vision had the goal of humans becoming their individual and collective best and not supporting the false narrative that human beings destined to be what the observer determined.

The intellectual genius of Counter-Race Comedians helped assist people described as black to identify the narrative that attempted to enslave them mentally, physically, religiously, spiritually, and culturally. Enslavement was the programming of the mind through violence against the mind, body, soul, and environments of targeted human populations. The brain was the most powerful tool on the planet and extremely easy to manipulate with fear: artists used rhythm and laughter to combat fear. The brain was accessed by all our senses which have been attacked by colonial terrorism, miseducation, and pain.

The colonial machine rationalized the mistreatment of humans who were classified and branded black/non-white through perceptions shaped by western philosophy, sociology, and traditions (Watkins, 2001). The “scientific” rationalization of black inferiority suggested that people with dark skin were inherently evil, bad, lazy, violent, uneducated, and ultimately should be constantly violated until completely subjugated or destroyed (Watkins, 2001). When humanity was elevated beyond the social construct of race, the machine that exploits and sought to destroy human populations was exposed. The terms “black” and “non-white” appeared in this

dissertation to identify the social science and political classification assignment and description that violates humanity and consistently created rationalizations to support the mistreatment of humans and other sentient beings. The term black was used to describe a specific group of people consistently in academic literature and this process must be challenged by acknowledging the humanity before the description placed on populations without their permission. Racism or the game of color-coded race categorization was initiated and held the door open for rationalized crime against humanity.

Comedy was also a language used to communicate important information. The inside joke was a code understood by a select group of people to communicate a specific message. This inside joke can relate to material used in warfare between two groups. For example, soldiers communicated information in various forms during invasions. This information added to the level of intelligence used to conquer an enemy in hopes of creating an advantage in war. This information can activate the brain computer to develop strategies to overcome obstacles and can anticipate operations of the enemy. Comedy can provide intel for human populations that are fighting the colonial machine. Developing an inside joke, coded response, or a message in Hip Hop is key to survival. Laughter was critical to the human species because of the healing properties created by chemicals released by the brain. There is power in connecting information in ways people never previously considered. People laugh at commonalities shared through Comedy. The consistent terrorism and dehumanization of humans under the status of black/non-white created social and spiritual decomposition of human interaction while simultaneously miseducating the public to acknowledge race over humanity. This social construct was an evil joke with a murderous punchline to humanity however, there is no laughter involved on the side of the victim.

This enslaved mindset was produced and manufactured in the miseducation system in the United States. Individuals who were described as white are enslaved by this system as well, but since they benefit from a higher status of enslavement, they are more complaisant when it comes to establishing justice when humans are killed to ensure their higher white status in the social construct. The soulless race machine produced the social construct that forced people out of the human category and gave them the illusion of self-identifying with a race. Assigning labels was a means of intentionally stripping away their identity, ethnicity, and culture. The intellectual potency of Counter-Racist Comedy/Humor produced the logic needed to fight this disease of ignorance. We as humans examined and challenged the hidden curriculum that suggested only white means human. This joke negatively affected the spirit of human beings coded as black.

The term spirit, used in this dissertation, connected the internal motivation and power present in all living beings. Humor also assisted as a means of balancing the emotions experienced while combating oppression. Although human abuse was no laughing matter, laughter produced an opportunity for added vision and focus. Balance was perverted by those who sought destruction at the expense of a fear-based theory of survival (Welsing, 1991). When discussing balance, nature, fairness, etc., the reader was challenged with using the words as tools for producing justice. The crimes committed against humanity were rationalized and not justified. The authors that I chose for this dissertation claimed that mental, physical, financial, spiritual, and cultural liberation through self-respect is the key to human existence.

“Good evening everyone, I’m glad you all made it out tonight. Quick question, make some noise if you would like racial equality? Nice, well, I think that’s the dumbest shit I’ve heard all night and I’ll explain why. Racial equality is the biggest crock of shit affecting our brains as a society.

The reason I say this is because race is based on hierarchy and making sure that power stays in one place and poverty and crime stay on the opposite side. How in the hell can you have an equal hierarchy? Do you see what the hell I'm talking about? Look at the phrase "War on Drugs." How in the hell can you wage war on something that is not alive? It's like having the war on shoes. You can't have a war on shoes unless you wage war on the people that's wearing them. You can't wage a war on drugs unless you bomb and invade the community the drugs are pushed to. War is waged between people, not things. But I guess we fell for it didn't we?"

The culture of willful ignorance accompanied by the destruction of truth and justice was the key to maintaining the denial and omission of the oppressive condition of humans (Woodson, 2007). The term balance was intended to describe the human experience where mistreatment and injustice does not occur. There has not been a time in recorded history where humans lived in a balanced world that produced justice, but the assignment is to produce it (Fuller, 2016). Humanity can create and maintain peace if it can achieve balance between sentient beings by using the logic of nature and not the logic based on western philosophy and social science (Watkins, 2001). If knowledge was power, then miseducation guaranteed that power will not be in the hands of populations targeted for control. Miseducation produced the hidden curriculum that suggested and rationalized the word white is code for human. This fictitious thought process was engrained in the human mind without permission. Therefore, it was unnatural. The human mind was influenced and programmed to determine white as the standard of human existence. Humans subjected to this thought process were challenged with identifying with their humanity despite the propaganda disguised as education. Our miseducation resulted in the imbalance of

power. This dissertation investigated the concept of authority and the resistance produced as the result of the capitalistic power structure.

Meier, Rudwick, and Broderick (1965) argued capitalism was a weapon of the power used to keep humans from practicing their humanity. Enslavement was mentioned as the program that contaminated the environment for humans.

For 250 years the slave-owning class had the right, sanctioned by the government, to use a Negro as a horse, a machine... Huge fortunes had been made and the slave-owners had lived in luxury, ease, comfort and splendor off the labor of Negroes (Meier, et.al, 1965, p. 86).

This economic shift sanctioned by government power dehumanized human life and turned people into machines with no soul or identity. Their identity was to be determined by the needs of the power structure. People described as Negroes were tools used to build the empire of the United States. The colonial machine did not coexist peacefully with human populations. If peace and justice on earth ever existed in history, the recorded history of the events of peace were destroyed by the colonial machine.

Hope was an important starting point, but it will cost more than hope to achieve the balance humans are looking for. Being human is the remedy. The answer to this dehumanizing problem was hard to admit, but it was imperative that humans understand what was at stake. Humans must take accountability for their role in society, regardless of how much power they believed they had or did not have. Humans must understand the power that illuminated within them when self-respect was activated. Anything worth something comes at a cost, and freedom was no different. Malcolm X stated, "the price of freedom is death" (Clark, 1992). If this is the case, the regime that kept the human species imprisoned by race categories paid the price as well.

Sylvia Wynter argued that European perceptions of Christianity, the idea of Europe as human and Man as human, were components of Eurocentric humanism and racism on earth (McKittrick, 2015). The European perception of humans with dark skin derived from historical and biblical rationales for the treatment of animals; this referenced the concept of Adam having dominion over the animals stated in the bible. The rationale used to enslave and dominate non-white populations aimed to change the status of dark skin human populations from human to non-human or animal.

According to Stuurman (2000) Francois Bernier developed modern race categories as a rationale for scientific dominance, superiority, and eventually racism against non-European populations. Bernier, a French traveler in the late 1600's, was set on a path to explain the differences he thought were paramount to the advancement of France and other European countries based on his anthropological stance on the animal species not having the same spiritual and intellectual assignments as humans. Stuurman (2000) mentioned that Bernier declared that the "soul" being the main light that escaped the reality of the animal. If Africans can be described as having no soul, their treatment would be accepted by society. His so-called scientific stance on the relationship between man and animal set him on a course to rationalize the treatment of humans categorized less than human and strategically tied to the European view of the animal. Stuurman (2000) continued his argument by stating, "Bernier's new division of the earth', published anonymously in 1684 in the prestigious *Journal des Scavans*, can be situated at the beginning of the long and complex intellectual trajectory of modern racial thought (p. 2)."

Words used to diagnose people should be investigated and clearly defined in all areas of human activity (Fuller, 1984). Although Francois Bernier aligned his philosophy with the

monogenetic view of the history of mankind according to the bible, Struuman (2000) countered this direction with,

Bernier's classification also marked a rupture with another long-standing tradition, the explanation of the human variety in the world in terms of a biblical genealogy: neither the sons of Noah nor the Lost Tribes of Israel have any role to play in his account of world population (p. 2).

Bernier strayed away from European Christian philosophy to create race classifications.

“Bernier's acceptance of the monogenetic theory was also based on solid intellectual, non-theological grounds: in his discourse on the origin of the human species, Scriptural truth and modern geography and anthropology were seamlessly joined (Struuman, 2000, p.2).” Although Bernier did not use biblical genealogy, he used intellectual, and non-theological stance on human classification. One must ask about the intent behind his abstract wording. Equality was used often as a goal of many activists and political leaders, but oppression functioned in the abstract world. If the definition of the word included multiple interpretations, the goal of abstract word usage was manipulation. Humanity must be consistently, courageously, and strategically placed in the mindset of people who were described and categorized as black due to the programming of their brain computers over the last few centuries (Welsing, 1991). Being human called to order the protest being programmed to fit the description of colonial machine and its power structures. Sylvia Wynter argued being human as praxis was the, “realization of the living (McKittrick, 2015, p. 43).” This realization was influenced by vision for human growth, which was influenced by personal experiences. Baldwin (1963) contended,

The paradox of education is precisely this; that as one begins to become conscious one begins to examine the society in which he is being educated. The purpose of education,

finally, is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black, or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions, is the way he achieves his own identity (p. 18).

Our questions declare our intent. Identity was critical to self-respect which was the true protest to European colonialism. This challenged humans who were enslaved in a world full of descriptive categories of colonial products, to understand their place on the earth as opposed to their perceived use for the colonial world. Check out the intentional lyrics of “Big Ole Words” from Ceelo of Goodie Mob.

I am internally, evolving, entirely
 Extensive, eclectic, expression, eloquently
 Instantly innovative, courageously creative
 I'm driven, this God given gift it comes naturally to the native
 Not a need for the dramatics or the systematics
 Simplicities, strictly science and mathematics
 The mastermind of the mighty, mystical and magical moves
 And metaphors manifests masterpieces
 Thoroughly fury through the inner mind's eye
 Establishes this syn-thesis, of these innermost, insightful
 Intriguing' interpretations of extreme intelligence
 My commonsense is no co-incidence
 Caution, competitors approach carefully I'm able to see
 Rare ranges of distance, I expect respect

There's no tolerance for negligence, never, you'll forever
 Feel the wrath of the pure and powerful poetry, permanently
 Pre-meditative, political, critical, compellin', story-tellin'
 Definin' desire, faith fuelin' the fire brilliance, prophylactic
 Philosophical, psychological willingly wagin' warfare
 Withstandin', commandin', demandin'
 The listenin' ears to hear what God's forcin'
 Instead endorsin' education, equality, not hate
 Just revolution of the mind state, not mere words but emotions
 Which is essential, influential provin' my people's potential
 Militancy, innocence, insight, listen to God then write
 Since my birth date I been tight, shit (Ceelo Green, 2002).

The Counter-Racist Logic of artist described as black were full of strategy, history, and truth. The logic, including Comedy and Hip Hop, provided vehicles of Counter-Racist Comedy for people who wanted to produce and consume specific messages for liberation. The messages produced by these two artistic expressions had a major effect on the thought process of human beings who suffered oppression and dehumanization. The brain, referenced as “the brain computer”, was described as the most important tool on earth that dictated connections to specific information and actions (Welsing, 1991). The brain computer was used create and transfer thoughts. Power can be understood as anything that can create or destroy life. Under the terrorist system of Eurocentric humanism and white domination, the brain of humans categorized and described as black was intentionally programmed with fear due to mental, physical, spiritual, and cultural genocide. Unfortunately, logic was discarded by those who

benefited from the cultural dogmatism of European colonies. It was impossible for balance between people to exist provided that their brains were convinced that race was real. As soon as the human decided to acknowledge the social construct of race as fact, the virus began to corrupt the brain computer and it became infected with the narrative of white superiority. White superiority is a narrative supported by violence and terrorism, and this program can have lifelong consequences to the brain computer.

Hip Hop Icon KRS ONE spoke passionately about the liberation of humans with in the United States. He states... “black men are fighting for freedom every day, every day. We never let up, ever, it’s in my blood. I will always stand for the cause of black liberation, no doubt. But I stand for truth also. I stand for humanity first! The deepest part to being black is being African. Deepest part to being African, is being human. The deepest part of being human is being God. The deepest part of being God is being love, being intelligent, all the above. Understanding mercy. God is God. Like what would you rather be, black Or God? Who are you really? African American or human? I tend to lean toward human myself. So hip-hop as a movement is colored with this as well.

Not all hip-hop agrees with KRS ONE
and they shouldn't. Hip-Hop should be
challenging everything that anybody is
saying. I'll be balanced. Truth will hold
up and that's all I speak this truth (KRSSOne, 2015).

Colonialism was the opposite of truth. It was a virus that thrives off strategic, conscious, and sometimes co-signed mistreatment of human beings who were described as black, non-white, and savage. Humans described with labels of being non-white were violently convinced to support the categories constructed by colonial power structures with coercion and consistent miseducation. The skewed and socially constructed categories of humanity served as an important role in the warfare against humans. Baldwin (1963) continued his concern with early miseducation and the effect it had on the brain by stating, "any Negro who is born in this country and undergoes the American educational system runs the risk of becoming schizophrenic" (p.18). This treatment had a direct effect on the brain computer and the ability to critically think about solving problems. Curriculum scholars must understand that we as contributors to the human species are in a revolutionary situation (Baldwin, 1963). Hopefully the brain computer will no longer be deceived by the categories associated with human life once humans affirm their being regardless of how they are described by colonial powers. As stated earlier, this was not an attempt to create a dream world where there was no conflict, but *Humanity in the Black* was designed to challenge those who chose to educate youth on the impact of self-knowledge and self-respect. Humans and conflict will always accompany one another. The race war was bigger than color, it had more to do with the malicious intent to control humanity. Baldwin (1963) stated,

you must understand that in the attempt to correct so many generations of bad faith and cruelty, when it is operating not only in the classroom but in society, you will meet the most fantastic, the most brutal, and the most determined resistance (p. 17).

Tools used to destroy the minds of humans, who classify themselves and have been labeled as non-white in a system dominated by violence, were embedded in all major areas of human activity (Fuller, 1984). Fuller (1984) stated,

subjugated people are often taught and/or “enticed” to use words that they (themselves) cannot define or explain through the use of logic. This is done (by the subjugators) for the purpose of deceiving and confusing their Victims in a manner that results in their Victims often not being sure of what some words mean whenever those words are used to “say” whatever they say. This results in many subjugated people thinking things that they should not think and saying things they do not intend to say (Fuller, 2016, p.iii).

