

AYA

Draft Draft

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Educational Institute

Our Economic Prowess From the Inside-Out

Healing Alienation and Trauma A Stor-riculum

A collaborative
research and learning
project.

- When was the greatest period of Black Economic Prowess in the US?
- How did we do it? What did we do to achieve success?
- Why did we do it?
- How did we defend it?
- How do we tell the story of our success and our defeats, so they each can inspire?
- Why are we now not expressing that prowess as we once did, and as our times demand?
- After our legal bondage ended in America, in what period did the greatest transfer of wealth from the Black to the White community occur?
- What will it take to revive and revise it for our current situation?

An AYA curriculum for a collaborative educational, social and economic development project. This curriculum is presented in story form, so we call it a "stor-riculum"

Economic Nationalism is critical for Africans - Diasporan or Continental. Whether we are buy-Black consumer advocates like Maggie Anderson and 28 Days of Black, or Black business development advocates like, ComproTax, Jim Clingman, or Claude Anderson, we know all too well that we are not the number one employers of our people. We know that money touches our hands only briefly before it burns our fingers and runs to enrich other communities, and ethnic groups - especially those who oppress us or exploit us. It is this painful reality born of brutality, coercion and manipulation that we are determined to change. This stor-riculum is AYA Educational Institute's latest contribution to this revolutionary effort to make Black economic development a priority in our community and to stem this death flow of time, energy, and resources out of our community.

We envision strong, healthy and protected Black families and communities bolstered by a vibrant economic and social exchange. This exchange forms the basis of interacting with other communities and groups from a position of strength.



Once inflicted, you can't see trauma, it is also invisible.

Death Drain



This is our vision. Our mission is to turn it into a 21st Century reality. To do that, we must deal with this economic and resource death flow - its causes and affects. Although, not natural, this death flow seems like it is - at least for our community. It's been with us so long, memorialized for so long that for too many, it seems inevitable. We wish for better and we educate ourselves to the potential and

possibilities of our over one trillion in Black income earnings. We talk about how other groups use their money together for power. We tell of how we used to do it better to inspire us and to shame ourselves to do better - to reverse this death flow.

Everything and every group seeks to support itself and to grow, to solve its own problems, to dream, to defend itself. So, this persistent economic death drain stands in bold relief to the natural way. Our actions seem to defy logic. Neither lectures, preaching, shaming or ominous projections move us sufficiently to stem the drain.



Although the causes are mostly invisible, and a conundrum for many, we know two key contributing factors are alienation and trauma - historical and current. These two pave the way for the third factor - manipulation.

You can't see alienation, it's invisible. Its affects are not. Amos N. Wilson taught "we are alienated to serve aliens." Our dollars, time and energy today are doing just that - serving others who are alien to our community and our best interest. We are alienated from our shared history, culture, and identity. We are alienated from each other and our highest values and aspirations. The result? Our considerable monies and resources are not aggregated or organized to serve us.



Once inflicted, you can't see trauma, it is also invisible. The affects are not. Fear, hesitation, and reticence hinder our starting our own businesses. Early resignation, rationalizations, and inaction hamper us when we do start. Our "Buy Black" campaigns are choked by apathy and affinity for White approval. While these are but the symptoms, mal-adaptations to earlier brutality, coercion and power differential between Black and White communities, they maintain the status quo - our continuing support of other groups' businesses at our expense.

Sufficiently, alienated and traumatized, like pets, we are more easily molded (manipulated) to behave and even believe in the interest of others over our own.

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After all, economic servitude is the reason Europeans dragged Africans from our homeland to the horrors of what they called The New World.

While those we're their designs, we had our own. This stor-riculum uses those designs - our designs and efforts to counter the death flow - its factors and affects. We believe healing the alienation and trauma, will help thwart the manipulation, and bolster our revolutionary wishes and sincere efforts to a new success.

Help us.

You are invited to participate in this collaborative educational and research project aiming to counter these often invisible factors. This project will engage and enrich teachers, students, parents, organizers and our community at large. While educational, this is not a theoretical search, this is a self discovery, doing and a touching others project.



Outcomes:

We hope that each participant - teacher, facilitator, organizer, student, etc. learns and shares with our community:

1. Our designs for ourselves and our people in the face of oppression
2. Our economic prowess & economic nationalism (1865-1935)

We want them to create:

3. Stories of how we created and maintained that economic prowess even during difficult times (inspiration / information)

We want them to share:

4. Stories of that prowess and our losses from the inside-out to inspire and instruct others



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We want them to discover:

5. Counters to community and organizational wounds and alienation that may hinder our positive economic efforts today



Amos N. Wilson

Here is a story of AYA's Economic Conundrum Class for AYA advanced school students during the fall semester 2015. The story also serves as a curricula with embedded or linked resources. It includes discussion points, questions, and reflections. It invites self discovery and historical inquiry. The student and instructor discoveries, disappointments, and victories put you in a front row seat to watch as the class unfolds.

The invitation is for your class, school or organization to use all or key parts of the stor-ricurriculum. That includes the readings, videos, research, discussions, writing and community speaking. After completion, you or your

designated instructor (s) are invited to summarize discoveries, contributions, implications and presentations from both instructors and students. Together with Wekesa Madzimoyo, these will be compared and synthesized with other group experiences and responses, and shaped into a collaborative article to be jointly presented at relevant local, regional, or national conferences in the six targeted areas:

Black Education (formal and informal), Black History, Black Psychology, Black Sociology, Black Economics, and Black Organizing

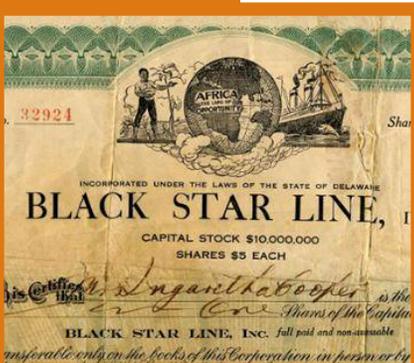


Wekesa O. Madzimoyo

Learning Objectives:

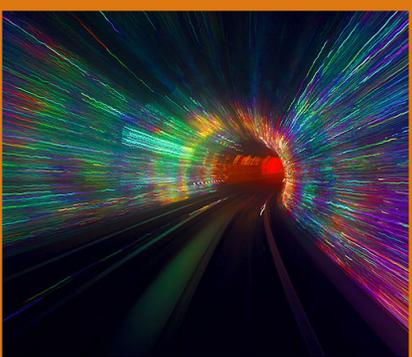
- The first objective is for students/study group members to learn about Black economic prowess in the late 19th and early 20th centuries in the US.

While our community may know the name - Black Wall Street, I find that parents and students who are advocates of Black economic development today know very little about the how and why of this period of national Black economic development. We know even less about the connections between then and now. We are missing a



Garvey's Black Star Line Stock Certificates

Another writing and storytelling objective is for students to learn to write and speak with the specific goal of moving the Black community to take action to support our economic growth WITHOUT blaming, shaming, or attacking us.



SIO - Storytelling From the inside-out



Narmer - Unifier of Upper and Lower KMT (Egypt)

great source of instruction, lessons, and inspiration that could be applied to current and future Black economic initiatives.

