
**AN AFROCENTRIC PUBLIC POLICY INQUIRY:
REDUCING PATRIARCHY AND HIERARCHY
IN K-12 EDUCATION**

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ABSTRACT

This dissertation addresses the problem of African American K-12 miseducation and its institutional pathways in carceral and employment agency reduction. Merging cultural and public policy frameworks, it creates a novel theoretical paradigm altogether. Culturally, it anchors in three Diopan concepts: cultural unity, historical continuity and cradles theory. Through this cultural lens it reimagines the current gold standard in public policy analysis, the problem solving methodology. Pursuing expansive cultural-policy holism, the new framework establishes broad, systemic categories conjoining multiple values for who commits three hierarchical behaviors within an institutional triumvirate—all united historically in when, and culturally by why and how they miseducate African descended children.

Using the mixed methods of qualitative, multi-institutional cultural observation and quantitative public policy empiricism, the author, thus, derives a series of novel joint categories and cultural-policy concepts within each category. Hierarchical racism, patriarchy and classism form one combined western cultural behavioral phenomenon. Institutional geographies of school, prison and work constitute the same analytical sequence. Cultural purpose, similarly, unifies western men, women and corporate actors. As importantly, these multi-actor, behavior and institution unities form cross-associations among each other. Ultimately, Afrocentric recentering necessitates African Womanist, Manist and community based Maatic cultural policy correctives.

Key terms: K-12, miseducation, cultural unity, historical continuity, criminal injustice, economic injustice, institutional analysis, Afrocentricity, Diopism, Maat, location, racism, patriarchy, classism, public policy

DEDICATION

Dedicated to every miraculous African descended school child and teacher trying to find themselves and their way within *les écoles d' Ayiti*, Brooklyn and Asbury Park K-12 classrooms, and the many other public and private schools like my own and those of my amazing students.

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My gratitude reverberates to yet other giants who've assisted my longer journey: undergraduate mentors Lennox Hinds, Amiri Baraka and Ivan Van Sertima; law school advisors, Robert B. Seidman and Tracey Maclin; master's advisor, Provost John L. Jackson, Jr.; legal clients and students who taught me the nuances of transformative change; the Hon. Arnold Charles, my ancestral standard in ethical cultural governance; and fictive kin, Paul Bennett, Derrick McDaniel, Dr. Monica A. Coleman, the Rutgers Brothers of 100 Black Men, and Temple Public Policy Lab. Asante Sana!

PREFACE

The idea for this research project sprouted from the soil and illumination of my disciplinary coursework at Temple University's Department of Africology and African American Studies. Founding Afrocentric scholar, Molefi Asante, describes Afrocentricity as, "a philosophical perspective associated with the discovery, location, and actualizing of African agency within the context of history and culture" (1989, p. 3). He cautions, however, "Afrocentricity does not convert you by appealing to hatred, or lust, or greed or violence. ...[I]t makes its points, motivates its adherents and captivates ...by the force of its truth. You are its ultimate test. You test its authenticity by incorporating it into your behavior" (1989, p. 6).

Thus, the people-authenticated truth seeds of the project were first sown and cultivated in the process of a multifaceted career in education, legislative advocacy, constitutional litigation and appeals. Three substantive areas of public interest field work crystallized specific relevant context: urban education, criminal defense-prosecution, and employment-benefits law and policy practice on behalf of low wage workers. Each context germinated early questions concerning triarchal institutional cultural dislocation that this Africological project seeks to answer.

I first witnessed signs of what I have come to view as compulsory institutional pathway dislocation as the ten-year volunteer curriculum director and lead instructor of Khalfani—a Swahili term meaning destined to rule—a boys after school African rites of passage program in Central New Jersey with a parallel girls program. My students arrived from vastly different school settings and grade levels ranging from K-12, yet, almost universally shared similar reflections about their urban classrooms. Most had found little school book inspiration for employment goals beyond football, basketball and rapping. Few had ever had a Black male teacher to model their role in education,

society, or even socially ordered and valued behavior, a trend exacerbated by their mostly fatherless homes.