False narratives described as history, deceptive laws disguised as “codes” or color of law, rationalized segregation, gentrification, mass incarceration, financial apartheid were entrenched in the social interactions between humans being subjected to a subhuman trap. Fuller (1984) developed a concept that should replace the system of white violence/racism with a system of justice through the human Counter-Racist Logic.

Rothstein (2017) discussed how de jure segregation, laws passed by local, state, and federal governments, enhanced discriminatory practices and patterns suffered by humans coded as black. Rothstien (2017) contended,

Because our majority culture has tended to think of African Americans as inferior, the words we’ve used to describe them, no matter how dignified they seem when first employed, eventually sound like terms of contempt. African Americans react and insist

on new terminology, which we eventually accept until it too seems to connote inferiority (p. xvii).

Rothstien (2017) and Fuller (2016) challenged humans to examine the words used to hold non-white people in contempt of their status in the United States. This intellectual honesty is directly related to humanity and the connection between the power structure associated with human, animal, machines, and nature. Baldwin (1963) reminded us that, “the crucial paradox which confronts us here is that the whole process of education occurs within a social framework and is designed to perpetuate the aims of society” (p. 17). If white equaled human under the society infecting virus of white superiority, then the balance produced by humans should counteract the virus. We were tackling a machine programed to destroy humans after being deceptively categorized as sub humans. Humans described as black constantly resisted ongoing marginalization tactics and dehumanization campaigns that left many displaced, abused, and isolated from the full benefits of society.

Jones and Jones (2017) advocated that understanding racial hierarchy as an industrial technology and that racial classifications sorted humans into racial groupings regardless of their permission. Humans must investigate the meaning of the term racialized human being to expose anxieties created by the interconnectedness of a humanness and race. “Race is a business that legitimates violence and exclusion while concealing its nature and function” (Jones & Jones, 2017, p. 39). Race created a version of the hunger games based on skin tone. When investigating race as a technology, curriculum scholars were challenged with recognizing how the technology of race affected the learning environment (e.g., achievement gap and school funding).

Wynter (1995) described the arrival of European colonists in 1492 as the dispute between the celebrants and dissidents. In the eyes of the colonists it was a great discovery full of opportunity for growth and exploration. The intentional use of the word “discovery” caused concerns for curriculum scholarship. The interpretation of this new technology on behalf of the conquered humans could be “one of “history’s monumental crimes, a brutal invasion and conquest that led to a degree of genocidal extinction and of still ongoing ecological disaster unprecedented in human history (Wynter, 1995, p. 6).” Mind control began when the European machine used inventions of thought and conquest to develop a narrative of exploration and discovery. Foucault (1973) claimed that a history of the precisely human began at the point of departure of self-identity and representation.

According to Hayles (1999), the posthuman prioritized informational conversation over corporeal biology only. Corporeal biology connecting bodies to the label of technological prosthesis rather than privileged locus of behavior (Hayles, 1999). Hayles contended with a notion of human as “a mind who naturally owns its corporeal body, who uses consciousness to enact its will and control its bodily behaviors, and who stands apart from others (p. 42).” The point of view of human being as a mind that can control the body was connected to how a corporate entity was controlled by the head. Humans branded as black were mere technological prosthetics to be used as intended by the mind of Anglo-superiority. If humans were the mind according to Hayles assumptions, then black people were no more than the feet to stand upon. They serve as energy for the machine, batteries for the remote. European humanism caused this never-ending war. It placed the machine at the top and turned humans into products to make the machine stronger, faster, wiser, and unstoppable. The Colonial machine was solely based on group domination and the first step was to create groups to dominate. The Counter-Racist Post

white-human understood that to be dominated as a group, we must agree to be a part of the assigned group and maintain the status of that group, even if it did not make sense.

The joke that constantly worked against people described as black was convincing them that freedom only occurred for the group and not the individual. This implied that the natural identity of the individual was omitted and transformed to another member of a group identified by colonial settlers. Black protest represented a strong resistance to oppression but was compromised by the categorization of the colonial mindset. It was imperative that we connected the concept of the human/Counter-Racist Logic immune systems, so humans could visualize and realize that the human critical thought process is the key tradition needed to oppose the cancerous colonial cells.

Humans were socially manipulated when forced to be categorized in a group against their permission. When humans were grouped by any characteristic, stereotypes accompany this function automatically. As soon as stereotypes develop, assumptions about the culture, behavior, and overall identity of the human population become a narrative of those in power. When the minds of those categorized without permission were attacked with the forced group concept, the behavior began to complement the narrative created by the colonial power structure. The patterns of conflict created by the narrative of consolidating culture lines instead of color lines were directly connected to the operations of power that subdivide humankind (Gilroy, 2000). “The political will to liberate humankind from race-thinking must be complimented by precise historical reasons why these attempts are work making. The first task is to suggest that the demise of “race” is not something to be feared (Gilroy, 2000, p. 12).” The mind also fostered its own self-destruction if it was infiltrated and convinced to assume the identity of the oppressor through fear. For example, if a person labeled as non-white believed in the inferiority of people

with dark skin, they were in danger of losing their human identity with the art of deception. They were deceived into supporting the false concept of white superiority because their computer was infected with a virus of white superiority/black inferiority. Those who benefited from the social science of race did not want to give the benefits of humans becoming sick from this racial virus. This virus started in the mind with thoughts infected by false information forced upon black bodies by violence and social degradation. This false information had the power to influence the praxis of human beings who believed the lie. People acted out based on how they thought, and if their thought process was compromised, so were their actions. The downfall of non-white people will manifest as the absence of self-awareness, self-education, and self-respect.

Fuller's (1984) work underscored the premise of conducting oneself in a manner that did not support the concept of dehumanization. This concept propelled human beings to become the universal man or woman, which was in opposition to the racist man and woman (Fuller, 1984). Fuller (2016) stated that, "justice is guaranteeing that no one is mistreated, and guaranteeing that the people who need the most help get the most constructive help (p. 2)." Justice and race cannot exist simultaneously. Educators with a passion and mission to create justice among human populations should understand how race stagnates progress towards justice. "Historians, sociologists, and theorists of politics have not always appreciated the significance of these sometimes-hidden, modern countercultures formed by long and brutal experiences of racialized subordination through slavery and colonialism (Gilroy, 2000, p. 13)." I see what Gilroy describes as "counter-cultures" can be considered as spells. What does Witchdoctor from the Dungeon Family have to say about us reversing these spells? Let's take a look.

Rhythm has a spirit and every spirit has a power
And every power has an effect
When we speak we make music, and when we make music we weave spells
Spells to cure the soul, spells to cure the whole
We become natural born healers, and Lord knows we need healing
When most people hear the word "Witch"
They think of evil and old ugly women riding broom sticks
But in ancient cultures the witches were the healers, the shamans
Those who knew the plans of the forest and the power of the words
And the powers of the rhythm
Those who knew the rituals that kept the knowledge alive
Some may fear or hate the word Witchdoctor
But what they really fear and hate is their own ignorance
The time has come for black people to embrace their southern roots without fear
The time has come to embrace their spiritual powers without hesitation
We have been taught to hate ourselves, and be uncertain of our spirit, our magic
We've been taught to fear the darkness of the night, which is the darkness of our skin
We've been taught to fear the voices in our heads, which are the voices of our ancestors
Indeed, our music is black magic
And the music we create is the music of the past, the present, and the future
The complete cycles of life, for the healing of our souls. Amen (Witchdoctor, 1998).
The spirit and mind recalibrated and fostered healing once humans understand the
concept of racial categorization and how weaponized humanism destroys the mindsets and

cultures of targeted populations. Humans fight for the spirit and mind. Those prepared to fight must anticipate the assault and battle. Once we connected the immune system of the human body to the identity mindset of human populations, we'll expose the cancer compromising the human soul. Witchdoctor informed us that when we identify what happened to us, we cure the soul and the whole. We cured ourselves individually and as a people and reduced spiritual confusion. People perished because of a lack of knowledge. If humans failed to realize the social construct was geared toward destruction of the thought process and self-respect of humans coded as black, our future will be in the hands of the system of the Anglo-superiority belief system forever. We can lead ourselves to a status that is free from socially constructed standards of weaponized Anglo-superiority belief system.

CHAPTER 4

THE INSANE ASYLUM OF RACE

Conceive true deception multiplied a million fold
Visualize the yin and yang in a battle so intense
that we get em confused
The resident evil specialize in misconstruing
We wanna be at a presidential level -- what are we doing?
Foolin ourself, clowning ourself, playing ourself
By not being ourself
We can't babble no more than we can bob our head offbeat
Nimrod by the time we forty cause we can't get off meat
While we ask no reason for the misplacement of the seasons
look at the picture that's painted
Tainted as the mind who's blinded to the point
where Sodomites get all the rights
We fall for fights with fisticuffs
Get pissed enough to miss the bus
It disgusts me to see my folks run up on
I say stand up on deception of time all of Revelations
And recognize the mind-numbing reality of horror
known as mankind
Jesus and his twelve disciples make thirteen
A righteous number of righteous men

Even Judas the betrayer came true in the end
The devil say the end is the beginning
They teach that we were the product of incest
Invest no level of self into their system of Paganomics
Stand with us and don't look back upon it
This faceless mind state

Otherwise Babylon – Big Rube (OutKast, ATLiens, 1996)...

Big Rube (1996) who performed on OutKast's ATLiens reminded us that the resident evil specialized in misconstruing the truth. The confusion made people lose their minds and eventually they lose themselves to the program that suggested humans were less than other groups. Rube (1996) argued that we were clowning ourselves by not being ourselves. Regardless of what the machine programed us to be, we didn't have to conform. This race concept created a competition between human populations and forced descriptions upon nations to hide their cultural identities. However, social constructs are not concrete and should not be used to impact the field of education. The race construct created a perversion of human life producing more chances for people to be tricked into playing a part.

This faceless mind state was created for the survival of those who sought to dominate human populations. However, individuals were selected strategically to be considered the most fit. Conflicts based on violence intentionally geared towards darker skin tones were tools used to maintain racism/white superiority. Obviously, there had to be an incentive for those who had the power to govern other groups of people for human banking purposes. This power was obtained by those who were willing and able to destroy human beings for the attainment of royalty or sovereignty. This was designated for those described most fit.

As stated earlier, Francois Bernier created a construct of race classification ordering groups of people using physical characteristics including skin color, hair texture, language, etc. (Sturman, 2000). However, the tactic of creating races outside of the human family left us questioning the purpose of the system of race categorization. Post white humanism was the process of moving from white being the standard of humanity. Post white humanism supported Counter-Racist Logic by questioning the concept of the hierarchy of race categorization. For example, people who were branded as non-white were not considered fully human through several historical documents in United States history. This confusion caused the egotistical imbalance of group superiority religion to occur. Since this process was inhumane and insane, humans must critically think about what it meant to be a human and activate enough courage to do what was needed to keep their humanity by consistently protesting Anglo-superiority belief systems. Humans must use a counter narrative, a counter code, and counter actions logic. Truth was considered a crime in a system of deception and ignorant violence. Stand in truth with no fear.

Overcoming fear allows humans to counterattack challenges and the system. Phobia was considered weaponized fear and did more damage than any other form of violence. Fear supported with violence and the threat of death often morphed into the celebration of good behavior and awarding what has been deemed a “law abiding citizen”. According to *Black’s Law Dictionary*, 5th ed., law was defined as a collection of monitored legal vocabulary and, “The regime that orders human activities and relations through systematic application of the force of politically organized society, or through social pressure, backed by force, in such a society; the legal system (Garner, 1996, p. 454).” This definition did not include the words justice, correctness, balance, good, or peace. This definition was left up to the perception of the

individuals who make up the regime. Under the system of racism/white terrorism/colonization, unnatural law was LEGAL! Many people argued about what was considered natural according to race. It was unnatural to create theories that suggested humans were less than others. That was deceptive.

The eugenics theorists and scientists had an unnatural agenda to destroy what was natural. The humans who were conquered by colonies and eventually the United States of America were consciously reduced to prisoners of war. The current social construct was a direct result of losing a major conflict between societies. The winner of the war became sovereign and therefore named the defeated population as property. The prisoner of war then transferred as property to be used to the discretion of the regime. As the regime seemed fit, the property used the regimes law to maintain power and authority. This property must fit and must not progress towards an authoritative position. If so, this was considered an act of war.

The Isis Papers: The Keys to the Colors by Frances Cress-Welsing skillfully explained the concepts of racism/white superiority and elaborated on the various violations experienced by people who have been diagnosed as black. Welsing (1991) proposed certain steps to combat the imbalance caused by dehumanization to non-white people. These suggestions, if done in a consistent manner, offset the system of white superiority /racism. She stated,

The length of time required to neutralize global white superiority will be inversely proportional to 1) the level of understanding of the phenomenon; plus 2) the evolution of self-and group-respect, the will, determination and discipline to practice the appropriate counter-racist behaviors - on the part of the non-white victims of white superiority (Welsing, 1991, p.i).

Her challenge to humans diagnosed as black was always to take ownership and proper implementation of treating each other with respect, and not supporting the dehumanization campaign by merely surviving with low self-esteem and an inferiority disposition that supports and rationalizes the oppression. The self-image of black/non-white people was distorted and had lasting effects on the human population. This self-respect was difficult to achieve because it contradicted the subjugation human beings. While colonizers and their beneficiaries celebrated their survival in the system of racism/white superiority, non-white resistance was considered unlawful. Historically certain black/non-white people, who have shown aspects of self-determination and self-respect, have been targeted by the system of white superiority. Humans who resist oppression were deleted immediately or were quarantined to be an example to create fear in the hearts of other colonized people.

Hair was a natural expression of identity, culture, and ethnicity. In its natural state, hair did not comply on its own. It had the ability to grow and multiply without the need for acceptance. Many humans were faced with the dilemma of choosing between their career or their cultural identity. For example, all pro caliber quarterback Colin Kaepernick was removed from the corporate entity known as the National Football League for his outspoken disdain for the mistreatment of human beings at the hands of criminals dressed as police officers. His decision to identify with a specific culture and proclaim his stance on how wrong it was for public officials to murder humans forced him into the spotlight. His critics called him “unpatriotic” due to his refusal to stand during the national anthem played before football games. Unpatriotic was code for non-white, savage, uncivilized, thug, ungrateful football player, and most of all, property. Those upset with Colin Kaepernick commented about how he should shut up and play football. Beneficiaries of the colony also stated he got paid millions of dollars to

throw a ball and should be grateful to be in a country where he can be rich for doing nothing of importance. These statements suggested that the product created by the NFL was labeled defective. As soon as Colin Kaepernick affirmed his humanity, his humanity was immediately compromised. He was punished for his humanity. He began to receive death threats for not supporting the death of his fellow humans at the hands of officers who were hired to protect them. Kaepernick knew that the humanity of the victims of police abuse and murder was removed strategically. Kaepernick's humanity was challenged when he questioned how he should respond to the machine.