- The second objective is for the course participants to discover some aspects of White domination and psycho-domination that influence our attitudes, communication and economic behaviors

The students are also to discover limiting beliefs and behaviors that they, their families, or significant social circles may hold about Black economic development. For example: the belief that a “White man’s ice is colder,” or “Black people just won’t support our own.” Advanced students may explore a range of limiting attitudes held by the Black community at large relative to Black Economic development.

- The third is for them to learn AYA’s Storytelling From the Inside-out (SIO) method to guide their researching, writing and oral presentation of Black economic stories. Some will be presented before live audiences.

Key in this endeavor will be using SIO to inform and dramatize the how and why of our Black Economic Nationalism in places like Greenwood - The Black Wall Street of Oklahoma and The Hayti District - the Black Wall Street of North Carolina, Rosewood, and Sweet Auburn, and any local economic initiatives during the period from 1865-1935.

Equally as important will be their specifically using SIO and their imaginations to help learn and tell the story of the European’s invasions of and our battle for those communities in ways that will inspire African readers and hearers to continue to fight the war and continue to build.

- Another writing/storytelling objective is for students to learn to write and speak with the specific goal of moving the Black community to take action to support our economic growth WITHOUT blaming, shaming, or attacking us.

The students weren’t responding well to the course plan for Economic Conundrum. The course typically starts with students learning about the history

Elite's manipulation of the economy.

Note: Through out this course please use "captivity" instead of "slavery or enslavement."

We use African captive, or prisoner of war instead of "slave." We also never use "master" when referring to those who held us in bondage. The more accurate terms - captor will be used.



It Blew Up!

Here is what happened.

of currency and debt in America and the elite's manipulation of the economy from James Madison to now - including the recent economic crisis of 2008. That manipulated crisis is ongoing and has resulted in the largest transfer of wealth from the African American community to the pockets of White America since our period of legalized captivity that most call "slavery." This transfer has caused a staggering difference not seen since the 1960s.

No matter what I did, these high school (9th-11th grades) students weren't feelin' it, and were struggling to retain the concepts and implications. After the third attempt to have them understand "money as debt," "credit default swaps," and "collateralized debt obligations," I was wondering what was going on. After all, other students in past years loved this course, and have used it to create award winning writing and community presentations.

What was different?

I created the course in 2008 when many of the students' parents or relatives were battling the fraudulent foreclosures executed by the very "banksters" we were studying. Neighbors were moving, houses were being left abandoned leaving many Black communities looking like war zones. The Bush, then Obama administrations were executing and rationalizing "bailouts," and the White-lead Occupy movement clashed with Wall Street. Their demonstrations highlighted the gigantic income disparity and silent domination of

the powerful 1-10% of the population who, they insisted, have effectively bought Congress, the Senate, the Presidency, the Courts, and media to control the masses.



Median Household Net Worth (2009 dollars)

	1984	1988	1991	1993	1995	2004	2009
White	\$76,951	\$75,403	\$68,203	\$67,327	\$68,520	\$111,313	\$92,000
Black	\$6,679	\$7,263	\$7,071	\$6,503	\$9,885	\$9,823	\$4,900
Ratio of White to Black	12	10	10	10	7	11	19

Source: Taylor et al., *Twenty-to-One: Wealth Gaps to Rise to Record High Between Whites, Blacks and Hispanics*, Pew Research Center.



Bank executives testified before congress (2009)

As I searched for answers, there it was clear as day: these 9th-11th graders were 6 and 7 years old at the time! The media no longer broadcasts stories about Countrywide, or Bank of America bilking the Black community with predatory loans, discriminatory lending, etc. The

- Elite Manipulation of the Economy
- Psychology and the Economy
- Our Economic Prowess

problems of the economy seem less pressing on their families and our community, and the information from 2008 seem like ancient history.

Without the family-community urgency and relevance affirmed by 60 Minutes, Fox News, CNN, etc. the requirement for the students to untangle the 30 year-old plot by government and business leaders to replace the Glass-Steagall Act enacted after the Great Depression with the Financial Services Modernization Act of 1999 was a bit much.



What could I do? We don't just push ahead and blame them for not getting it. In fact, If they are not with me, not learning, then. I'm not teaching.

"Still, I was left with what to do?"

The course consists of three units:

- Elite Manipulation of the Economy
- Psychology and the Economy
- Our Economic Prowess



The latter unit focused on problem solving and what our community could do in the face of the government-business robbery of Black wealth particularly and global wealth generally. Past students decided and advocated for the Black community to start and use our own currency. Maybe, I thought, if I moved this unit forward, I could engage them.

Our Economic Prowess is designed to give the students confidence in our ability to fashion a solution against the odds by showing them how we'd done so in the past and can do so today. I'd hope to make a bridge to the "owning and using our on currency" conversation by having them look at a time when we circulated the dollar many times in our community.



"How many of you have heard of Black Wall Street?" I asked.

Their chorus of voices were music to my ears. "I have," "me too," "you mean in Tulsa, OK?" Grateful for the renewed energy, I began to suspect that I'd made the right choice to vary the sequence. As I listened to more of their responses: "yeah you mean when they got into planes

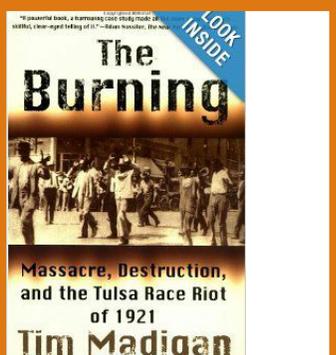
To jettison the alien misperceptions ...



Ife Madzimoyo. Previous students: Making Our Own Cents video - https://www.youtube.com/watch?v=LO5HfmCD_Fk



Greenwood Ave
In Tulsa, OK



Author,
Tim Madigan

and dropped bombs on us,” my joy dropped to a new low. I took a deep breath. “you mean when they massacred us?”

The energy was still there, and so were misperceptions - alien views co-mingled with righteous indignation and genuine interest.

It looked like this unit wasn't going to be the quick transition to making and using our own currency that I had envisioned. The misperceptions were not of their own making; I'd heard them in the Black community. My guess is that they were generations old in their families and our community. These alien views were like implants wrapped around vibrant beating hearts. Separating the two would take time, and more importantly it's not something that I could operate on directly. It would have to be an inside-out job. The students would have to jettison the alien misperceptions while holding to their families and community, while maintaining their passion and righteous indignation. I breathed deeply and reminded myself “that is why they are here at AYA.”

I prepared to cut a new path for this unit. I knew without a doubt that this unit would present an opportunity to heal some of oppressions' wounds in ways that previous classes had not.

“Ok,” I said, “other than what you call “the massacre,” what do you know about our community that is sometimes called: “Black Wall Street?”

Silence

“Hmm, let's take a few minutes to peruse the Internet to see what we can find.”

They do.

“We had businesses, schools, our own hospital,” “Yeah, and we had 6 privately owned airplanes! ...

They were excited.

Outstanding!

"The dollar turned over 36-100 times!" someone shouted.

To help them appreciate what an accomplishment this was, we created an impromptu role play where each student became a link in the turnover chain.

Some students became business owners, some employees of Black business owners. They were beginning to form a picture of "Black Wall Street."

1. Ask for any specifics students know about about "Black Wall Street." List answers.

2. Go on a library or Internet search for basic information. Share findings. More in depth searching later.



3. Create role play to dramatize the dollar turning over many, many times. Note and discuss student observations.

4. Geographically locate our thriving community. Was it all of Tulsa? Identify Greenwood, Archer and Pine.

"Where in Tulsa was this thriving Black community in 1921?"
"Greenwood, Archer and Pine Streets." said one of the faster Internet researchers. You're right!

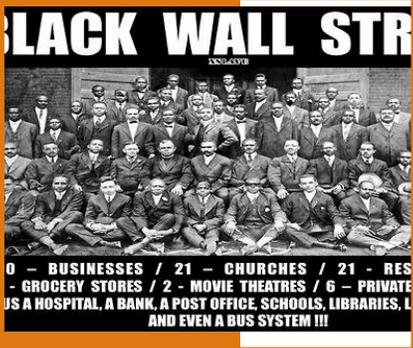
Time for musical interlude.

I played a 70's funk classic - "Outstanding" by the GAP Band.

Source: <https://www.youtube.com/watch?v=MjtOzLfebgy>

"That's one of my Mom's favorite groups," one student said.

5. Create role play asking each person to become a business and make up a story of each receiving and spending dollars with each other.



"This band from Tulsa took the name GAP to memorialize the area - Greenwood, Archer, and Pine - and our accomplishments there."

6. Play Outstanding. Enjoy, and discuss.

Did you know that people living there called it "Greenwood." Upon visiting, Booker T. Washington called it "Negro Wall Street." The people there also called it "Little Africa."

Did you know that there were several Black Wall Streets?

The Black business area that boasts the "official" Black Wall Street historical

marker is in **Durham, NC**. We called it "**The Hayti District**."

Any guess why we named it Hayti?

There was also a thriving Black business center in Atlanta, GA. It's still known as **Sweet Auburn**. It's near downtown Atlanta, GA.

Further South there was also a small and thriving Black Town in Northern Florida called **Rosewood**.

Over the next couple of weeks we're going to get to know each of these areas highlighting our Black Economic Prowess of the early 20th Century.



Research is formalized curiosity. It is poking and prying with a purpose.

— Zora Neale Hurston —

Research:

Students were assigned to research and document the stories of Little Africa plus at least one more of the areas- Hayti, Rosewood, or Sweet Auburn. Rich class discussions would spawn from their findings and questions of who, where, what, why, how, and their discoveries, reflections, emotions & thoughts

Some Sources: I asked the students to find others if needed.

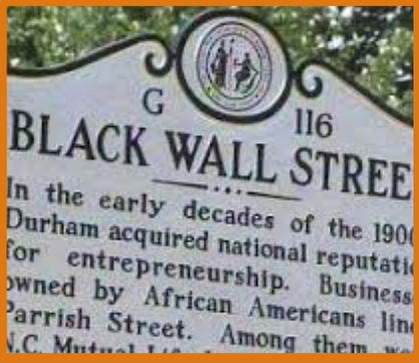
1. Introduce other areas of Black economic prowess in Durham, NC, Atlanta, GA, and Rosewood, FL.

2. Assign or allow participants to choose which other area to research.

3. Use student findings to stir class discussion.

4. Included are some sources to get research started. Invite them to document other sources like videos, books, audio, reports, etc.

5. Hold at least one class for each of the 4 areas. Ask the assigned student to lead the discussion.



•Tulsa:

- Tulsa Race Riot Commission Report.
<http://www.okhistory.org/research/forms/freport.pdf>
- The Black Holocaust Society:
<http://www.blackwallstreet.freeservers.com/>

•Rosewood:

- Report: <http://www.displaysforschools.com/rosewoodrp.html>
- Documentary:
<https://www.youtube.com/watch?v=xnBcH5g4RXc>
- Hollywood Trailer: https://www.youtube.com/watch?v=3P6M-_KX6A4

• Hayti District:

- https://www.youtube.com/watch?v=te_U1nIvc_E
- Text: <http://docsouth.unc.edu/nc/dubois/dubois.html>
- Film: Durham Marches on <https://www.youtube.com/watch?v=neIvzqQwwel>

• Sweet Auburn, Atlanta:

- Sweet Auburn: https://en.wikipedia.org/wiki/Sweet_Auburn
- Triumph of the Spirit: <http://sweetauburn.us/intro.htm>
- Redevelopment Plan:
<http://www.atlantaga.gov/modules/showdocument.aspx?documentid=3048>



Sweet Auburn



Our Natural Way:

We established that self-determination supporting our aspirations and providing for what we needed by establishing and supporting our businesses was the natural way for a people, and that we'd done what was natural. In one of our classes I asked: "If we built and supported our business at the 36-100 turnover level then, why aren't we supporting each other to an equal or greater level today?"

They responded:

"We were forced to shop with each other then, but with integration, we could shop anywhere we wanted. And we wanted to shop with White businesses."

“A Black Man’s Ice is Colder?”

Question for discussion:

If it was natural for us to start and support our businesses, and that’s what we did, then why are we not doing the same today at the rate we were then, and at the rate that we need to based on our current circumstances?



Ida B. Wells-Barnett

This one hurt like a knife - it’s an all too common myth - a backward projection. It’s true today that too many of us believe that a White man’s ice is colder, so we assume that our people must have believed in then.

I asked: “What if I told you that the opposite is true - that Black people actually left the White shops to build with and patronize our own; that we believed that a Black man’s ice was colder?”

Luckily, Ida B. Wells Barnett is one of our school’s chosen ancestral leaders, and boy did I need her.

Ida B. Wells-Barnett

“Any of you remember Ida B.’s “The Red Record.” “Vaguely,” they said. I took that as a “no.”

We’d already studied how Ida B had taken the stand against the racism by refusing a White conductor’s demand that she move to the train’s smoking car. This was a train ride between Memphis, TN and her job at a rural school. Wells waved her first class ticket (the lady’s car) and argued that she was entitled to a first class seat. The conductor insisted. Wells refused. Failing in his attempt to man-handle her, the conductor summoned help - including from other passengers. They physically removed her from the train.

She road a wagon back in Memphis, hired a lawyer, and sued the Chesapeake and Ohio Railroad Company. She won and was awarded \$500. The railroad company appealed to the Supreme Court of TN. The lower decision was reversed in 1887.

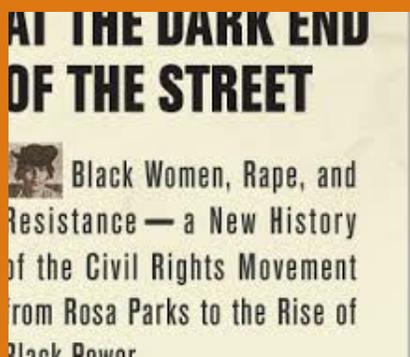
Of course, we contrasted that to Claudette Colvin and Rosa Park’s historic stands against discrimination on the Montgomery, AL buses in 1955.

Just as Ida B returned to Memphis, so did we. This time to look at our economic prowess in the late 19th and early 20th century. We returned to see Black people - consumers choosing to leave the White stores to patronize our own. It was a direct challenge to the myth of Black People

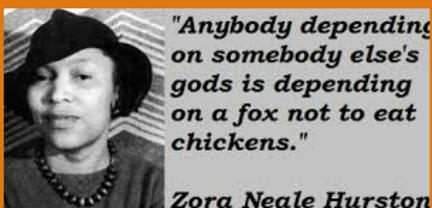
“...Thems my sentiments and I am sticking by them. Growth from within. Ethical and cultural desegregation. It is a contradiction in terms to scream race pride and equality while at the same time spurning Negro teachers and self-association. That old white mare business can go racking on down the road for all I care.”