As Colin Kaepernick began to protest, I noticed his hair was evolving from a close cut style to a long "afro." I noticed his protest politically was accompanied by his protest physically. This protest was natural for him because he knew the rationalized murder of innocent humans at the hands of criminals dressed as police was unnatural. Given the history of the United States, it was common knowledge that non-white people historically mistreated everyone, even themselves. This was due to the miseducation program used to compromise the brains of humans by maintaining an inferior image of dark skinned people. The inferior image created to attack the psyche of humans diagnosed as black distorted and programmed their brain computer. For example, many people who were diagnosed as black warned each other to "not make us look bad". They considered looking bad would bring eventual punishment by those who practiced the belief system of white-superiority. Many humans believed people deserved to die because they were at the wrong place at the wrong time. Or, they should have done what the officer told them to do and they would not have been shot. This information rationalized the murder of humans Kaepernick protested. When his hair began to grow, nature began to speak louder than words. Something as simple as hair was used to communicate to fellow humans that current actions

were not acceptable and that the person protesting did not have the desire to ease the perception of the machine that killed them.

Welsing (1991) believed the core of the dehumanization campaign of white superiority stemmed from the genetic deficiency of people with albinoid (lighter) skin. This deficiency caused an internal level of anxiety that manifested outwardly towards people with dark skin. This theory, the Cress Theory of Color Confrontation, supported through historical and present-day mistreatment towards people with dark skin. The historical aspect of this mistreatment of non-white people had many explanations which were documented in history. History included several variations of labels and signage being used to determine the living conditions of people not being allowed to live freely due to the color of their skin. Welsing (1991) suggested the cause of this anxiety of genetic inferiority was due to the absence of “melanin” in the skin complexion of the European. This violent reaction towards dark skinned people was the result of an emotional response to the outward expression of a genetic mutation.

A documented strategy to create dehumanization and mistreatment based on skin color stemmed from the eugenics movement that was coined by Francis Galton (Watkins, 2001). Galton created a concept that suggested humans with dark skin were an inferior race of humans and he strategized a way to ensure that “white skin” was automatically associated with high class and prototypical humanness. Eugenics created the asylum of what it meant to be a standardized human. Galton wanted to improve and sustain the genetic quality of the human population, but people with dark skin stood in the way of this perceived utopia of humanity. Since his anxious concern was to ensure the survival of his race, his thought process was connected to Welsing’s theory of the fear of genetic annihilation. However, when we closely examined the concept of

whiteness as human, we all had a responsibility to question the purpose of claiming one group as the fittest. This was the confusion behind the concept of being a good fit. Humans always questioned entities, titles, labels, and categories that threaten any aspect of humanity.

Francis Galton could not support his theory without manipulating the underlying thought process and emotional connection with fear possessed by those who considered themselves white or superior. He needed media, documentation, social science, and policies to support his plot to create the master and superior race. Social Scientists of the dominant society also possessed the need to put themselves in a competition with human beings in society, but that competition measured how many humans can be removed from the human family. The colonial machine saw the existence and powerful presence of “other” human life as an instant threat to their ability to control fates specific populations. Those who considered themselves white repeated the same lyrics of non-white inferiority until it became their favorite song. It was the most requested song in the world because the words had power in them that confirm that feeling of superiority.

Cornel West (2001) wrote in *Race Matters* that white superiority was intended to be a profit economy that transferred the status of an individual from human being to property. He argued we were programmed to respond to human differences by fear and loathing (West, 2001). His statement aligned with Welsing as both stated that fear was the common denominator of dehumanization. West voiced his concern for how humanity responded to the threat of violence towards human existence. We all either ignore, copy, or destroy the violence that creates and sustains white superiority (West, 2001). The color confrontations were based in status, and status had a direct connection to commerce in the United States.

West (2001) expressed his concern for the human population with the black label, which is used to determine status in the United States. “The affirmation of black humanity, especially

among black people themselves, was a sufficient condition of such programs. Such affirmations spoke to the existential issues of what it meant to be a degraded African in a racist society (West, 2001, p. 97).” West (2001) challenged the thought process of those who were at risk for having their humanity jeopardized for the love of money, status, resources, life, liberty, and the pursuit of property. Welsing (1991) suggested the conscious implementation of self-respect as a counter racist strike against colonizing forces as did Cornel West. Although self-respect was not the only defense mechanism to be used to counter this violence against humanity, it was the best starting point discussed thus far. Self-respect began the thought process of defending human life no matter what the circumstances led people to believe. Fear was the common denominator in slavery/racism/white superiority and human beings needed to strategically resist these concepts courageously, or become supporters of a system programmed to deceive, destroy, and deny humanity. How can we as humans refuse this limitation? Ceelo tells us his experience.

Well I woke up this mornin with the same frustration from situations like these

Got a call about some work from one of them temporary agencies

No high school diploma or any college degrees

I can't enlist but they'll draft me if there's a war overseas

Oh please

Of course I can slice some OZs

But see I'm one of those aspirin MCs

And uh bills are due so at times I'm doubtful and everyone disagrees

But I'd rather struggle on my feet than to live on my knees

So my uniform tight workin all night at Mickey D's

Got about 90 dollars and some change after the government

Get they fees

These minimum wages ain't enough to feed my babies
Purposely these limitations on black folks opportunities
So I quit cuz I'm tired of being one of those overworked

Underpaid employees

Stop carin at all went on and did a few small burglaries

It seems like my faith done turned into forgotten memories

And I ain't gettin away with nothing because I know He always sees

But see right now I need to see how I can get this here dope sold

I done stuffed in my pocket as many rocks as it can hold

They gonna get high so I'm gonna get my money even though it's freezin cold

Now how many times you done heard this story told?

Believe it or not, there's some very intelligent junkies

But dependencies is eating away at they souls like disease

Anyone can turn into somebody who covets and envies

Unequal economics can easily make you some enemies

And the crime rate never drops so the cops ride around in threes

I knew he would have killed me if I did anything but freeze

They found the rest of the dope in some nearby shrubberies

In a dim lit room being questioned by these authorities

And they gave me some time in correctional facilities

And now my woman's gotta take on a man's responsibilities (Goodie Mob, 1998).

Goodie Mob urged people to stand strong in their culture, faith, and existence. Ceelo's verse in the song "Refuse Limitations" painted a picture of a man struggling to find avenues to become the best human possible. The circumstances he faced in this song reminded me of several men in my life who forced their way through adversity to say they provided for their families. Ceelo stated he would prefer to struggle on his feet than to live on his knees. His statement described the act of living in a system that removed men from their homes and left them unaccepted in society required men to bow down to the religion of black inferiority. He shared how the mind could break when constantly attacked by standards of society when certain groups of humans were considered outcasts. The removal from society can make a person start to blame themselves for their circumstances and lead them in a direction of self-destruction. The system of Anglo-conformity punished those who did not conform by controlling their access to resources. Conforming was another form of idol worship in the religion of black inferiority. This religion required a lower self-esteem for those coded as black and forced them to play a game of survival in their everyday lives.

Humans were consistently punished for making resources attainable for populations in the black. We saw the public executions of people who rose to prominence in their profession, only to eventually be cut off from society for their treason against black group inferiority. The system convinced humans that their soul was ideal to sacrifice for success. Humans who were compromised by black inferiority belief system were eating away at their souls like disease. Ceelo warned us about how the unequal economics was a war tactic on human populations that caused dependencies. People got high off drugs to cope with their reality. The blacked-out populations would eventually become dependent on the system that tried to kill them. Ceelo discussed how this system spiked the crime rate so the cops will stay employed in this economic

system of human degradation. If humans were not hungry, the desperation would not lead them to commit crimes for survival. However, we don't see the crime in its initial position. The crime included putting humans in an asylum where specific groups were selected to lose. They were the humanity in the black.

According to Akbar (1998) power was defined as, "the ability to influence the environment consistent with one's self-interest (p. 35)." Humans created a response to take power back from the deceptive social science of race. Too often we saw how humans found themselves defending an identity that was given to them from a power structure that did not care for their identity. The identity of humans only served as a point of no return so the principalities and evil in high places maintained their dominance over the humans hidden by the colonial worldview. Humans had the opportunity to regain their power by domination, but not by dominating other people (Akbar, 1998). "Power is intended to put people into the unique position that they can obtain and achieve within the context of their environment those things that maximize their survival and the continuation of themselves to the best of their ability (Akbar, 1998, p. 35)."

White superiority will never cease to exist until there is no more superiority complex among human groups. White supremacists who were willing to extend the violence because of this thought process, guaranteed benefits to those who identified as white. The victims of white superiority had the option to develop a counter-racist response to this dehumanizing phenomenon, or ultimately give in to it by sacrificing their humanity because of fear, violent coercion, or benefits rewarded for their voluntary subjugation. Akbar (1998) complimented Welsing's point of view by stating

In a world of predators, though, such power would perhaps equip people to adequately defend themselves from becoming prey from the greed of others or to at least see safe asylum from the predator's oppression. Power in this sense does not require the conquest of other people but only the acquisition of those things which have been realistically assigned for the advancement of ones own people as participants in the human family (p. 35).

Humans must question the validity of white superiority along as its genesis. Everything that had a beginning had an end.

The Honorable Elijah Muhammad (1965) informed humans that "As a people, we must become producers and not remain consumers and employees. We must be able to extract raw materials from the earth and manufacture them into something useful for ourselves" (Muhammad, 1965). Muhammad continued his stance on self-respect and self-accountability by noting that human brain power, skills, talent, labor, and wealth were spent building the civilizations of the colonial machine. He challenged humans to not let children, who will represent future human groups, repeat the same fate of the humans who were subject to the social science of human enslavement (Muhammad, 1965). Humans must understand the difference between being educated and being trained. What does Paul Mooney see?

White folks you have to explain this to me. How come what's on us is ugly and what's on you is cute? Look at this black woman. Big, beautiful, full lips, look yours too, full! On you...you ole bangy bitch!!! On a white lady...ethnic, the look, full, sexy. Aint that deep? Look at your beautiful black skin. On you...ole black thing. On the white lady...your tan is gorgeous. Your cornrows on you...you little picaniny.

On Bo Derrick...a ten. Ain't this shit some shit? "They keep taking our shit! (In an English accent) American Idol it's so brilliant...American Idol is Apollo with Black judges. KEEP THIS SHIT REAL (Mooney, 2014).

Counter-Racist Logic interpreted and evaluated words used strategically in society to marginalize certain groups of people. Examples of these words included white, black, brown, criminal, citizen, etc. These words offered additional meanings with exact definitions vaguely exposed but were not carefully analyzed by the public enough. Humans had the task of decoding these words because they were used strategically to destroy a life and alter their existence in society. Fuller (2016) critiqued race-based classifications of people in the United States and challenged the human population that were considered non-white to be responsible for the claiming and regurgitating the labels that are placed upon them.

The process of dehumanization included the objectification of the human body through the process of labeling. Labeling produced a product or a unit instead of providing a platform for the human to exist. The words that made labels for humans under the system of racism/white superiority were the true weapons of mass destruction. The labels constructed in the U.S. conveniently took the identity from countless individuals who had no idea that their status was compromised. We use the terms white, black, brown, red, and yellow to determine a specific race of people based on how they were perceived by those who colonized them. People named and labeled their own property, which led to humans identifying with the badges that transferred their humanity into a product. Slavery was used to provide an economic stronghold on groups of people who were not in control of their own land, labor, time. A major component of slavery was to identify who was a slave and who was not. It also benefited the colonizer to deceive

people into thinking they were free, when they were not. Power was maintained by the slaver by making claims on the existence of non-white human life for their own personal benefit. The process was not complete until the human, either willingly or unwillingly, knowingly or unknowingly, submitted to the brand created to exploit their humanity. Unfortunately, it took the contribution and the co-signing of the colonized people to assist in their own subjugation. The fear placed upon them by the colonizer established the control used to manipulate the human population into working and supporting the power structure that colonized them. This power could not be transferred from one entity to the other without the fear of annihilation and death. The colonizer had to make the victim feel fear of death that they originally possessed; this transfer of fear was the base of the relationship between the oppressor and the oppressed. The fear of human self-respect helped colonizers infuse this concept in society. The identity of the human must be obliterated and destroyed to justify the non-existence of the humanity in the black. The human was less likely to resist if they did not exist. Humanity will rise in due time.

Ceelo: Strugglin's just a part of my day

Many obstacles have been placed in my way

I know the only reason that I make it through

Is because I never stop believing in you

Some people wonder why we here in the first place

They can't believe because they ain't never seen your face

But even when you pray, the next day you gotta try

Can't wait for nobody to come down out the sky

You've got to realize that the world's a test

You can only do your best and let Him do the rest

You've got your life, and got your health
So quit procrastinating and push it yourself
You've got to realize that the world's a test
You can only do your best and let Him do the rest

You've got your life, and got your health

So quit procrastinatin..

(Chorus) Just keep your faith in me

Don't act impatiently

You'll get where you need to be, in due time

Even when things are slow

Hold on and don't let go

I'll give you what I owe, in due time

[Andre 3000]

Who said good folks is not supposed to die
The same {nigga} that said {niggaz} is not supposed to cry
United States giving out milk and cheese to pacify
I'm sure they got a cure for A.I.D.S. but yet it's classified
You wonder why I spit the truth and not to make no dough
To make a difference fo' this {motherfucker} up and blow
in pieces, I could think of many reasons
Only when {shit} is goin bad you want to holla Jesus
I pledge allegiance, they got my knuckles bleedin
From crawling , got these {niggaz} thinkin they really ballin

when they isn't, don't take my word, there's {niggaz} off in prison
that will tell you, that's locked up for long time and won't sell you

no flex, so congregation will turn you text,

To the book of OutKast, chapter two, verse one

The first one that feel me, jump up and make a joyful noise

You're OutKasted; meanin, you now have a choice like that

Outkast featuring Ceelo, "In Due Time" (1997)

Humans must not believe in a system that created less than human populations. The source that created human beings had to be the source of the energy needed to fight the social construct of race. The song "In Due Time" began with a dialogue between the artist and his creator. He talked about how circumstances he faced forced some of his peers to stop believing in the creator of human beings. I connect this with Fuller's theory that racism was a religion. However, Counter-Racist Logic suggested we use what the creator of human beings gave to humans to solve problems. The emotional machine of race struggled in an environment of logic and reason. The construct required humans to respond in an emotional way so that the system can use their energy to build more constructs.

Andre 3000 followed up with a verse to rival the machine's label producing mechanism. He told the audience that he tells the truth without consideration of profit. He wanted to tell the truth before the system of social engineering exploded. The human species existed before the system of Anglo-conformity and it will exist after it dissipates. However, it will never dissolve until humans make the decision to no longer believe in the religion of race. Andre 3000 expressed that if you feel the words he shared, you were outcasted and have a choice. If the system did not accept you, then you had the option to not feed it.