McDowell, Moss, and Stewart

(Note: The book *At The Dark End of The Street: Black Women, Rape, and Resistance* by Danielle McGuire provides another powerful take on the movement's beginning as the Black community's stand against ritualistic White male violence to Black Women, and it restores the memory of radical Rosa Parks - Daughter of a Garvey-ite)



Also, note WEB's pride in us having our own (<https://youtu.be/VyRKR3kZ5y4>), and Garvey's "Be Black, Buy Black, Think Black..." (<https://www.youtube.com/watch?v=Efhksjzytds>), and Zora Neal Hurston's reminder:



believing that a "White man's ice is colder," or that we patronized our own because we had too.

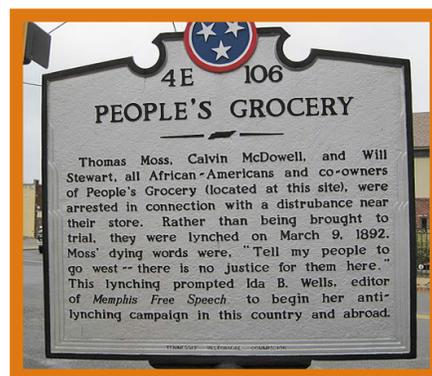
In 1892 three of Ida's friends - Calvin McDowell, Henry Stewart, and Thomas Moss opened the cooperative, joint stock - People's Grocery across the street from a White-owned store. Now, having our own, the Black community and some Whites moved our business to our People's Grocery. Incensed by the loss of our money that they'd come to depend upon, on March 9 the White owners rallied a group of men to destroy People Grocery. Armed with guns, and an arrest warrant, the White mob approached the grocery store.



Anticipating such, Black men had consulted an attorney who informed that they were justified in defending themselves because they were just outside of the city limits and outside of protection of the police of the city. While the last patrons finished shopping, Black men stood guard - armed and ready.

Those Black men had seen and heard of this before, and were not about to let them destroy the store. They fired upon the approaching mob. That battle was on; several White men were injured. The "authorities" rallied and jailed the Black owners of the store - one of whom wasn't even present during the confrontation.

Now, unarmed and under the protection of the city, they couldn't defend themselves when on the next day, March 10th, a White mob gathered, dragged McDowell, Moss, and Stewart out of the jail, and lynched them. Ida B. Wells was deeply affected. She was a god-mother to Tom and Betty Moss' baby girl- Maurine. She called them "the best friends I had in town." She praised Thomas for his willingness to "defend the cause of right and fight wrong."



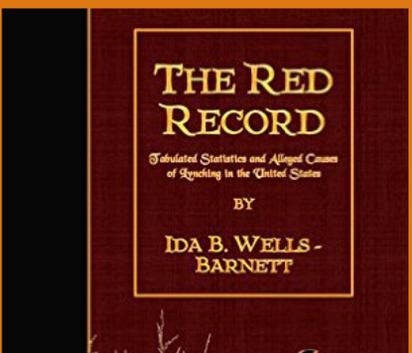
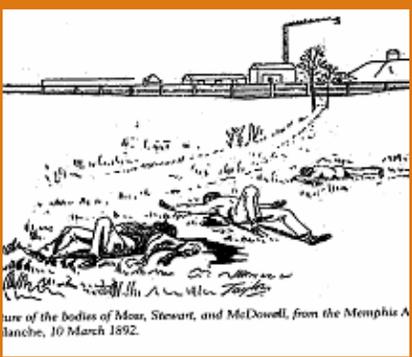
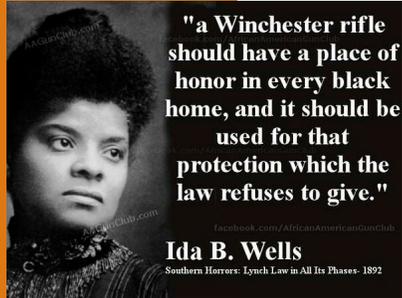
“Neither nor character nor standing avails the negro”

Discussions:

Who is Booker T. Washington?

Did you know that both Ida. B. Wells and W.E.B. Dubois were initial supporters of Booker T. Washington?

“The White mob could help itself to ammunition without pay, but the order was rigidly enforced against the selling of guns to Negroes”



Incensed by the murder of her friends, Wells launched an extensive investigation of lynching. In 1892, she published a pamphlet, “Southern Horrors,” which detailed her findings. Through her lectures and books such as A Red Record (1895), Wells countered the “rape myth” used by lynch mobs to justify the murder of African Americans. Through her research she

found that lynch victims had challenged White authority or had successfully competed with Whites in business or politics.

In fact, it was on this point that Wells ceased to be a supporter of Booker T. Washington. She argued that McDowell, Moss and Stewart were shining examples of us proving our respectability, thrift and hard work. It didn’t stop the mob or the “authorities” from lynching us. It became clear to her that

while high moral character, thrift, skill-building, and hard work were important, they weren’t enough. She wrote:

“Neither character nor standing avails the Negro.”

When Booker T. failed to speak out against lynching just miles away from his Tuskegee, Ida B was done. She joined the growing chorus of Black Economic Nationalist seeking a safe place for us to live and grow.

Ida B. advocated that Black people leave Memphis:

“The city of Memphis has demonstrated that neither character nor standing avails the Negro if he dares to protect himself against the White man or become his rival. There is nothing we can do about the lynching now, as we are out-numbered and without arms. The White mob could help itself to ammunition without pay, but the order was rigidly enforced against the selling of guns to Negroes. There is therefore only one thing left that we can do; save our money and leave a town which will neither protect our lives and property, nor give us a fair trial in the courts, but takes us out and murders us in cold blood when accused by White persons.”

(McMurry page 135)

Some of the families left for Oklahoma, Iowa and the mid-west.

Ida B. Wells: <http://www.biography.com/people/ida-b-wells-9527635>

The Real Reasons...

Discuss: Ida B. Well's 6 lessons. Find evidence for these lessons. See what others lessons you can glean from your research.



Booker T. Washington
Pres. Tuskee Univ.

(Sources: Linda O. McMurry, *To Keep the Waters Troubled: the Life of Ida B. Wells*, (New York: Oxford University Press, 1998); John Hope Franklin and August Meier, *Black Leaders of the Twentieth Century* (Urbana: University of Illinois Press, 1982).

Ida B had taught us several things:

- Black people believed Black economic nationalism as a key means of race advancement
- We created business leaders who could and did create competitive businesses-- Beale Street - home of the blues - also had a Black business section referred to by some as yet another "Black Wall Street."
- We - the Black community - supported those businesses - over the White ones by choice
- Under the cloak of moral indignation, and physical threat from Africans, State sanctioned Whites sought to frighten us out of our natural inclination to develop economic and political power - to do for self, and to challenge injustice.



Call for Black Men
To move to OK.

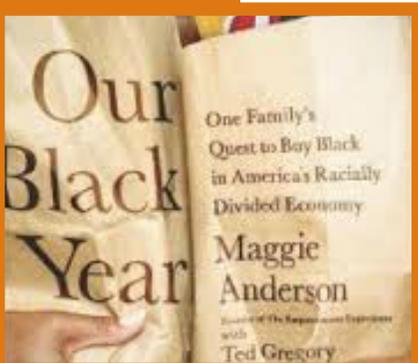
- Black people defended ourselves in the face of that violence
- When we didn't prevail, we would move to a safer place to continue the strategy of Black Economic Nationalism

I asked the students if they thought the threat to them or their family being lynched for daring to start a business would have a chilling affect on them deciding to start a businesses? I asked if they thought that fear could be passed down generations?

"Yes" and "Yes," they responded.

Discuss: A chilling affect?
Resources: 12 min. Excerpts from
Once Upon A Time When We Were Colored:

<https://www.youtube.com/watch?v=YGJWWxR8kc>



Maggie Anderson

The students were beginning to come to a more accurate answer for why we don't either create businesses or support each other as much as we need to, and as much as we did then.

Most of Ida's work centered on those who were or would be business leaders. We then, turned to see how fear might have had a chilling affect on Black consumers as well. For this we actually turned to a book by *Clifton Taulbert* made into a movie of the same name - *Once Upon a Time When We Were Colored*.

<https://www.youtube.com/watch?v=PHdeQBGUsTc>

A White Man's Ice is Colder?

1. Musical connection: Listen to Jill Scott: Aint a Ceiling
<https://www.youtube.com/watch?v=RarbYIFaF4>

2. Discuss: Memories Pass Between Generations:
<http://www.bbc.com/news/health-225156510>

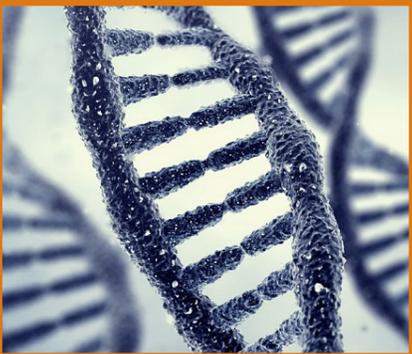


Clifton who today lives in Tulsa, OK takes us on a journey to Glen Allan, Mississippi in the 1950s.

Failing to dissuade a Cleave - owner of his own ice delivery service, to surrender his business, the White business owners of A&D ice delivery pressure Cleave's long time White business customers to stop buying from him. They do. The White competition grows. A&D puts 13 trucks on the road. Cleave has only one. However, Cleave's business continues with the staunch support of his Black patrons - friends, fellow church members, community.

Determine to drive him completely out of business, the White Glen Allen citizens threaten their Black employees - even domestic workers and field hands: "If you want to keep this job, you better start buying your ice from A&D"

"What would you do?" I asked the students. Would you keep supporting a Black business and friend of the community lose your job?



We even imagined how a conflicted Black parent who chose to keep their job by buying their ice from A&D, would explain such a decision to their questioning children.

"Would they tell the youth the truth," I asked.

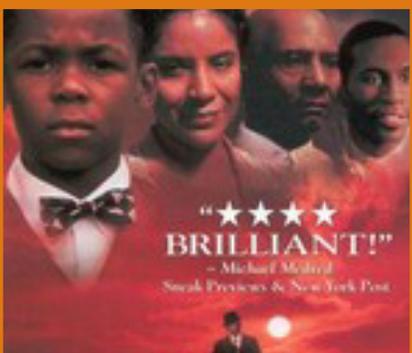
"No, the student's responded - "because the youth would be upset and not understanding and might be angry at the parent for capitulating." Another student said "they might try to do something about the injustice themselves."

"So what might the parent say?" I asked again.

"His customer services is not as good."

"He doesn't hire the right people"

"His business is just not as good, and don't ask me about it again."



Brutality | Coercion Manipulation

1. Ask students to put themselves in the Black community's shoes. Ask what would they do?

2. Ask, if they couldn't afford to oppose the racist's request, how would they explain this to their young teenager?

3. Note the responses and compare to the ones on this page. Also compare to the kinds of things we say about Black business now.



These were typical responses from the students and from adults when I put the same question to them.

I offered them this classic as something that he might say:

"Cleave's ice just ain't as cold as A & D's ice."

Of course it's not a logical response. From our perspective oppression is NOT logical, and often forces illogical adaptations. Hence the phrase: "A White man's ice is colder" and all of its variants - that make it easier to choose White businesses over our own - are used to rationalize our capitulation. The phrase is also used sarcastically among us as a confrontation to our doing so.

One astute student said...

"So, they lied to us to keep us safe,

"We take the lie as truth about White people and about us"

That "truth" chains us to White supremacy and economic dependence on White people.

I added: "This kind of explanation also provided us the model for rationalizing the internal conflict in ways that will support us continuing to do the wrong thing - as the right thing.



Manipulation

Borrowing from the unit on Psychology and Economy, I called on a short piece by Amos Wilson here to help me out:

"We're free, you say. But what is freedom? Freedom to do what we want to do. But what makes us want and want to do, what we want to do? In this country with our freedom of choice, we must always choose the wrong thing... the thing that enriches the very person who holds us down...."

He added we're made to feel ugly, unclean, unworthy, so we'll consume to compensate for that ugliness from the very people who induced us to feel unworthy in the first place.



Extracted from Wilson's Typology of Power

(Blue Print for Black Power), I told them there are 3 things that account for our unnatural behavior today:



A Fine Day To Be Colored

1. Note and discuss (agree and disagree): We often here “A White man’s ice is colder” as a sarcastic criticism of us not buying from each other.

Here it’s offered as a rationalization to soothe psychic and emotional dissonance and maybe as a protection as well.

2. Note and discuss responses and share student’s response: “So, they lied to us...” statement.

3. At the 9:38 mark in the WWC video (<https://www.youtube.com/watch?v=YGJWWWxR8kc>) Rev. Short says that if we don’t take a stand our children would and should forget all about us. Discuss.

Amos N. Wilson:
See Amos here:
https://youtu.be/tMV_Tmkp2XE



Brutality | Coercion | Manipulation

- We saw brutality in Memphis with the lynching of Moss, Stewart and McDowell
- We saw coercion in Taulbert’s *Once Upon a Time When We Were Colored*

- I promised that we’d learn more about manipulation in the next unit - Psychology and Economy

Our journey, our discussion helped to clarify why today we’re not doing what is natural and historical - practicing Black Economic Nationalism to start and support our own businesses at the level that we need.

Actually, *Once Upon A Time When We Were Colored*, also provided hope to the students. Near the end, the pressure for Blacks in Glen Allan to abandon Cleave for A&D was intense. Rev. Short even lost his job for taking a stand.

By now the demand was even reaching to the field hands who worked Mississippi’s agricultural fields. Standing on his truck talking to Black field hands with work tools in hand, the White “boss” bellowed out his demand - buy your ice from A&D or else. These seasonal workers were the lowest paid. They could hardly afford to take a stand for justice. After a few tense moments, One after another, after another, after another, threw down their tools and did what they couldn’t afford not to do - stand for justice and stand by their principles. They smiled and said “This is a fine day to be Colored, aint it.”

Meanwhile, back in Little Africa the “Invasion and The Battle” raged.

I asked: “Remember when you called the Tulsa “race-riot” - a massacre?” Remember that is what you thought an avowed White racist would call it?