During an interview with Kenneth B. Clark (1963), James Baldwin stated, “I’m terrified at the moral apathy, the death of the heart which happened in my country. These people deluded themselves so long, they don’t think I’m human (p. 41).” A delusion was an idiosyncratic belief or brand that was firmly maintained despite being denied. Europe tended to believe their own lies about the people who were not them. Baldwin described the Europeans’ actions as what he took seriously and not their words. He understood the code that Fuller mentioned as a counter racist concept. White superiority was the European code of conduct that used words to confuse their target. The art of deception was to say one thing and do the opposite. Baldwin was asked about what could be done about the moral fiber of America and he answered by saying, “It doesn’t matter any longer what you do to me; you can put me in jail, you can kill me. The problem now is, how are you going to save yourselves (Clark, 1963, p. 41).” Assuming that all “Men” were created equal, left many confused as to how this concept could be stated in the constitution and be proven to be false time and time again. The implementation of the program called racism/white superiority aimed to have only one identity held as the standard. Racism/white superiority had the motive and agenda that only one man can have an outward expression of manhood which was never to be challenged.

Frantz Fanon (1964) developed an argument claiming that Europe undertook the world with anger, cynicism and violence. In his work *The Wretched of the Earth*, Fanon took the reader on a crash course in understanding how dehumanism dispersed under the guise of civilizing native peoples for the purpose of conquering them. The conundrum for humans labeled as non-white was figuring out how to affirm their humanity without comparing or competing with the Europeanized and politically Christianized version of human standards. The phrase politically Christian did not necessarily include the teaching of Christ in the Bible, it

included the European image of a Christ figure. This term specifically addressed the weaponized insanity using European images of Christ used to rationalize hell towards non-white humans. People who were labeled non-white must understand that warfare was a reality for them regardless of how many privileges were given. Fuller (2016) mentioned that people who identified as or conducted the work of white supremacists were guards of the prison we call society.

Fuller (2016) mentioned how those who discard or destroyed humanity understood human rights and abilities must be removed or restrained to establish control. Fuller and Fanon agreed on this matter because they both argued that white superiority was standardized. This non-white dominance and mind control were essential to establishing the artificial intelligence of civilizing the savage beast. Fear triggered our senses to let us know that our life may be in danger and that immediate action must take place for our chances for survival to rise.

Fanon (1964) insisted that humans not take heed to the actions of Europe as what must be done to achieve power through the dominance of nations. Fanon maintains that European achievements, techniques, and style are attractive but must be examined on why they are attractive. European violence usually ends in deleted communities and damaged psyches of the conquered peoples. This fear that appeared after the massive death tolls became the justification of following orders. If the humans became fearful and found being obedient to the machine was the only way to survive, then humans sacrificed their humanity to be protected by the machine. This process decreased the opportunity for humans to reach their full potential on earth.

Punishment was directly related between those in power and those who did not possess the ability to control their destiny. This power prison used many weapons on people who were

targeted for their humanity to be destroyed for not meeting the standard of the white program. For example, when a prisoner did not resemble the image mandated by the prison, or did not uphold the standard of obedience, the prisoner was often ridiculed, exiled, physically abused, or murdered. This often goes on in front of the other prisoners to send a message of dominance and mandatory submission under the prison system. The system of white superiority was likened to a prison system (Fuller, 2016). The artificial intelligence of targeted dehumanization aimed at those who were branded with the expectation of being sacrificed for the European/Political Christian/Western/Colonial human beings' survival.

Those who portrayed themselves as humans classified as white think they were supreme over those who were non-white; they choose to activate and/or rely on a system to uphold their ideas of superiority. As Fuller (2016) reiterated that people who self-identified as white had a, “total need to be, and to feel, supreme over all non-white people at all times. This superiority is what they value most, even though they know it can only be maintained by falsehood, non-justice, and incorrectness (Fuller, 2016, p. 17).” The concept of race illustrated Fuller’s (2016) argument. Race was a social construct where people were politically categorized based on the color of their skin. This construct was made to shift power to those who possessed the position to construct this game of human trafficking, from the people who considered themselves as human beings with cultural commonalities. This construct or falsehood was the weapon of punishment due to the amount of confusion it causes. As stated earlier in this work, confusion was a war tactic. Confusion did not assist in understanding the current human condition and this hindered all living members of society, including plants and animals.

This social construct caused a mutation in human interaction due to the artificial intelligence people were using instead of the individual logic housed in the brain computer. This

confusion challenged the brain computer to forget the original human aspect of life and trade it for the skin based weaponized social engineering and control. This was another way of beginning the process of slavery and genocide. We discussed an entire system based on lies, deceit, and violence for it to sustain itself. This system must have participants and the clear majority of the participants must be miseducated and confused. This system was designed for punishment and was not logical in the concept of practicing being humane towards other beings. We cannot be part of a system that enslaved humans and various beings on the planet and be humane. Dehumanization was not logical, it was systematic. Artificial intelligence interpreted systems as logical programs because it only saw this as the reason the machine to exist.

The narrative of the machine was categorized as history and truth; therefore, forced upon the generations of conquered groups. The brain computer was the key to theory. Once the cancerous superiority complex was downloaded to the human population, it created machines out of the living prisoners of war. Miseducation served as the key ingredient of mental control and physical enslavement. Carter G. Woodson argued that if you control a man's thinking you do not have to concern yourself with his actions. If a human was miseducated and programmed long enough, the programmer did not have to worry about the human having an identity and a soul (Woodson, 2007). It was a mental assault on human thinking and intellectual responsibility. An intentional education with the purpose of elevating humanity cannot function while being driven by a superiority complex that feeds off misinformation. The education system was infected by those who had power over the thought process of society. Fanon (1963) mentioned the need to challenge absence of humanity in the perception of white superiority. Not becoming a part of the machine that kills men was what true education should produce for humans. Education should

produce choices that supported mental freedom. Fanon (1963) urged us to focus on the future by stating, “Let us reconsider the question of mankind. Let us reconsider the question of cerebral reality and of the cerebral mall of all humanity, whose connections must be increased, whose channels must be diversified and whose messages must be rehumanized (p. 314).” The fear of punishment discouraged humans from reconsidering the enslavement of today. Punishment had a direct effect on the ability to critically think about the current situation. The brain computer began to try to alleviate the pain at all costs. In the meantime, the symptoms got addressed without the needed thought process of determining the main cause of the illness or distress. This occupied the spirit of the human being. The soul immediately reacted to the punishment for having an identity in the presence of the colonial machine. Having an identity in front of the colonial machine was considered a savage act. According to the Noah Webster 1828 *American Heritage Dictionary of the English Language* (1982) the word savage was an adjective that defined the following:

1. Not domesticated or cultivated; wild. 2. Not civilized; barbaric. 3. Ferocious; fierce. 4. Vicious or merciless; brutal. 5. Lacking polish or manners; rude (p. 1093).

This word was strategically placed on humans to justify genocide.

The words mentioned above are key to understanding the mentality of the machine when it encountered various human populations. The adjectives used by the machine were words that described humans who were perceived as a threat to the order being forced by the colonial program. The American Heritage Dictionary (1982) explained the theory behind the presence of humans under the colonial program of white superiority. Threat was defined as a noun and:

1. An expression of an intention to inflict pain, injury, evil, or punishment. 2. An indication of impending danger or harm. 3. One that is regarded as a possible danger; menace (p. 1265).

Some humans do not understand the origins of this mindset. They have no idea that their skin (book cover) was savage. In the system of white-superiority, the book cover must be judged without investigating its contents because the words inside the book challenged the thought process of the colonial program. It was easier to destroy a book because the cover was defined as a threat.

Fuller (2010) developed his argument for humans to have concrete definitions for words because they can be used as tools to build or either destroy. Fuller (2010) maintained that, “words have been used to cause people to believe things to be true, when logic and evidence showed those things as not being true (p. i).” Fuller (2010) added to this argument by stating, “words have been used to cause people to think, speak, and act to establish, maintain, expand, and refine the system of white supremacy (p. i).” Words are power! When humans do not have the power to define words, their destiny was at risk. Along with Fuller, Fanon questioned the perception of Europe with his own investigation of words. Fannon (1963) suggested that messages must be rehumanized in context when defining the cerebral mass of all humanity.

Fuller (2010) agreed with Fannon (1963) when he explained the importance of understanding the context in which words were weaponized. Fuller (2010) stated context is extremely important; one should ask, what is the context in which the word is being used. During the existence of the system of white supremacy (racism), many people have been taught and/or guided into promoting confusion and non-correct conflict

by repeating or altering some of the words of a non-white person in a manner that did not best reveal the truth of the intended effect of those words (p. ii).

The words Fuller mentioned can be confusing in the art of war. When words were used to describe a group of people; however, humans may not understand the context in which the word was used. When humans miss the opportunity to question the perception of words or have the power to question the context of the words used, they were put at risk for becoming a victim of confusion. For example, when humans were branded and categorized as black, they may not understand the context that accompanied the word. If the perception went unquestioned, internal mental suggestions became the definitions in the minds of the victims. However, the machine ran off the colonial context. It functioned only to distract, destroy, and deny human populations from accessing resources. The term black, was a result of going unquestioned, was then used to describe the physical characteristics of human populations instead of depicting and illustrating the truthful name of the targeted human population. To understand the context of this word I asked what did people name themselves before the colony branded them black? This question haunted me as I investigated this phenomenon. This question was important to curriculum studies because the words we used to educate students must be challenged daily.

This process was curriculum studies. We talked about the hidden curriculum of the inaccurate history of history books and rightfully so. History was documented with words with unclear definitions which was used to paint false pictures of human populations. This punishment was permanent if the cancerous colonial war machine existed among human populations. Fuller (2010) concluded, “Where there is confusion in the meaning of words, there is a great possibility of much deception, unnecessary malice, mistaken judgment, mistaken action, non-correct intent, and/or general mistreatment of people (p. iii).”

When the scene unfolds, young girls 13 years old
Expose themselves to any Tom, Dick, and Hank
Got more stretch marks than these hoes
Hollin' they got rank
See SEGA ain't in this new world order
Dem experimenting in Atlanta, Georgia
United Nations, overseas, trained assassins
Do search and seize, ain't knocking or asking
They're coming for niggas like me, poor white trash like they
Tricks like her back in slavery
Concentration camps laced with gas pipelines
Infernos outdoors like they had back
When Adolf Hitler was living in 1945
Listen to me now, believe me later on
In the future look it up, where they say it in the Constitution?
That in the event of a race war
Places like Operation Heartbreak Hotel
Moments tear until air tight vents sealed off despair
Dem say expect no mercy
Fool, you should be my least worries
Got to deal with W-2's, 1099's
Unmarked black helicopters swoop down
And try to put missiles in mines

[Chorus]

Who's that peeking in my window?

Pow, nobody now (nobody now)

Who's that peeking in my window?

Pow, nobody now (nobody now) (Goodie Mob, 1995).

Cell Therapy served as a much-needed counseling session for humans fighting for their spirit and mind. Khujo Goodie shared his synopsis of the system coming for “niggas like me”. The system hunted prophets and equipped itself with laws, policies, and statutes just in case the race war presented itself before schedule. Khujo informed us that the system looked for men who were tasked with defending their populations. The social construct of race did not accept various forms of manhood: especially the one that did not meet the standard of Anglo-superiority.

Wesley Muhammad (2017) discussed how men in targeted human populations presented a threat to the colonial program. Muhammad (2017) expounded these statements by stating:

We know for a fact that they are still targeting the Black male: the many Michael Browns and Tamir Rice’s attest to it. There is something about the Black male that even after 400 years of the best or the worst that this hostile culture (White America) has to offer, he is still a threat to be neutralized by any means necessary (p. 5).

The common theme of this assault on manhood was fear. Welsing (1991) complimented this sentiment that fear was the driving force behind the abuse of human populations.

The term manhood is layered and nuanced. *The American Heritage Dictionary, Second edition (1982)* suggested that manhood is a noun defined as:

1. The state of condition of being an adult male.
2. The composite of qualities, such as courage, determination, and vigor, often attributed to an adult male.
3. Men collectively.
4. The state or condition of being part of or endowed with humanity (p. 762).

Notice the direct contrast this word had with enslavement. Slave was defined as: 1. One bound in servitude to a person or household as an instrument of labor. 2. One who is submissive or subject to a specified person or influence. 3. A person who works extremely hard (p. 1149)". Manhood stands in contrast with enslavement for the sake of being able to express courage, determine outcome, and being endowed with humanity. Manhood and slavery will never coexist. Slavery was the result of the absence of manhood and the machine perceived manhood as the savage beast threatening the land of the products and the home of the slave. The qualities mentioned for manhood included courage, determination, and vigor which combat the docile, timid, and submissive behavior mandated by the colonial program. Therefore, any sign of manhood spelled the beginning of the end of slavery.

Muhammad (2017) boldly stated, "The white man feminized the Black man before a Black man was ever born in America" (p.7). This argument suggested masculinity and manhood of humans categorized as non-white were intentionally targeted for control. When the word feminized was used to declare an unnatural and forced transition from masculinity and manhood to a state of docility and accommodation, women and femininity were not intended to be painted as weak or evil. The benefit of the strategy to forcefully feminize the masculine was to successfully infiltrate land, families, and resources for the sake genetic survival. Muhammad (2017) continued by mentioning:

During the age of European expansion European Race Theory - their pseudo-scientific theories on the character and nature of the races of men - characterized the African as the

“The Lady of the (Human) Race,” over and against the masculine Anglophone European, the true “Man” of the human race. Not because the white male really was convinced of that but because his masculinity was to be the only masculinity recognized and legalized in any areas under his power. Where ever the white man has set his boot, his is the only manhood that is tolerable (p. 7).

Sylvia Wynters (2017) also argued this point when she described European standards of humanity and manhood as a weapon and not an accurate description of human life as we seek to obtain. She argued that Europe’s standards of existence were combative to the life of non-white human groups and therefore fueled the notion that non-humans must be consumed for survival. Muhammad (2017) concluded, “where he conquers on the earth he must neutralize the masculinity and manhood of the local men. It is part of his strategy of domination, and his methods are the same everywhere (p. 7).”

Marcus Garvey (1986), in his contribution *Message to the People*, said that the purpose of human beings should be the most important entity on the priority list of the labeled negro. Since the labeled negro had his purpose eradicated to support the royalism of another nation, Garvey saw the ultimate purpose of his existence on this planet was to tell the truth to the people who had their humanity compromised, corporatized, and monetized. Garvey (1986) stated, “The flower expresses itself through the beauty of its bloom. The vine expresses itself through its rambling search of its own peculiar nature (p. 154).” Garvey focused on the natural essence that was destroyed in slavery and colonization and how this search for natural human existence will be replenished in the lives of people labeled negro, black, and colored. Those labeled negro must take his or her rightful place in society and claim his or her identity regardless of the difficulties placed upon them (Garvey, 1986). He stated that many obstacles

will come towards the oppressed and the loss of life was to be expected to obtain true freedom (Martin, 1986). This self-respect did not activate without courage and the willingness to face death head on at any cost. This self-respect was the foundation of the resistance to dehumanization which supported the arguments of Welsing (1991) and Fuller (1984) and was the recurring theme in the human intellectual fight to exist.