Now, we’re going to change the words we use to describe it. . We’re going to call it the “invasion and battle.”

I asked: “If an avowed White racist was to be bragging about what White people did to us that day, what might he call it? “A Massacre,” several students said at once.

“The Hell You Will...”

1. Discussion: What kind of community personal and community relationships would have to be present for the community to take their stand.

2. Discuss the Cleave’s re-
response @ the
8:14 mark, that’ll I
don’t want a sole
to lose their job
on the account of
me. Discuss why
he would say
such a thing.
What would they
have said?



3. Discuss the difference between referring what happened in Tulsa as a “race riot,” “massacre,” or “invasion and battle.”

4. How would “invasion and battle” change what you’re looking for as you research?



“Why would we use the same term as a bragging racist?”

Do you know the story of how the invasion, the so-called race riot, started?”

A young brother named Dick Rowland who shined shoes out side of a department store, went inside to go use the rest room, entering the elevator he trip and fell into the elevator operator. The White woman screamed, and Rowland was arrested. Word soon began to spread that Whites who thirsted for Black blood and Black humiliation were threatening to take Rowland from jail to lynch him for “attacking” a White woman- Sarah Page.

But when word got back to Little Afrika, brothers, some of whom had fought in World War I, gathered to defend him - first a handful of Black men. The Sheriff assured that he had it under control, and turned them away. Shortly thereafter, 25 Black men returned. The authorities moved Dick Rowland to the top floor, barracaded the room, and turned away these 25.

They returned - this time 75 strong Black men armed to prevent a Roland lynching. When a White mobster tried to grabbed a brother’s gun to disarm him, the brother said: “the hell you will,” and shot him. It was on. The powerful men battled for about a hour in the downtown streets, then retreated behind the track that separated Tulsa from Little Afrika.

Based on a story from a previous AYA student’s research , I added:

“That’s where you, or youth like you came in,” The brothers/soldiers created a firing line act to hold back the White mob, and Black teenagers backed the soldiers. Pow, Pow, Ping. Then the soldier would hand the youngsters the gun in exchange for a loaded one.”

The students were excited to learn that the Black men and Black youth came to the defense of Rowland and our community.

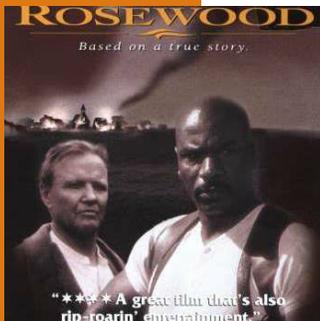
After the class discussion and reflection, I assigned them to watch the John Singleton film - Rosewood which is a Hollywood dramatization of the White invasion of and our battle for Rosewood. I told

“Every story is not for every ear.”

1. Discuss the idea of Black men risking their lives to protect us then and now.
2. What was present in the men and in the community then to make those men risk everything? Was that unusual?
3. Remember Memphis and the People's Grocery?
4. How do we nurture that today?



Greenwood in North Tulsa, OK



them to consider the character “Man” as a composite of our resistance rather than an actual historical figure. I also directed them to continue their research and documentation.

(<https://www.youtube.com/watch?v=CTdMxcJqr-l>)

See page 10 for resource links.

Writing: Fiction or Non-fiction

Each class we talked more about the fruits of their research. And they were charged with writing a report to share what they'd discovered about our economic prowess in the early 20th Century. One student asked could they write a fictional story. I said sure, as long as it is based on historical fact and

conveys what you've found.

This is a class of writers - that they could put their imaginations to work crafting a piece of fiction sent their energy through the roof. I couldn't wait

to see how what they'd learn from both research and class discussions would breathe through their creations.

One student turned in 10 pages, others less - all exciting stories. They'd worked hard on them. The 10 page writer said: Writing fiction to convey “historical fact is HARD work.” As I read the stories I was gripped by the descriptions.

Allowing them to write fiction was risky, and oh so rewarding. Not just for them, it allowed me to see some biases that likely would have been obscured by a mere compilation and regurgitation of their research or class notes. For

example, some students learned how Hollywood had shaped their portrayals without them knowing it. Other sisters who loved to write learned that injected sexism had crept in their scenes outside of their awareness. Fictional stories also demanded more scene creation and dramatization of the facts, and less listing of accomplishments. For all the variety in length and styles and details, I was pleased - for the most part.

There was this one thing that stood out in all of the papers. The massacre theme dominated. We got to see some of Little Afrika or Hayti, or Rosewood

“Every story is not for every ear”

as they were running to escape. There was very little of our battling, and even less of our building.

This was understandable given Hollywood’s storytelling approach. After all, I did assign them Rosewood - the film which dramatizes mostly the invasion



and battle. Also the interviews and documentaries on the Internet all stress “The Massacres.” I explained to them that most testimonies and documentaries of the area - especially Tulsa and Rosewood, were designed to get the well deserved state and judicial recognition and reparations to the victims of this state-sanctioned violence and destruction.

Others believed that if the horrors of White brutality came to light, Whites would be ashamed, remorseful, repentive or self correcting in some way.

Still others would want us to be watchful and suspecting of White people and



Black people who would declare that we live in a “post racial” society.

“Every story is not for every ear” is an old storyteller’s maxim that I learned from Master teller - Baba Jamal Koram” I said.

The goals of their testimonies and the documentaries are not the same goals for this writing. We’re writing to inform in ways that inspire our people - for us to do what is natural-- build businesses to support our communities, support those businesses, and defend them and our communities.



I asked “ Is your story likely to inspire another Black person to build and support businesses or is it more likely to instill the very fear that we learned about earlier?”

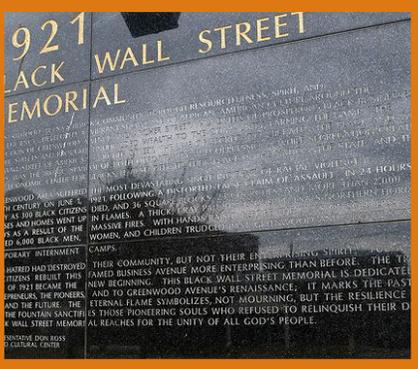
Dramatize the Building and the Battle

What was missing either from their sources or their writing was any dramatization of what we created that was worthy of our labor, our desires, and their invading. How we created it the economic centers was a

Story Tellin' From the Inside-Out.

mystery. Also, missing - for the most part - is how we battled the invading mob. No mention of the soldier's fighting. No mention of the youth reloading.

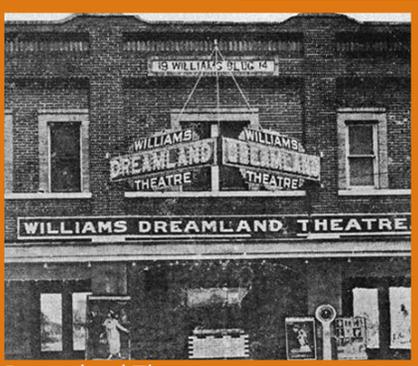
Me: "Building the success of Sweet Auburn, Rosewood, The Hayti district and Little Africa would be a struggle under the best of circumstances. Under Jim Crow, it was gigantic. We had to acquire the land, acquire or apply the skills, build the business that would support our community, and weave a community fabric that would support the businesses."