Garvey continued speaking to his listeners and highlighted the concept that men should have a purpose and direction (Martin, 1986). Having purpose taken away was considered worse than death according to Garvey. He contended that fear given to non-white people was transferred from the colonizer for control. Dick Gregory stated in a speech, “fear and god cannot occupy the same space.” This statement rings true in this matter of purpose because it relates to the need for courage to take one’s place on earth. Whomever a person fears can easily become their god. This concept sticks with me due to the need to rearrange the use of fear. Instead of fearing the death that was used to threaten non-white people, which the colonizer first owned due to the apprehension of genetic annihilation. The human must be willing to fear not living true to his and her purpose more than fearing death under the hands of the programmer/colonizer.

Garvey insisted that human race pride was key to self-respect and existence. He noted, “Hence, there is nothing to be ashamed of as far as species is concerned. The Black man’s origin is as true as the sun. He need not apologize for his existence (Martin, 1986, p. 158).” This statement provided stability to the human intellect. self-love and self-respect should not have to hide and be ashamed because it did not meet a false standard that only operates out of fear of genetic annihilation. This was what must take place when humans begin to program their own brain computer. The fear of another person should be noted and recognized; it should not take place of an individual’s purpose. Garvey continued, “His place (the black man) in the world is

fixed as a star and as such it is incumbent upon him to maintain the dignity and pride of his own manhood (Martin, 1986, p. 158).” The self-respect was the ultimate responsibility of the human faced with oppression. Humans must understand his and her importance to the planet, regardless of what was forced upon the brain computer. The Counter-Racist Logic should always challenge any idea, concept, theory, and curriculum that hid and distorted the purpose of human life for corporate gain. The brain computer was the workshop of logic and Counter-Racist Logic according to Neely Fuller. This logic was specifically assigned to humans to solve the problems we encountered as we lived our lives on this planet. Humans needed this brain computer to heavily scrutinize and criticize all programs that threaten the existence of human culture and ethnicity.

Garvey expounded on the idea of self-vision and actualization by stating, “These are the ways self-respecting people see themselves. The round healthy face of the African is much more beautiful than the straight, sickly looking face of the Europeans (Martin, 1986, p. 159).” Although this statement could be a negative inclination that the labeled white race was not as aesthetically pleasing as those categorized as having African DNA, it served as an example of the courage to defend the physical attributes and genetic dominance. Images of defined beauty were strategically downloaded in the psyche of human beings whose physical characteristics contradicted the image of beauty standardized in their captivity. Self-respect was radical and a declaration of war to the so called white royal system. Its existence spelled doom for western civilization if the courage to love oneself possessed the free will to expand and procreate without the permission of the colonizer. Garvey continued to convey this mindset to embrace the individual physical purpose of those labeled negro. “Never allow anyone to convince you of your inferiority as man. Rise in your dignity to justify all that is whole in your

manhood as a race (Martin, 1986, p.159).” This dignity, although critical to the growth and declaration of the human family, was also a declaration of war to those who benefited from the absence of the opposing human spirit.

Purpose Fuels Perseverance

Frederick Douglass shared his experiences regarding the degradation humans experienced being enslaved in his work *Narrative of the Life of Frederick Douglass*. He narrated the horrors that become a part of those who experienced mistreatment based on their perceived status in the United States. Douglas described an overseer who often loathed the scene of human interaction between individuals with the negro branded existence; his posture and behaviors reinforced messages of inferiority. Douglass described an episode between Gore and one of the enslaved humans where the human refused to accept his status as inferior by risking his life for true freedom. Douglass recalled, “One slave refused to be whipped by him--I need not tell you that he was a man, though his feature, degraded his condition (Blight, 1993, p.132).” The human maintained his position and failed to bend to the will of Gore (the overseer). Having his life in immediate jeopardy, this man saw fit that the transaction of his status be examined immediately in the face of death. He chose to flee and take a chance on his life continuing freely without the force of degradation. Douglass continued, “the slave refused to be whipped and ran, he did not stand to and fight his master as I did once, and might do again (Blight 1993, p. 132).” Douglass often talked about his failure to adhere to the demands of slave masters on his plantation through the search and respect of his own manhood. However, the enslaved human mentioned previously did not achieve the same result as Douglass. After Gore killed the human for expressing his will to live in a system that was sustained through the human being stripped of his

manhood, Gore made a statement that stayed with Douglass for the rest of his life. Douglass recollected:

He replied, coolly, that he had done it from necessity; that the slave was setting a dangerous example, and that if he was permitted to be corrected and yet save his life, that the slaves would effectually rise and be freemen, and their masters be slaves (Blight, 1993, p. 132).

Annihilation was not always physical; it was also political, social, and spiritual. Enslavement erased the true purpose of human life if the concept was undergirded by the notion humans were granted free will. The process of erasing free will and sovereign status of a human being started with the brands placed upon the individual after being encountered by colonizers.

Black was a description of something erased or absent of a specific assignment and soul. Since the skin was illogically described as black, the brand was used to expunge sovereignty, identity, culture, language, history, and purpose. Free will and sovereignty were considered the right of human beings and was the platform of expressing one's purpose. Once the sovereignty and free will was erased, the identity of the victim was the logical next order of business to be transformed from human into property. Douglass reluctantly explained after he witnessed the murder of a human being that dared to chase his sovereignty. He informed us that there was no crime in killing a labeled negro in Tulbot County, Maryland because it was considered the right of the owner to destroy his own property (Blight, 1993). The human existence of the enslaved victim struck fear into the heart of Gore. Humans, to Gore, were considered the enemy of his power and identity. He understood that free will stood in the way of his economic freedom in the United States. If Gore saw human life as a threat, then what or who does Gore represent? He represented the machine. The machine should be investigated, and its

motives should be challenged by humans to maintain sanity. This self-respect that Gore tried to erase struck fear into his existence because his position at the time was dependent upon the fear and lack of courage of the then enslaved human coded as black.

Frederick Douglass spoke in many arenas on the state of the labeled black slave and how the severe treatment compromised the humanity within the coded negro. He argued with those who hinted at the notion that the enslaved human did not want to rise out of his and her condition. This assumption helped justify the enslavement of millions of human beings due to the fear transferred through violent abuse keeping thousands in permanent captivity. Douglass exclaimed:

Who are these that are asking for manhood in the slave, and who say that he has it not, because he does not rise? You all have sworn under God that we shall be slaves or die! And shall we three million be taunted with a want of the love of freedom, by the very men who stand upon us and say, submit, or be crushed (Blight, 1993, p. 133).

Douglass challenged the hypocrisy in the question of manhood from those who benefited from its forced absence. The act of being dismayed and appalled at the very enslavement that guaranteed superior status in the United States was an act of deception. Deception was often used in military tactics to confuse the enemy by using their tendencies and fear against them.

During the dehumanization process, the fear of the colonizer was reassigned aggressively to the human victim, so their insecurity will take over the logical need for an identity and courageous implementation of self-respect. This program was downloaded to all non-white human beings in the United States. This program eventually caused the destruction of self-respect which the humans needed to reach their full potential and purpose in life. Once self-love was erased by the enslaver, the human was transitioned into property of the United

States. Gore's fear of the rising spirit of the human being caused him to manipulate humanity through terrorism. Terrorism was used consistently to instill fear into the brain computer and forced human to identify with the emotions tied to the fear of death instead of the assignment given to them at birth.

CHAPTER 5

MISEDUCATION IS CANCER

As he laid in the final resting place

He had such a peaceful expression in his face

My visions blurry from crying

But it ain't hard to see that

At any time it coulda been me

It's about 90 degrees outside

But yet it felt like I'm froze

The ceremonies come to a close

I toss a rose but just can't seem to walk away yet

Damn I done fucked around and got upset

But it ain't nothing we can do

It's bigger than me and you

One day our time coming too

So ain't no use in being sad

Leaving here was probably the best gift he ever had

We should be glad

Maybe his life was something

That he had to give to show me

That I need to be responsible about how I live

I won't complain about my pain

But I just ain't gone let my niggas die in vain

So Bean I'm gone make it for you
 The cycle that these young black men keep goin through
 I'm gone break it for you
 And start takin care of me
 And me consist of all my friends and my family
 From now on, until I'm gone
 (Chorus)
 Born into these crooked ways
 I never even ask to come so now
 I'm living in the days
 I struggle and fight to stay alive
 Hoping that one day I'd earn the chance to die
 Pallbearer to this one, pallbearer to that one
 Can't seem to get a grip cause, my palms is sweatin
 (Barnett, Burton, Gipp, Knighton, & Organized Noize, 1995).

The track “I didn’t ask to come” by Goodie Mob revealed the circumstance that humans categorized by race did not ask for. No one asked for a life of degradation and ridicule. However, Ceelo rapidly turned his situation into a predicament where he reclaimed his power. He began by sharing his experience of burying a close friend. He talked about how the cycle of what the men categorized as black go through under the system of black inferiority. Ceelo wanted to break that cycle with his Counter-Racist Logic. Ceelo defined the cycle, how it worked, and how to break it. He stated that he would have to begin to take care of himself by taking care of his friends and family. Ceelo recognized that he was a part of a larger picture.

Everything he did affected those closest to him. He stated that maybe his friend had to die to show him how to live. He decided to turn the disease of social, physical, and spiritual death into a lesson of liberation. He wanted to continue to live and he knew the cycle of death must stop for his purpose to shine through his artistic expression.

Goodie Mob presented the chorus of this track in a peculiar way that connected to Counter-Racist Logic. They began by stating that they were born into these crooked ways and did not ask to come. Ceelo confessed that his circumstance was not a result of the choices he made in the past, but the choices made when he realized the game being played were his responsibility. He declared his responsibility for the conclusions he drew for himself despite the circumstances he didn't choose. Goodie Mob acknowledged the warfare humans were subjected to and they urged humans to struggle and fight to stay alive. Goodie Mob knew it was not enough to be good in a war, people also had to be prepared. Since the good die mostly over bullshit, it's time for the bullshit to stop.

Derrick Bell (1992) in his book, *Faces at the Bottom of the Well*, detailed the oppression faced by human beings who were labeled non-white today. Bell contended that no matter how long it took to oppose enslavement in all forms, the mistreatment of humans based on color was a permanent fixture in the United States. He explained, "the racism that made slavery feasible is far from dead in the last decade of the twentieth century America; and the civil rights gains, so hard won, are being steadily eroded" (Bell, 1992, p. 3). This proclamation contradicted the illogical thought process and belief that people live in a post-racial society which allows human rights, privileges, and benefits to everyone in the United States.

Bell (1992) discussed the mistreatment based on color and how humans expected this treatment in the United States without becoming demoralized in the process.

Our careers, even our lives, are threatened because of our color. Even the most successful of us are haunted by the plight of our less fortunate brethren who struggle for existence in what some social scientists call the “underclass.” Burdened with life-long poverty and soul-devastating despair, they live beyond the pale of the American Dream. What we designate as “racial progress” is not a solution to that problem. It is a regeneration of the problem in a particularly perverse form (Bell, 1992, p. 3).

Diseases were the most dangerous when they went undetected due to them being asymptomatic. Like cancer this process destroyed the immune system. Most humans were unknowingly and immaturely feeding the very disease that was trying to kill the immune system of human Counter-Racist Logic by denying the disease even exists. This was the time to employ the Counter Racist Ultrasound.

Cancer was characterized by the uncontrolled growth of cells that invaded and damaged the body’s normal tissues (Tontonoz, 1987). Racism/white superiority had the capacity to destroy human families with the infectious appetite of destroying life and creating a genetically modified organism that only existed through the lens of Western culture. The Cancer Research Institute (CRI) claimed that cancer was caused by abnormal cell division through unnatural duplication and therefore spreads throughout the body to control healthy cells. This strategy supported the strategies of colonial forces when taking over people, land, and other resources. The Institute stated:

cell division is the process by which a cell duplicates its contents and then cleaves in two, creating two new daughter cells. Normal cells in the body know when to divide and when to stop dividing. Cancer cells do not (Tontonoz, 1987, p. 4).

This statement suggested cancerous colonies investigated and replicated the people of the land they intended to exploit. The cell division mentioned above was only done when needed and not done out of fear of death. The fear of annihilation caused colonized cancer to replicate itself by any means regardless of the unnatural measures it took to complete the task. Therefore, cancerous colonies eventually ended up manipulating and destroying families of indigenous people of pre-colonized America. Colonizers attacked human cells, controlled them, and erased or hid the identity, language, and culture of the indigenous people. The body of the human family became sick. When the cells became cancerous they did not know how to stop spreading - just like racism/white superiority. Once colonizers decided human life with dark skin had the ability to eradicate their ability to survive, colonizers developed a system to control their minds and actions. Cancer, like dehumanization, was not one disease but is many diseases formed to take over the human body (Tontonoz, 1987). When this mutation occurred, there was an abnormal existence of the healthy cells that lost their identity and adversely responded to the deviant cell division. The mutation was considered a loss of identity for the human cell. Woodson (2007) argued that if you control humans' thinking you don't have to control their actions. This connected with history, identity, and culture that was destroyed by colonization. The miseducation machine mutation was also connected to the ability to control the narrative of native peoples by those who enslaved them. The identity given by the colonizer was all they knew and claimed to express as their identity. Even though humans were more than their skin color, their identity was mutated to fit the needs of the cancer cell. The human species can adapt to our situations without losing our assignment on this earth and control over our lives. If cancer resulted when mutations occurred, then dehumanization occurred when a human

population was no longer able to instruct its own population to reproduce the natural culture, identity, and self-respect needed to maintain the given level of humanity at birth.

The term black can be interpreted as a diagnosis of status or state of a manipulated form of humanity. The diagnosis of black was intended to be terminal for those who fit the description as being genetically superior based on the ability to produce dark skin (Welsing 1993). That fear we examined was the cause for all false race diagnoses for human populations. This race diagnosis aided in taking the opportunity for human life to fulfil the purpose of life free of competition and full of contribution. The purpose of the label and diagnosis systems used by the oppressor was to take the true purpose away from the human and successfully turn the human being into a product used in a competition for genetic survival. Those found without a culture, nationality, and language were used to justify their status as property under the system of enslavement. The human Counter-Racist Logic stood as the immune system and natural defense to this disease before the tumor spreads all over the world.

Counter Racist Intellectual Immunology

“I was a Negro for twenty-three years. I gave that shit up. No room for advancement.”

Richard Pryor

According to the Cancer Research Institute, Paul Ehrlich was considered the founder of immunology and inspired the work of Lewis Thomas and Frank Macfarlane Burnet that led them to propose the model of Immunosurveillance (Tontono, 1987). This concept declared that immunosurveillance occurred, “where cells of the immune system actively patrol the body looking for cancerous cells and eliminate them as they arise” (Tontono, 1987 p. 12). The Counter-Racist Logic of humans served as the immune system that actively and courageously searched for colonial cancer cells and racial tumors formed against human populations. This

thought process influenced action-based defense mechanisms for the mind, body, and soul of the human population.