This is where I formerly introduced the SIO (Storytelling from the Inside-Out) model from AYA's Warriors-Healers-Builders

work.

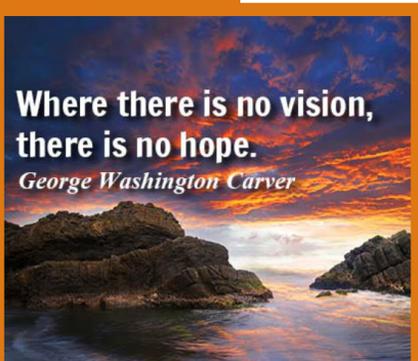
The minimum components of the SIO model to guide their further research and writing:



Dreamland Theatre, in Greenwood

- Detail and dramatize goals, vision and highest aspirations, and motivation of people
- Detail and dramatize sincere efforts and accomplishments
- Show lessons learned from success and failures
- Reveal how the lessons have been used to guide or inform subsequent efforts and success or will be used for future endeavors
- Center all of the above in a cultural, social and historical context

To help them with this I told the story of Afiya (my wife) and my first business together. It was a neighborhood grocery store - Unity Foods. We named it to help us create unity in our community; actually in one of the poorest Black areas of Montgomery AL.



I first summarized the story as a OUT-SIDE-IN newspaper might:

"Two Black Professions quit their professional jobs to do good in the neighborhood. They try, they try, they fail."

I only see them fading away.



Unity Foods,
Montgomery, AL

I contrasted that with the same story employing the minimum SIO components:

The story started with our goals and aspirations for opening the store including what we wanted for ourselves and the Black community. I added some of the struggles - like finding that the stock we'd purchased with the store was out of date. Added some of the efforts and accomplishments we were proud of - like doubling sales in 6 months. Added some of the failed efforts too and reflected on the lessons from both. Finally talked about how we sold the store for a loss after about two years, taking the confidence and the lessons with us. Those lessons directed how we created the next business - M&M FastTax and Financial Services. Applying the lessons and the confidence catapulted us to the top ten income tax preparation firms in the state in just our first year of operation.



After some discussion about consciously using SIO to rewrite the building of our Black economic centers, I announced that we'd come back to that later in the course because we'll have to research the 4 economic centers with SIO in mind.

Right now, I wanted a paper telling the story of the our battle from the inside-out. I wanted a story dramatizing our battling the invading hoards. This story had this requirement: to show our defeat in ways that would inspire the reader to want to keep fighting the war and to continue building.



Kheperah:
KMT symbol of
becoming

"How can us losing a battle, inspire?" was the sum of their various responses. It was as if I'd asked them to take on a mission-impossible.

Yes, I said in both Rosewood and Little Africa we lost the battle. We got our butts beat - fair or unfair, we lost the battle. However, the war is not over, neither has the building been completed. How do you tell the story of our defeat in ways that will inspire us to enthusiastically take up the building and continue to fight and win the war?

“They were significant, and powerful though small in number.”

Prepared for their skepticism, I asked them

“When you think about ancient Greece, what thoughts, images, or scenes come to mind?”

“Mythology, statues, the gods, etc.,” they said.

Me: What about their defeat?

Students: What defeat?

Me: Oh the Persians put a hurtin’ on them. Kick their natural butts, slaughtered them.”

Student: “ I don’t have a picture of that. I only see them kinda fading away...”

That was another very astute piece of self reflection.

Me: “And it is not accidental that you only see them fading away. It is the writers and storytellers - telling the story of the Greeks from the inside-out, from the Greek perspective, to serve Greek or their descendant’s causes.

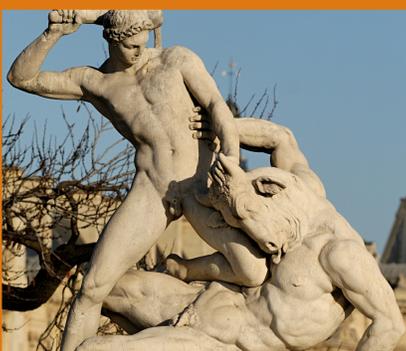
Would you like to see an example of this?”



“Sure.” they said.

I gave them the homework assignment to view a 3:44 second clip from the film 300. It’s about 300 Spartans fighting against massive force. Task: Identify the specific words, images, camera angles, etc. that writer and producers use tell the story in ways to induce affinity and pride in the defeated in ways that

have you embrace their cause. (<https://www.youtube.com/watch?v=R-6M5FukAoE>)



Next class I was anxious to see what they had observed from the clip that might aide them in their own rewrite.

They were slow to start, so I invited them to watch it again, and together we’d see what we find that would endear us to the defeated ones and their cause.

Here’s what we found:

1. Leonidas - the leader is full framed - center - clearly the center of the story. He and his soldiers are colorful, attractive, while the enemy soldiers are pictures of death (**Attention - Center and good vs.**

Transferring the fighting spirit over the generations

Assignment - to view a 3:44 second

clip from the film 300. It's about 300 Spartans fighting against massive force.

Task: Identify the specific

words, images, camera angles, etc. that writer and producers use tell the story in ways to induce affinity and pride in the defeated in ways that have you embrace their cause.

Link: [The Death of Leonidas](https://www.youtube.com/watch?v=R-6M5FukAoE)

(<https://www.youtube.com/watch?v=R-6M5FukAoE>)

In class:

Compare and discuss student observations.



marginalized, mostly faceless evil-looking Persians) (opening and throughout)

2. Though outnumbered, the Greeks went on the offensive. (Bravery)
3. They were able to kill some of their enemies, and even able to injure and strike some fear into the enemy-leader (:41) **(They were significant, and powerful though small in number)**
4. The Greek soldiers were so determined that they pulled imminent death toward them to enable them to kill enemy combatants (1:16) **(Determination)**
5. The writer elevated their historical and ancestral veneration and powerful blood line Narrator: Their actions are said to testify to this royal blood line! **(Lifting ancestry - descendant from Hercules: 1:38)**
6. Where his weapons are no match for this adversaries, Leonidas and (Greek) bravery, roar and unwillingness to surrender are to be admired. **(Minimize military weakness, maximize what was honorable about the fight)**
7. "It's been an honor to die with you" (**Their leader, their struggle, and their death is honorable: 2:21**)
8. The leader, and by extension - the people were just and fair - therefore deserves our respect **(It's been an honor to have lived with you)**
9. The writer lets us know what he's fighting for - "my queen, my wife, my love (3:17) - for them he makes one last stand
10. While standing with final death approaching the scenes closes - but we never see him actually die. (Use the passive voice and implication of death to make the life and the fight more memorable)

Afterwards we talked about their reactions and whether the writer had achieved their objective of getting us to identify with the defeated Greeks and their cause. With their resounding "yes," they were clear that the assignment could be accomplished.

I sent them off to write to use what they'd learned from the SIO protocol and what we've gleaned from the trailer to create their own story of the White invasions and battles of Rosewood , Little Africa, Atlanta in a way that would have the reader identify with us, and be inspired to continue building - Black economic, social, and political power, and inspired to defend that quest.

SIO - Storytelling from the Inside Out.