The immune system was divided into two arms which were the innate and adaptive immune systems (Tontono, 1987). This can be understood as two branches of the Counter-Racist military used to defend humanity against the race machine. The CRI mentioned, “the innate immune system is evolutionarily ancient, shared across animals as diverse as sea sponges, fruit flies, and humans. It consists of defenses that are inborn and always active (Tontono, 1987, p. 12).” Sentient beings were born with the natural ability to defend themselves against harmful bacteria, diseases, and other environmental factors that present danger. Resistance to the assault on human life was a natural reaction to mistreatment of all kinds. The machine knew self-respect was an act of war.

Miseducation compromised identity because humans could be easily influenced to take on the description of the disease. When a person is told they have a disease, they could start conducting themselves as a sick person. The human started to attribute everything that they experienced to their illness. Self-esteem was directly affected by this misdiagnosis because if a person did not believe a cure was possible, they began to live in a way that compromises their immune system supporting a self-fulfilling prophecy of sickness leading to death. The human began to look for the moment of death instead of living their life in abundance. The race machine aims at transforming humans into negroes and to keep them in a status of non-development. The machine only allowed the negro to be trained to support its designated place in raciology. Any opposition to this European worldview was considered un-American on the part of the human. The human was branded as un-patriotic and given badges of treason and letters of malicious intent to wear out in the social public. This status was relevant to a runaway

prisoner as it turned the human into an illegal alien. The machine eventually convinced the brain that humans can be an illegal product instead of a living being. The colonial machine successfully turned human life into a stolen product.

Humans who were not compromised by the race machine were criminalized. Terms such as hostile, angry, armed and dangerous were used to set the stage of hostile engagements between products of the machine and the humans who rejected the social science program. Illusion insisted that it is wrong for mistreatment to take place against humans and the colonial machine was sympathetic to the oppressed human group. "In geography the races were described in conformity with the program of the usual propaganda to engender in whites a race hate of the negro, and the negro contempt for themselves" (Woodson, 2007, p. 17). This contempt created a level of disrespect and disapproval of the existence of the humans described as negro. The race program deteriorated the self-image of the human with marketing strategies that turn people into political products of consumption. They existed for the feasting designated for the cancer-causing agent of race. This European humanism was created for a historical superiority complex for the dominant group. "Those people who were far removed from the physical characteristics of the Caucasians or who do not materially assist them in the domination or exploitation of others were not mentioned except to be belittled or decried" (Woodson, 2007, p. 18).

The other arm associated with immunology was the adaptive immune system.

Unlike the innate immune system, which is present from birth and is constantly active, the adaptive immune system takes time to develop. It is essentially non-existent at birth, but as we grow and are exposed to new germs, it learns to recognize them (Tontono, p. 15).

The human intellect adapted to weapons formed daily. Colonialism was an ongoing process that modified to the defense mechanism of human life to preserve itself. Since this ongoing fear of genetic annihilation was the driving force of racism, and the existence of non-white people was considered the main threat to white superiority, humans must adapt to this climate as soon as humanly possible or be threatened under duress and coercion. This treatment made it difficult to defend against terrorism but there were features to consider maintaining the self-respect.

History was directly linked to cultural self-esteem because people developed confidence when they saw their impact in society. When a specific portion of history was removed to support the superiority complex of the colonial social engineering machine, the mental cancer was created. Mental cancer in this case was not considered a disorder that impeded a person to carry on daily normal functions. This mental cancer was produced by the machine to sustain white-superiority. White superiority was a mental illness and a psychotic rationale for human degradation. People thought their skin was the same color as a crayon, and this distinction was laced in the academic texts in the United States. Woodson (2007) shared, “from literature the African was excluded altogether (p. 18).” Removing history from a human population was comparable to removing the immune system from the human body. The opportunity to be susceptible to the disease of black inferiority was prevalent in the belief system of Anglo-superiority.

There are three parts or features of the defense mechanism of the immune system. The immune system uses specificity, diversity, and memory to increase its ability to defend itself against any dangerous element that compromised its function. The first line of defense was selected at specificity. This line of defense suggested that it must take place first, “because it recognized and defends us against particular threats. --a specific virus for example. It is very

important that the immune system be able to discriminate among targets so that it does not attack components of our own body (Tontono, 1987, p. 15).” The human intellect must be able to detect when humanity was in danger. It must recognize aspects of oppression that could be communicated as a way of life or traditions that people were programmed to glorify instead of focusing on investigating its elements. The critical thinking process of the human species functioned off self-respect. The ability to determine and identify harmful oppression will be stronger than ever after human developed a sense of self-respect. Neely Fuller suggested logic was needed to solve the race problem across the world because racism/white superiority was the most illogical system affecting the lives by destroying purpose and identity of those sovereign to their land. Fuller suggested that logic came from the Creator of human life and was the primary product of the brain computer given to us at birth. This logic was purposefully given to humans to solve problems which were needed to protect humanity.

The second wave of defense included the ability to adapt to the environment for the purposes of education and research. Neely Fuller suggested that non-white people study the system of racism/white superiority as much as possible to become familiar with the tactics used to compromise and incorporate human life. Oppression was big business which demanded that humans were transferred into property for the ability to trade, sell, use, and enslave.

The adaptive immune system is described as diverse because it has the remarkable ability to detect essentially any foreign molecule it encounters. --billions of different targets. The upside of the immense capacity for recognition is that we can acquire immunity to just about every pathogen we may encounter in our lifetime. The downside is that it takes time--in the order of 4 to 7 days--to mount an immune response against a

new invader. By the time the adaptive immune system can respond, we may already be quite sick (Tontono, 1987, p. 16).

This was different from being specific about who was damaging and corrupting free will for human beings; it addressed the ability to understand the strategies of the enemy and to possess the courage and experience to create a defense that works. The more confusing the tools of the oppressor, the more clarity the human intellect must produce. The human logic always had to produce truth to keep the immune system intact. Once it allowed one cancer cell to cause a mutation, the entire thought process was compromised. This war must be fought on all fronts and in its entirety, so humans know exactly how much their humanity was at stake. Many humans had no idea how much of their freedom was swapped out for privileges to be a part of this machine we call the United States. The human Counter-Racist Logic was softened to the point that it identified with a color code system rather than humanity that was given at birth. This adaptive concept of the immune system was activated when humans had enough courage to implement the knowledge gained through the surveillance and strategic defense planning against miseducation, terrorism, and false identity.

The crucial and the essential line of defense was active memory. Without memory the immune system may not recognize patterns of previous attempts to compromise its health. Human beings must strengthen the Counter-Racist Logic of continuously refining the suspicion of mistreatments based on color. Some may interpret this as being paranoid or being pessimistic, however there was a need for memory to ensure history did not repeat itself.

The adaptive immune system has memory and will remember past invaders. When the adaptive immune system encounters a pathogen it has seen before, the immune response is much quicker. --on the order of hours. This immunological memory provides us with

protection throughout our life. We call this protection immunity (Tontonoz, 1987, p. 16).

The human/Counter Racist tradition developed a curriculum of understanding the previous attacks on humanity and identified politics from colonizing forces. When the Counter-Racist Logic intersected with previously used deception tactics, it recognized this attack quicker than usual and was equipped with the necessary tools to defend itself. The weapons used to defend the brain computer against hatred, deception, war, enslavement, and imbalance were love, truth, peace, freedom, and justice. These concepts utilized and communicated in rich oral traditions which indigenous people practiced when educating their nation about past events and the learning processes that developed from that experience. However, damage occurred during battle and the immune system developed different ways of assessing and repairing the injuries.

Inflammation was a direct response to the onslaught of attacks experienced by the body. “Inflammation is a direct effect of the accumulation of immune cells and fluid at the site of injury. It is a normal process that contributes to both immune defense and wound healing (Tontonoz, 1987, p. 16).” This inflammation facilitated healing in communities labeled non-white. Since this reality under the mistreatment based on skin color continued, there should be serious conversations inquiring the amount of damage experienced by humans who were subjected to generational mistreatment. Defending against terrorism was a natural response, but the stress level can be catastrophic if the conditions continue to wreak havoc on communities labeled “of color”.

Inflammation leads to healing provided the right conditions occurred; inflammation could be compared to the responsibility for self-defense of the brain computer. Although it was a natural response to defend the mind, body, and spirit; fatigue was a real phenomenon that can

caused stress and lack of concentration. "Inflammation that goes on for too long--chronic inflammation--can actually promote the development of some cancers by creating an environment that damages DNA and encourages metastasis" (Tontonoz, 1987, p.17). Metastasis occurred when cancer cells spread from a local to distant sites through the blood of lymph liquid. This process caused tumors to occur in the body which were the wounds that do not heal mentally, spiritually, financially, and physically for the people who were dehumanized. When human populations were victims of consistent violence and terrorism and were not allowed enough time to heal from their afflictions, those populations could develop mental tumors to their Counter-Racist Logic and lose the ability to defend themselves. This mental metastasis also was the cause of the lack of courage needed to develop a healthy stream of self-respect to the human populations under duress. The healing process also assigned tasks of the Human/Counter Racist Immune System. Without this process of healing, the battle was short lived due to the internal mutation lying dormant in the immune system. Let's see how Big K.R.I.T. dealt with pain.

A mother lost her child, I tried to ease her pain
 "It's only God's will", she says she felt the same
 It's funny how the sun will up and bow to rain
 As if the clouds couldn't stand to see me outside again
 Wrote a rhyme that was kind with some vision to it
 Bottom line it might expand your mind if you listen to it
 Too much shine can dull the soul
 If you feel how I feel, then I'll rap some more
 How can the devil take my brother if he's close to me?

When he was everything I wasn't but I hoped to be
I get a little honest and I ask myself
If the time come, will you save me if I ask for help?
Sent my mind on a journey to the outer most
To document what it had seen and CC me the notes
And ask Kurt Cobain why, cause I need to know
He stopped when he had such a way long to go
I saw love in the eyes of a perfect stranger
She overlooked my caring heart in search of a gangster
Will we ever be together only time will tell
She call my phone and talked to me as her eyes would swell
I put my problems in a box beside my tightest rhymes
Under lock and key, buried deep off in my mind
And when it gets too full and I can't close the lid
I spaz on my family and my closest friends
Trade my materials for a peace of mind
I am so close to heaven, hell, I just need some time
Who cares about life and the high's and low's
Maybe I should write another song about pimps and hoes
Cars and clothes, idol gods, golden calves, Louis scarves
I do this for the love and it's free of charge
I don't need jail to be behind bars
This is purely art

In my grandma's household this was surely taught
 Don't be naïve, yeah, these times is hard
 In the midst of all the glamour I hope you find God
 I never wished to be the burden bearer
 But souls need saving and it's now or never
 Shock value is all they wanna see
 It's us against them and it's just you and me
 Trying to take heed what I say in my songs
 Forgive me if I ever ever steered you wrong
 Most people stop for signs but I driven through it
 If it don't touch my soul then I can't listen to it
 The radio don't play the shit I used to love
 Or maybe I am just growing up
 I never seen a star on a red rug
 If I wanna see stars I just look above
 To the heavens (Roland, 2001).

Big K.R.I.T. displayed a scenario where the mind can be affected by outside forces of despair and oppression (Roland, 2001). In the track "The Vent," Big K.R.I.T. explained his displeasure with the outside world. He asked that we realize that too much shine and glamour can dull the soul of a human being. We were rewarded for not achieving a high level of self-development and self-respect because the machine loved stereotypes of blacked humans. The machine rewarded the human for being good for business if humans forfeited their identity for financial gain. Big K.R.I.T. talked about the fear of death, but not being able to stop death from

arriving. He displayed the mental warfare humans experienced when faced with the possibility of death every day. Humans categorized as black were target practice and disposable products in the religion of race.

K.R.I.T. said he doesn't have to be in jail to behind bars. He used this metaphor to illustrate that no matter where he was, he could write rhymes for his well-being. Big K.R.I.T.'s spirit needed a vent session to expose his soul. He wanted to reveal the human being using Hip Hop to maintain his mental clarity and strength. Big K.R.I.T. also admitted it was time for humans who were oppressed to save their souls. Their identity must become a priority for the fight against the social construct of race. He said, "it's us against them and it's just you and me". The statement resonated with me because I understand we have been thrown into a war and placed in a group against our will.

Johnson (2013) highlighted how humans described as black were assaulted under the guise of special education. Enslavement was heavily predicated on economic status and education was directly linked to economics. When a population was not properly educated on the politics and opportunities that surround their environment, their ability to utilize resources was affected tremendously. Funding and resources allocated to schools with "majority black" students were lower than schools serving other pupils and reinforced an uneven educational playing field. Instead of examining the field being inspected for deficiencies, children were inspected and diagnosed with a disability rather than finding the discrepancy in the environment causing the imbalance. Johnson (2013) continued by stating:

Black students are subject to the worse schools and the most ill-prepared, inexperienced and disinterested teachers in the country. The public school teacher unions have helped to create and perpetuate this modern form of

Jim Crowism by the teacher “seniority” school assignment process, which allows the best teachers in a district to escape the ghettos in lieu of opportunities to teach at the high-achieving, suburban, or mentally-gifted programs, while the least effective teachers are left with the children who need the most help (p. 16).

Again, race was based on a hierarchy of power. If knowledge was power, knowledge must be contained by those who wish to stay in power. Fuller (2016) stated:

The White Supremacists (Colonizers) “classify” people by “color”/” non-color,” based on the use of the word “Race.” There is no reason to be a member of a race except to mistreat someone because of color or non-color. The only reason for being a member of a race is to practice racism. Race is racism. The only reason for practicing racism is to gain so-called benefits by mistreating people based on a so-called color classification of those people (p. 25).

Johnson (2013) argued that these classifications were used to justify mistreatment of young black boys in the U.S. education system and continued to do so if it is tolerated and sustained by those in power. The term special education was like the phrase “War on Drugs” because it was vague and left up to the interpretation of those in power. Since Fuller (2016) urged us to pay attention to the word used to categorize people for mistreatment, curriculum scholars and educators must ask themselves a very important question. Are the words I’m using to describe different groups of people perpetuating the same system I’m trying to fight? Johnson (2013) continued his argument by stating, “special education has served as a convenient vehicle for predominately White public school districts to keep Black children separated from their own white children and get paid for doing so” (p.19). People were getting paid more money to ensure that knowledge

and the ability to gain more knowledge were maintained by members of the predominately white categorized populations. This hierarchy of power ensured that the miseducation cancer ran smoothly and was supported by governmental rule. This reality haunted the futures of children who were diagnosed as black.

In the predominately white public schools the Specific Learning Disability (SLD) serves as a racial identifier that lets everyone know that we have a “Negro child who doesn’t belong here.” It is a badge of racial inferiority that raises anxiety in Black parents and induces feelings of self-doubt within the African-American child who symbolically has been stamped “unwanted” by the SLD classification (Johnson, 2013, p.19).