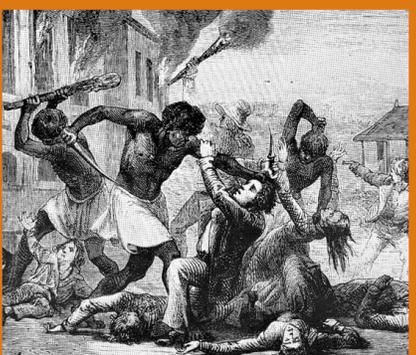
Assignment:

Your Turn:

Using what you've learned from the 5 step SIO protocol, the 10 items we've gleaned from the trailer, as well as any from your own experience or imagination create a story of the White invasions and battles of Rosewood or Little Africa in a way that would have the reader identify with us, and be inspired by their quest to continue fight, heal and build.

Share stories

with class.
Get feedback.
Share stories with community.



They were tasked with presenting their invasion-battle stories to the Black community for feedback. The community was impressed, and gave them much needed and deserved praises. This assignment was going against the grain, and was something that students had never been asked to do.

I too was proud of their effort, even as I was saddened by more injury that it uncovered.

Some still had difficulty showing Black men fighting bravely and killing White men while defending their families, property and dreams without portraying their characters believing that such killing was wrong. One student's character asked God to forgive him for having to kill to defend his family. When I challenged this, the student's defense is that the dying brother was a Christian. Another student joined in - "Yes, we don't want to get down to their level."

I told him of the Christians I knew in Jim Crow Alabama and NC who took their guns to Church. His retort was that the Black people in SC forgave Dylan Roof as proof that some of our people back then may have thought they needed to be forgiven for defending themselves. I conceded that they may have. The question I asked is "why you choose to dramatize that option given the assignment to write a story that would inspire readers to continue to fight the war and to continue to build?"

What would you have done?

Note:

I speculate that for these students, they, like too many of us have learned "morality," "peace," and a higher standard of "humanity" in ways that serve the alien oppressors first, and us second, if at all.

Attempting to insure that the pearly gates swing wide open for them, this kind of moral instruction would have them miss God's blessing for doing what was necessary to defend their families, the community, their dreams.

Given that "morality in service of the oppressors agenda" is pushed by schools and the media, and also unwittingly by Black teachers, preachers,

Manipulation: Morality in service of oppression?

Discuss this moral question? Would you have your character ask God's forgiveness. Does not asking for bring us "down to their level?"

Discuss if students have noticed morality in service of oppression in our community, their family, or themselves.



Discussion:

White friends?
White family?
White selves (for Bi-racial)?

Compare options:

- Closeness for clarity and increased advocacy or
- Closeness to avoid conflict.



Have student rate each other's stories. How successful were they to inspire others to identify with our fight. And how moved are they to want to continue to defend and build.

Discuss:

Is the building and the battle over now that we are integrated?



If the battle is still needed what form has the brutality, the coercion taken?

business leaders, politicians, and even the brother and sister on the street, the students who were morally conflicted are in good company.

White Friends, Family, Selves

For a few students having the character ask for forgiveness and their resisting Black militancy seem to provide protection for their relationships with White friends. Increasingly, our students and our people have White "friends" and White "family," and or identify as bi-racial. Too often the price of admission is "avoidance of conflict." Some take pro-African as inherently anti-White, instead of anti-injustice, anti-oppression.

I have observed with students over the years, most don't use the closeness of friendship, family and self (if bi-racial) to clarify and confront issues of race, racism, Black power, and White domination. Instead the relationships morph into spaces to avoid clarifying and confronting the

dynamics of domination - past, present and future. In this heavenly delusional place all is good, peaceful, and right. To protect this space, they sometimes attempt to attack, blame, or dismiss those who bring this pesky little problem of race.

This dismissal is often be justified in the name of morality, higher spiritual principles, and "modernity" with statements like: "all of that may have been needed years ago, but we're beyond that now."

As sad and scary as it is, the students' apologetic responses makes sense given the post racial pronouncements of the Commander in Chief - Obama, Desmond Tutu, and many others. Liberation theologian, Rev. Jeremiah Wright was sacrificed for Obama to ascend. The White media elevates Martin Luther King, Jr. as the "Prince of Peace" vs. the "Drum Major for Justice." I said they were in good company.

This heavenly delusion is also popular and even profitable.

Kanye and Kardashian are happy. Kanye even has a line of Confederate Flag clad clothing. Kerry Washington has nearly 2 million Black homes filled with

Past shaping the present, becoming the future?

Discuss. The next Stor-riculum will focus on psychology and economics.

This last section on SIO provides an excellent transition.



the joy of getting second class love/sex and second class power on national TV.

Moral. Modern. Popular. Profitable. Powerful.

It's a five star delusion.

For Ida B. Wells, Dubois, and many ancestors, actively fighting against oppression and sometimes violently defending against violence was a cornerstone of our economic prowess.

Whether my "morality in service of the oppressor" speculation about that student's work is on point or not, certainly the reader will be less inspired to fight and defend if she thinks she'll be going against some moral edict from which she needs to be forgiven for transgressing.

Other students had no such appeal for forgiveness. One student gladly made changes when it was pointed out that she used active voice and dramatized the death scene for the invaders - in contrast to what she'd observed in the Death of Leonidas clip. Her re-write was skillful. She reported learning to be conscious of the intended impact of her writing as opposed to just trying to impress with her writing.

The students are still writing, actually, using SIO to guide their research and their writing and oral storytelling. They are charged with presenting their SIO stories of our building and battling during this time of our economic prowess. This research will take us into next semester.

Extra:

Implications for Storytelling from the Inside-Out (SIO) -
The Past Becomes The Present That Shapes The Future

My reflections in this section are not a part of assignments in the class, yet. We'll return to this extended application late next semester. Right now, I want them to focus on using it to re-write the past, then to reflect and draw their own implications of that.

Summary & Conclusion

For the reader's reflection:

The desire and the skill to tell stories of our defeats in ways that inspire us to continue to fight, heal, and build are critical for personal, familial, and group success as Africans - especially in an oppressive environment. Daily we experience oppressive acts for which we have no effective counter. On a more personal level, some of our best efforts fall short of desired and deserved success.

How we tell the story of those defeats and our passive or active resistance is critical. Making sure that the story of our failed efforts affirm our goodness - even our greatness - is required to motivate us to correct the errors and continue creatively toward our vision.

Oppressors amplify any behavioral shortcomings and morphs them into proof of our racial, familial or personal intellectual or moral shortcomings . This social/psychic/communicative dynamic of using failed efforts as proof of our being "a failure" is ubiquitous. It's a key aspect of the psychology of oppression.

Ever been with a group of Black people when there is a news report of a robbery, shooting, or crime or just a negative action, and someone says: "I sure hope it wasn't a Black person." They knew that any alleged criminal behavior, would be broad-casted or interpreted as more proof that - all Black people - including them are criminal. Unfortunately, this dynamic is repeated by family members about other African people.

This induced self blame contributes to:

Maladaptive behaviors to compensate for a perceived personal, family, or racial group lack

Avoiding or not acknowledging errors, defeats, and failures to try to protect our psyches from the "you are unworthy" assault.

Risk aversion, lack of creativity, and our seeking out tasks, roles, and jobs where we can paint by numbers.

Over compensation (lack of autonomy), denial of reality, risk aversion, lack of creativity are maladies reduced by the simple and powerful act of telling our stories from the inside-out.

Lorem ipsum dolor sit
amet, consectetur
adipiscing elit

To be continued...