For there to be a school to prison pipeline, the two institutions must be related in functionality. Alexander (2010) connected the two institutions by highlighting various functions of the prison system that feed off the mistreatment in the education system. The U.S. prison system was heavily supported by the privatization of prison camps across the country and has emerged as a comprehensive and well-intended system of race based social control that mirrors the Jim Crow system in the mid-twentieth century (Alexander, 2010). As in the school system, the prison system created a caste system that inhibited an individual’s ability to obtain employment, housing, and other public benefits. If racism and dehumanization occurred in the school system, it served as a prison for certain children, especially those targeted by public policy and codes. In many ways, the construct of race was a prison. It was a socially constructed institution built on identifying humans as prisoners within the confines of the colonial point of view. The colonial point of view was a warlike, competitive, and conquering point of view that does not entertain the possibility of equality. It only produced more race based machines to continue the status quo of non-white abuse. Law enforcement, like the school

system, was government funded and must satisfy the needs of the government to maintain revenue. Labeling children for “special education” because they cannot or refuse to conform to European standards with conduct, created products for the prison system. The labels of dysfunctional, special needs, ADHD, and various behavioral disorders alerted the prison system that there were more money-making products being prepped to come to the warehouse.

Student: Mr. Pugh so what do you mean that the prison system is flawed, and we have too many people in prison? I believe that if people who break the law should go to jail.

What is so hard about that?

Mr. Pugh: The funny thing is I agree with you 100%

Student: So why are we talking about how the prison system isn't working then?

Mr. Pugh: Oh it's working; I just want it to work the same for everyone. Just know if we try to fix it, we'd have to shut the school down.

Student: Why?

Mr. Pugh: Because no one in higher education gets tested for drugs. If we did that, you'd have to transfer.

Sloterdijk (1999) described the link between politics and education. If we believe politics negotiated and established control over resources and people, then we must investigate the connection between education and politics. Knowledge was power and those who possessed knowledge had the most power. Those who controlled education dictated the narrative of history. The human zoo was the political arena that is concerned with the necessity of taming humans (Sloterdijk, 1999). When we take a careful look at a zoo we often see sentient beings being held captive against their will but trained to conduct themselves in a way that provided entertainment for the audience who benefited from their captivity. When we examined white

humanism, we must carefully study the telecommunication that underwrote friendship between the humans who represented the standard of humanity (Sloterdijk, 1999).

Curriculum scholars understand the dynamics of the European (Western, Christianized) educational influences. Counter-Racist Logic was not anti-Europe, it was pro-truth. The anti-colonial and Counter Racist responded to this notion of colonial standards in humanity by providing a radical critique and protest, “demonstrating just how deeply its (European) celebrated concept of Man depend upon the systematic degradation of non-European men and women (Sloterdijk, 1999, p. 120).” European culture and communication were supposedly reserved for the “elite” and prohibited from the savage. As stated earlier the term savage was used to describe humans who were non-European in culture, language, customs, and traditions. Humanism was equivalent to a small club of those who have been called to “read.” Reading was not only regarding the ability to understand words, it’s the ability to control your own destiny with the words. In humanism, the people who read were considered elite and glamorous (Sloterdijk, 1999).

Memmi (1965) highlighted the three ideological components of colonial dehumanization: 1) creating mandatory space between the colonial identity and culture and the indigenous identity and culture, 2) exploiting the differences through stereotyping indigenous existence in with miseducation, and 3) media to maintain power in the colony and using the differences to create a narrative to be used as evidence of human degradation. The European concept of superiority was established on the curriculum of narrating the difference between the machine and the humans. This exemplified the U.S. education narrative of the smart and the non-smart. “The colonizer stresses those things which keep him separate, rather than emphasizing that which might contribute to the foundation of a joint community (Memmi, 1965, p.71).” The key to the

differences between the colonial machine and the human groups were degradation of their human narrative. This narrative was saturated with ideas such as the achievement gap, low employment, and animal comparisons of humans because it justified the rejection of human access to resources. This gap was imperative to maintain the colonial status and must never be filled (Memmi, 1965). Stereotyping the differences was present in academic textbooks where the human population described as black minimal or marginalized representation. The history of the colonized human population was considered an elective or afterthought in course texts. Black history was more a hobby or postscript in the U.S. school system and will maintain that position if history is told by those in power. An example of the third ideology, using the differences to create the narrative, was prevalent in routine interactions between people who fell for the race bait. Humans who believed they were white had the narrative to back up the superiority of whiteness when compared to the blackness of their so-called counterparts. This status of first-class citizenship tied directly into the emotions of all populations.

The war narrative of race ideology insinuated that “black” humans were less than desired and did not possess the requirements needed to succeed on earth. This deficit mindset downloaded into the minds of humans described as black in the education system directly and indirectly. This led to the creation of the machine. The machine mindset had to establish a precedent that humans never were good enough to be a part of the colonial standard of existence. The social construct of race was mythological because it lived in the mindset of the colonial creator of the theory. The colonizers’ mind was their world and everyone that lived in it had to know the expectations of the one whose mind mattered the most. The colonized humans were the gifts and burdens of this colonized worldview because they existed only because of the colonizers needs and wants; they must never have a purpose without the consent of Europe.

Oppression was directed at a human group and, a priori, all individual members of that group were anonymously victimized by it. They represented the colonizers' existence beyond circumstances in the abusive relationship; the humans reflected the colonizers' true identities. Those who considered themselves as the "white elite" were the machine that hated and loved the human population with pity and resentment. The machine was obsessed with population control because humans who don't serve the machine's well-being were deleted from the construct. Only the products of the machine could exist. Malcolm X stated, "The collective white man's history has left the non-white peoples no alternative, either, but to draw closer to each other" (Haley, 1964, p. 283). Memmi (1965) stated the colonist was, "fed up with his subject, who tortures his conscience and his life. He tries to dismiss him from his mind, to imagine the colony without the colonized, the colony would no longer have any meaning (p. 66)."

The relationship between the humans and the colony was a dependent relationship on both ends. The colony depended on humans to remain in subservient roles and the humans were forced into a position to depend on the colony for privileges. This relationship made the colonial machine terroristic and forced the relationship into captivity of free born human beings. This contradiction pissed the machine completely off and punishment was always ready to be conveyed onto the human bodies (Memmi, 1965). Memmi (1965) continued to highlight how this Eurocentric abusive relationship spewed its venom into public servants and teachers. "I have been horrified to see peaceful public servants and teachers (who are otherwise courteous and well-spoken) suddenly change into vociferous monsters for trifling reasons. The most absurd accusations are directed toward the colonized (Memmi, 1965, p. 67)." The hierarchy of power was permanent in the mind of the colonial machine and must be re-established daily to maintain its position.

This idea that the colonist was no longer European and the only “American” on the planet was an ego trip narrative consistent with that of a self-made super hero. Once he was resided on the self-made island, he had to make up the rules to sustain himself; the logic of the race machine making the non-white population conform to its image. Colonialist resorts to racism because, “It is significant that racism is part of the colonialism throughout the world; and it is no coincidence. Racism sums up and symbolizes the fundamental relation which unites colonialist and colonized (Memmi, 1965, p. 70).” The machine was dependent on humans thinking they were black. It convinced the humans they were products of the colonial imagination and had no history out of the European narrative of the human existence. “His racism is as usual to his daily survival as is any other prerequisite for existence (Memmi, 1965, p. 70).” There were several mandatory behaviors and responses that generated from the colonial mindset and manifested in the U.S. education system. The abusive behavior must be consistent, frequent, and potent for mind control over the human groups in education. If you control a human’s brain by colonial narrative programming, you can control the destiny of the human population if the intellect is not weaponized and used to strengthen human immune system. The words used to rationalize this subjectivity known as the achievement gap, are weapons that form the colonial personality (Fuller, 1984). The frequency of the occurrence of this narrative, and the intensity with which it is conveyed, “the colonialists are perpetually explaining, justifying, and maintaining (by word as well as by deed) the place and fate of their silent partners in the colonial drama (Memmi, 1965, p. 71).

CHAPTER 6

CONCLUSION

Humanity in the Black was significant to me on multiple levels. I came to this point in my studies from being exposed the work of Neely Fuller (1984) and Frances Cress-Welsing (1991). Because they provided me with the vision I yearned for my entire life, I now know how to counter the assault of spiritual warfare. The vision and strategy of Fuller and Welsing allowed me to see what was formed against me. Their information encouraged me to step back and really analyze my environment so that I can intentionally address what was bothering me without taking the assault personal. I wanted my life to change, but I didn't know how or where to start. The theoretical framework of Counter-Racist Logic helped me to figure out how to respond to hate, envy, persecution, and malice. It guided me to a place where no matter what the machine of malicious intent wanted me to believe about myself, I could apply a critical thought process to any situation and come out victorious. The ultimate weapon was self-love and self-respect.

In high school, I had plans to play college football because I loved the sport. I connected with it for several reasons: it was an outlet for my aggression, it helped me communicate, and I was celebrated instead of being labeled a threat. Unlike other parts of my life, aggressive athletes were celebrated and encouraged. I realized later in life that I loved the sport so much because it was the only place where I allowed to express myself. Off the field if I was passionate and confident, I would be met with extreme levels of doubt and hostility. Threats would be issued automatically at the sign of self-confidence. I'm not talking about minor childhood squabbles. I'm talking about full grown adults telling me that they would do something to me if I thought something of myself. I witnessed how people who were confident or respectful of themselves were treated by those who were threatened by it. Why would someone be threatened by a person who loved themselves? Why would someone feel the need to threaten a person

because of their ability to not be intimidated by people who were different from them? The absence of knowledge and understanding seemed to be the common denominator of the conflicts. People were dealing with pain the best way they knew how. Some were so frustrated that they willingly put themselves in dangerous situations. I've seen the spirits of children and adults destroyed because of fear, doubt, and hate of their full potential. I knew there was something more to this world, but I didn't know how to find it. I not only wanted to find what mattered, but I wanted to help others see it for themselves as well.

That is why being able to express my passion and aggression was so important to me. It wasn't supposed to be a possibility for me playing due to my condition, so I wanted to see how far this gift could take me. I also wanted this opportunity to eventually be used to support my family. The men in my peer group were constantly made aware of the traps set in the world waiting on us to fail. We kept receiving talks about how our skin was an indicator to be targeted by those who considered us a physical or psychological threat. Although the adults thought they were helping us, the warning was still confusing. They talked to us as if we were only products of our environment and not human beings. I remember hearing the words dead or in jail ringing in my head repeatedly. That was the narrative. We were going to be dead or in jail if we didn't understand what was happening to us. I later realized that children of other cultures do not get the talk of ending up dead or in jail for being who they are. They were given talks of future endeavors instead of surviving a war.

One day, in my senior year of high school I could not get out of bed when I woke up. I waited for a minute thinking I would have to start my regular routine of physical therapy, so my legs would become well enough to get my day started. This was a different day. This day my knee would not react to anything of the exercises. I became frustrated; but was more frightened

than anything. I was worried out of my mind. I didn't know what to do and I began to panic. Luckily, I had some crutches from a previous injury in the house. I used those crutches to get to school that day. People wondered what happened to me and I informed them I had a small mishap, but I was okay. I knew I wasn't. I barely could move my leg and it was mentally exhausting thinking about what could be wrong. I eventually found out something that changed my life forever.

My Mother took me to a specialist and they provided me with an X-ray to determine the cause of my immobility. The specialist told me that I needed a procedure to ensure that not only I would need to play football again, it would be needed for my knee to be fully functional. Damn! I was worried, but I wanted the surgery. I thought football could keep me from dying or going to jail for some reason. I wanted to make sure that did not end up dead or in jail. As a young person, many of my peers and I were led to believe we needed to be physically dominant others and our surroundings if we were to survive. Without it, I was just a threat that needed to be neutralized. Later, that summer after graduation I went for my procedure. I went in with high hopes of coming out victorious so that I could use my size and energy to provide for my people. What happened next would change my outlook forever.

When I woke up from the anesthesia I saw my mother staring at me with a look of worry on her face. She began to rub my forehead as she began to pray softly to herself. I looked at her and knew immediately that something was wrong. I asked her about the surgery and she said with a sad tone, "the doctor said he'll be in to explain things to you". I didn't know what to think. I didn't want to ask her about the surgery anymore because I knew it would have hurt her just to form the words I was about to hear from the specialist. The specialist came out from his office and said something that I can't get out my head. He said, "Mr. Pugh, it pains me to tell

you this son, but your surgery was unsuccessful”. I’m like, unsuccessful? How did that happen? You’re the damn specialist! My mother calmed me down and asked me to listen to what he was going to say. He said that when he went into my knee, he saw something that would have to be addressed before the surgery could continue. However, when he attempted to address the issue, my knee didn’t respond to the procedure. My knee couldn’t take the procedure and he had to remove a piece of bone that was jeopardizing the blood flow to my knee. He informed me that to play football, I would need an additional surgery to add a cadaver bone to my knee in hopes of it bonding with my body. However, seeing what he saw, he suggested that I give up football.

I began to have all these thoughts in my mind. I wanted to just be somewhere by myself, so I could process this information, but I couldn’t go anywhere. I had to take the news and deal with it. These thoughts of despair began to rush in my brain like a crowd trying to get into a concert for free. I began to think to myself. If I can’t play football so I can feed my people, then I might end up a statistic. I might end up in jail, or even dead. Where would I be able to go and express my passion and anger without being targeted as a threat? My mother said something to me that led me to this point in my life. She said, “Son you used to hit people with your body, now you will hit them with your spirit and mind”. She let me know that I was more than just a big body to be used for entertainment on the football field. She let me know that my humanity was not dependent on how I could tackle people, it was dependent on how I could solve problems for my people. I didn’t understand the impact of the words she was telling me at the time, but as the years passed by, I began to understand what she meant. Life is a game and I always have a chance to defend and protect myself. I experienced a long period of sadness because of my condition, but what my Mother said to me that day ignited my lamp to find ways

to help myself and my people. If I was not able to physically block and tackle people, I would be able to do it mentally.

I remember a time in elementary school where a teacher I respected, felt threatened by my presence. He thought that I was a threat to his power and authority in the classroom because of my personality and my influence with my peers. One day he looked at me in a way that hinted that he wanted to approach me aggressively. I naturally keep my space from danger because I knew how conflict usually followed me no matter what type of energy I put into the world. We were on our way to lunch and he stood close to me. He was so close that we were technically side by side. Then BOOM! He grabbed me by the shoulders and slammed me to the ground in the classroom. The class would normally laugh when the husky kid falls to the ground, but this situation was different. This altercation had a different feel to it. It became so awkward that the students began to cry and yell for help because it looked worse than what it really was. The teacher began to yell and scream about how he was tired of me and that I needed a lesson. I'm like bruh, what the fuck is wrong with you! My friend came up to me and asked if I was ok. I'm like hell no! This dude just put his hands on me! I wanted to snap. My brain immediately began to research if I had done something to this teacher to make him want to assault me. I couldn't find anything. I began to breathe loudly, but at a slow and deliberate pace so I could focus on what was going on. The teacher began to rationalize his actions by stating how he felt that I was a threat in his classroom and that I would do something to harm him. This was one of the most confusing times in my life. This was a person with authority that chose to abuse his position out of fear. He thought assaulting a student, who did nothing to him, was rationalized because he feared for his safety. He wasn't reacting to his fear, he responded maliciously to his phobia. He used his phobia to compromise my humanity. There was a

conference that took place between my parents, the teacher, and the principal and we discussed what happened. The teacher began to explain that he barely touched me and that I fell to the ground dramatically to cause a scene. My parents knew that I wouldn't make up stories about an altercation with anyone because I go out of my way to avoid unnecessary conflict. However, this time the teacher took me to a place I didn't understand. I knew that people my age would say and do things out of fear, but when adults moved in on the fun I began to think there was no hope. Where could I go that I would be protected from a world full of fear, doubt, and hate? No one knew of a place, so I had to create one. The teacher did not get punished or fired so I realized that fairness was not an option. I realized at that time, mistreatment was allowed in certain instances depending on who had power. I made up my mind that I would no longer look for fairness, but I would find opportunities to be great. I knew if I did what I wanted to do, I would not be here now. I had to use my spirit and my mind.

I started wondering if I was going to be another statistic in this world. I couldn't see my way out and wanted to make sure that I didn't hurt anyone because I didn't know where to turn to if the situation became violent. The injuries I've sustained over my life have been not only physical, but mental and spiritual as well. I've lost so many people to this system of fear, and I thought it was my fault. I wanted to be there for them to the point I didn't mind sacrificing my well-being so that the machine would take me instead of them. I saw them react to the phobia placed on them because of their physical appearance. They didn't know the game that was being played at the time, so they responded the best way they knew how. I wanted to help them, but eventually realized this is an individual journey of self-respect. The human is one entity. We must fight as a human before we can fight as a group. I later realized that you don't have to sacrifice for people when you give them opportunities to think for themselves.

My mother once gave me a book and told me that it would help me on my journey to becoming who I was destined to be. I looked down and the book she was handing me was the Autobiography of Malcolm X. The only information about Malcolm X that I possessed was what others had given to me. Whether it be movies, skewed textbook chapters, or personal opinions. What I thought I knew about Malcolm X proved to be less than what I needed. Little did I know that this book would take me on a spiritual journey of finding out who I really could become. This book took me on a quest for truth and self-discovery. What people may not understand is that so many of us take the opinions of others and memorize them with the expectation of being called smart or educated. Malcolm X was kept from me and students like me for most of our academic careers. As I began to read more and more, I started to generate much needed questions to understand what Malcolm was saying. I first inquired why Malcolm X was not mentioned in history books in the way other leaders were included. Most people can attest to the fact that most of their life has been exposed to some of the teachings and speeches of Dr. King. The major reason is because Malcolm X was often associated with crime, hate, violence, and hostility because he was inconvenient to the individuals in power. He was socially outcasted and labeled a savage by the machine. He often spoke the truth which put fear in the structures that used deception as a major weapon against oppressed groups of people.

Who benefited from Malcolm X not being taught in schools? My guess are the people and institutions who considered his philosophy as a threat to the social order and potential power shift in society. I've witnessed many influential people have their name tarnished because of their perceived power. Many of my thoughts were questioned and led me to dig deeper in my understanding of Malcolm X. The more I began to explore his point of view, I started realizing that I was so much like him. The situations that led him to be the great leader, played a major

role in his power and thought process. Malcolm was a human being who made mistakes; learning from those mistakes increased his power. The greatest crime against him, in my opinion, was to take his humanity away from him and subject him to societal labels. His life served as an American success story. He faced several obstacles and worked through the pain he experienced. All of us have an opportunity to turn our trials into triumphs using Counter-Racist Logic to eliminate our distractions, but it is up to us to use it. Hard work and determination have their place, but the knowledge of who you are and where you want to be is a key ingredient to combat dehumanization.

Often, we have so many plans to progress, but we have no idea what that progression looks like or what it takes to get us there. I am speaking of the goals and aspirations we have been told as a society to achieve rather than maximize our potential as living souls. I often get reminded that miseducation was sometimes more powerful and had longer lasting effects than education. Miseducation costs time, money, energy, and any other valuable resources we have as human beings. However, miseducation also produced money, energy, and resources for those that benefited from a lost and uneducated society. That was why most of us don't have a functional concept of history. Someone benefited from having a group of people so confused that they didn't know how or where to compete.

Hip Hop and Comedy gave me avenues to try various thought processes regarding race. I was introduced to Richard Pryor and was immediately hooked on his ability to reach people. He communicated with his audiences in a way that left them more vulnerable and more empowered at the same time. I still don't know how he did it. It took a large amount of courage and an intense amount of pain to share the material Pryor gave to his audience. As a kid, I needed to laugh often to balance out the stress in my life. I knew that obstacles were not going to lighten

up just because they were taking a toll on me, so I wanted to find a way to channel my anger and sadness. Comedy was my weapon of choice. I witnessed so many people fall victim to physical violence in my school experience and I didn't want to go down that road. I wanted to be able to protect myself in a way that didn't put me or my family at risk. Comedy did that for me.

One day I was coming home from school and a group of people wanted me to fight them to demonstrate my strength. I was disappointed in the way people wanted me to exhibit my size in hostile ways like I had no way of thinking my way out of situations. I knew no matter what they wanted me to show them, there would never be anything that resembled a fair fight. As they gathered around me, one guy began to say what was about to happen to me and that they were going to show me that I was not as tough as I thought I was. I thought, "who the fuck told you I thought I was tough? My Algebra class is tough. Go fight Algebra." They looked confused for a minute and returned to their request for a physical altercation. One said, "Man you are not about to run away from this beat down". I replied "Bruh, really? There are a lot of things I want to do for fun and running isn't one of them". They begin to rush me, and I just stated as loud as I could, "Fellas if we have to fight, I'd just like to let you know that you will win the fight. But the first one that touches me I'm going to make you shit yourself while your friends are punching me". One guy started to laugh. Then his entourage argued with him about why he was laughing. I asked out loud, "who has science with Ms. Haynes"? One of them replied, "I do." I asked, "Did you figure out what to do for her semester project"? He said, "Man I don't know what the hell going on in that class bruh". I said, "I'll find out and get up with you". The main person who approached me with hostility suddenly realized he lost his momentum and the attention of his crew. He looked too confused to be mad anymore. He realized not only did his group not follow through with the assault, they were making a

connection with me. At that moment I remembered my Mother talking about Carter G. Woodson. She reminded me that Woodson said that if you control a man's thinking you won't have to worry about his actions. At that moment I used that theory to my advantage. That theory was activated by using a comedic delivery to divert the negative energy thrown my way. That's the first time I used Comedy as an immune system. I saw a cancer cell coming to infiltrate my mind and spirit, and I used Comedy as an immune response for protection. I know that obstacles will always be a part of living life, but I do know that I can build multiple immune systems to counter the attacks. I found peace in that thought process. I knew how to respond to scenarios that wanted me to respond with my emotions instead of my information. In most cases, I witnessed the most emotional people react to their environment out of fear, fear of being wrong, rejected, neglected, or killed. I found that laughter was a sign of life, more specifically human life. It bought time for me to strategize my next steps in life.

I had opportunities to lower myself to the levels of those who wanted physical conflict, but I raised my thought process. I have Goodie Mob to thank for that. Khujo Goodie told us to use that tube between our two shoulders. Let's see what happens when you use logic to solve problems rather than just emotions alone. I was on the way home after a wedding and I had a few drinks that night. Honestly, I had several. It was a wedding so chill. I planned to have several drinks because I already had a designated driver, so I came to have a great time at the wedding. On the way home there was a speed trap where the speed limit changes abruptly, but the speed limit sign is usually out of the line of vision. The police officer flashed his lights and drove up close behind the vehicle. There were two people in the car with me who also attended the wedding. My designated driver and another passenger in the back seat. The police officer, who classified himself as white, approached the car with his flashlight shining on the car driver

window and his right hand caressing his gun. We already knew the drill from what we've seen with Philando Castile in Minnesota and how he was shot multiple times for reaching for his wallet. So, I told my folks to remain calm and stay still because we are in the back woods and we didn't have our phones out to record. I sensed fear in the situation heavy. Fortunately, a woman was in the driver's seat at the time. That was beneficial because in specific instances of warfare, women are not immediately seen as a potential threat. I saw the officer calm down a little but was still alert because he saw two men, diagnosed as black, in the car. He began to tell us he stopped the care because he documented the speed as ten miles over the limit. He looked at the driver and then bent down to look at me and the passenger in the backseat. He asked, "Have any of you been drinking this evening". The driver responded, "They have, but I am the designated driver. I haven't had a drink at all". He ignored her, leaned back down and asked me, "Are you drunk? You seem like you're drunk". I started to realize that he was searching for something. He didn't want to talk to the driver since she wasn't a threat, but he wanted to interact with me to see if he could get me to react emotionally. I responded, "Yes, I was at a wedding and I had a few beverages, but that is why I'm not driving". He looked in the backseat and asked, "Have you been drinking also? The smell of alcohol reeks from this vehicle." The other two passengers began to look at me with panic in their eyes. The passenger in the back seat began to argue with the officer because the questioning began to get on his nerves. I reminded him that he needed to stay calm, so we can make it out of this situation alive. However, this made the situation go left. The officer began to address me in a way that activated my thought process.

The officer said to me, "Calm down, don't make this turn into a bad night". I'm like, oh shit. Here we go. I needed to think quickly but calmly. This is the same scenario I had with my

teacher in elementary school where my presence was offensive to him. This time, I was exposed to Neely Fuller's (2016) Counter-Racist Logic and knew how emotions would affect this interaction between this officer and my people. The officer immediately went from being an officer to what Fuller (2016) called a suspected race soldier, a person who wears the same uniform as police officer but uses emotion to rationalize abuse to human beings. The soldier said, "I'm not going to argue with you. You are being belligerent"! My logical senses went off immediately. Fuller (2016) warned us about the followers of the Anglo-superiority belief system will use abstract words to confuse human beings. I also noticed that the soldier was trying to give a narrative that I was upset and emotional. I knew the soldier used the word belligerent on purpose, but for what purpose? The purpose of using a word with no clear reason for using it, is to get the human to emotionally react to give the word life. What do I mean? The word belligerent, according to state laws, and codes means to declare war or to pose an immediate threat. Fortunately, I knew how the word was defined and immediately paid closer attention to his demeanor. The soldier began to look at me with more suspicion in his eyes and I remained calm, looking for opportunities to use logic. I knew at that time no matter what I said, the race soldier would turn my words into a belligerent weapon. So, I used the code Fuller (2016) suggested. I stayed in the question lane. I waited until the soldier finished ranting and I calmly said, "for the record, I am calm, I am cooperative, I am not and will not verbally or physically threaten an officer of the law. Do I have permission to speak to you"? The soldier's face began to change to a calm expression. He knew that the fear he attempted to transfer to me was not accepted. I did not want any part of his religion of Anglo-superiority, but I know what he was prepared to do if I emotionally responded to his threats. He would use my energy to incite a violent exchange that could leave me and my people dead or in jail. I wouldn't give the

opportunity for it to get to that stage. I asked the soldier, “Is my tone of voice calm”? He replied, “Yes,” I asked, “Do I have permission to converse with you”? He replied, “Yeah if you remain calm”. Interesting. If I don’t transfer my energy to the soldier with fear, my humanity could have a chance to positively influence this encounter. Or, if I don’t worship the same god of the race soldier, he might think it’s his duty to send me to hell.

The soldier remained calm for a minute, but he thought it would be a good idea that we step out of the car. He said, “I need you all to get out of the car and stand on the curb”. My heart began to beat faster, and my hands became heavy. I immediately thought about the humans who lost their lives after exiting their vehicles. Was this my last night? Was everything I worked for in my life about to be destroyed by this interaction? I asked, “Will you watch me while I get out the car? I don’t want to you feel threatened by my movements. In what way do you want to me to move so you retain your confidence”? He replied, “Are you trying to get smart with me”? I replied, “I’m making an attempt to cooperate with you”. He looked puzzled and this was where he changed his tone. He asked, “What do you do”? I replied, “I communicate with human beings. I teach. I coach. I listen”. I smiled at him after I told him what I did. I started to talk about who I help and who I know. I talked about my hopes, dreams, and goals. I showed him who I am. I was more than the narrative he was about to use to harm me. I am that I am.

At this point the soldier began to share something that I will never forget. I knew that applying logic to this situation wasn’t going to guarantee me keeping my life. However, I knew it would take away the excuses the soldier wanted to use to rationalize his phobia induced violent behavior towards us. The soldier began to explain himself, which notified me that something different was happening with his thought process. The soldier stated:

You know, I appreciate you all. You all were respectful, and cooperative. There are a lot of people out here that just think we are all racist. That is not the case. You probably wouldn't know this, but I have an adopted black grandson. He's black!

I just sat there. I didn't respond at first because I wanted him to let me see his mindset. I learned that night that silence can be the loudest sound on earth. It can be so loud that people will begin to explain their motives to you. Logic is quiet. The soldier wanted me to know that he was one of the good ones just because he accepted someone else who was classified as black into his family. Although the situation calmed down, I realized his voice tone changed dramatically. I saw the soldier was ready for me to react, but instead I formed a logical response. He wanted me to react emotionally when he threatened us with jail time at first. Instead, I responded with questions just like Fuller (2016) suggested. I stayed in the logical question lane. In this lane you will get to your destination much quicker than dancing in the middle of the street with emotions. In the question lane, you can see the dead ends in front of you and will be able to switch lanes to get to your destination. Don't get emotional with them, you will be confused for failure to maintain your lane.

When dealing with race, we are dealing with a social construct ran by emotion. Have you ever discussed race and you experienced negative feelings about a group of people? Where does that come from? That is the trick. When people are reduced to just members of a group, we attack their ability to be a single being (Moten, 2017). My friends Reggie and Rod were attempting to stay in school, but the financial counselor treated them as if they were one of "them." She told them that school was not for them and that she couldn't help them. They took her feedback and invested in themselves instead of honoring her narrative. They are successful business men now. In this construct, people who are described as black, are perceived as

defective products instead of human beings. The description of black was intentionally created to provide a negative context for human beings who didn't conform to European standards.

From kindergarten to master's level students, I've seen how specific groups of students were targeted according to their grouped race diagnosis. If they were diagnosed as black, they were prescribed a different treatment than the rest of the students. Unfortunately, I witnessed people who are described as black have conversations about how too many black people are in one place and they didn't want to look bad. I realized that this concept was fueled by belief in white superiority just like a religion (Fuller, 2016). Regardless of how someone looks, what people believe could change their outlook of the world around them. Since people have been miseducated by the social construct of race, the behavior of people can be controlled. I've been in rooms where people, who would be described as black, discuss ways that African American students should look less black for the sake of white comfort. This was an asylum. The entire world was led to believe that black people were not humans. The idea that black people were not to be human was not overly publicized, but historically it has been documented and enforced in social encounters. The dehumanization of people classified as black causes many issues for not only our local society, but it negatively affects the world. Once the construct of race was examined carefully and intentionally, we then will be understanding dehumanization, it's purpose, and how it works. At that moment, we will know the full potential of humanity and no longer be confused. If you know you are, you'll know what to do.

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