Ultimately, most reflected upon the life of school as separate from the authentic lives of their homes and neighborhood blocks—and as separate from themselves. I joined my fellow teachers in imparting all we could during those weekly evening lessons and weekend outings, dreading the thought that if we failed I could one day see one of our boys in the courtroom.

By day, I worked as a legal assistant in a very active Black owned criminal defense firm before finishing law school and serving as an entry level prosecution attorney. Each day scores of young men who resembled my students exited the courtroom in handcuffs and marched to already crowded prison cells. These cells formed the new classrooms of “real” lessons for these dropped-out, pushed-out boys.

“Mommy!,” cried one young man in court for a misdemeanor upon realizing that he would be searched prior to the hearing. The judge soon recited the liturgy signaling a surprise bonus charge for felony drug possession. The young man had thoughtlessly forgotten to leave his marijuana cigarette at home. As a result, he would not see home again for some time as the police swiftly removed him for processing.

I repeatedly encountered difficulty from managing attorneys in seeking non criminal rehabilitative intervention for such non-white and nonviolent drug users. As I interacted daily with experienced police officers, prosecutors and judges, I witnessed the cultural attitude behind such institutional decisions. While many seemed forthright in their justice practice, others would revel openly in the racialized despair and clearly disparate outcomes of their work.

“This is the queen of the city,” mocked one particularly pernicious rising-star prosecutor as he took an office victory lap after leading the successful first-degree murder prosecution of a brutal sexual assault and homicide. He then flippantly flashed

picture exhibits of a dead, battered African American woman's body—the victim. By callously further desecrating the body of this African ancestor he was signaling that his prosecutorial motive was not her humanity, her community's well-being or justice, but his own personal career advancement and recognition. The prosecutor's and state's immediate interest in the case only fortuitously converged with that of the Black community, what Derrick Bell coined interest convergence (Bell, 1988); but their underlying cultural purposes and values could not be further apart. Despite the impartially blinded Lady Justice symbology throughout the courthouse, the system we represented in concert with other cultural systems, formed one disastrous Maafa cultural continuity (Diop, 1989), (Ani, 1994) with institutional predecessor slave patrols, fugitive enslavers, 13th Amendment prison exceptionalism, and all-white lynching exonerations of times past. The prosecutor's evident aim concerning the Black community was, as in generations past, to proscribe and profit, not to protect. His guiding star shone from the Northern Cradle, not the Southern (Diop, 1989). He was promoted soon thereafter.

Economic dislocation formed the third site of my compulsory institutional dislocation epiphany. In *Sanchez v. Department of Human Services*, our legal team represented 50 clients in challenging a state residency statute that had foreclosed vital children's benefits for citizen migrants to New Jersey from poorer states and territories. It directly impacted those migrating from Puerto Rico, Georgia, Mississippi and all Southern states and U.S. territories. My lead client, an Afro-Latina mother, had taken a month's leave from her area job to return to her childhood home in Puerto Rico for the purpose of burying her deceased parent and tending to related family matters.

Upon returning one month later, Ms. Sanchez had lost her job; she also exceeded the period to receive unemployment compensation. Still grief-stricken and having worked all her adult life, she now had to act to prevent homelessness to herself and her child. She, therefore, applied for and received federal welfare benefits for her

child as she sought a new job. Months later the state reversed its decision and demanded she repay her benefits in full, just as she was to begin a new job. A similar scenario multiplied many times over for each of our clients and the thousands of others they represented.

Unfortunately, the law clearly banned our clients and others similarly situated from benefits: Once someone had left the state for one month or longer, it required that they remain in New Jersey for at least one year before qualifying for state level benefits. The law targeted those from poorer Southern states and territories, ostensibly to discourage them from migrating to the Northeast monetary “magnet” to access its meager but relatively higher benefit rates.

This law’s underlying migratory ‘magnet’ theory had no basis in empirical data, as neither statistics nor case anecdotes supported its premise. Why would the poor incur the added disruption and prohibitive costs of distant relocation in exchange for the supposed lure of an extra \$100-200 of temporary monthly benefits? Rather than Western universalist short-term cultural presumption, a fuller, rational cost/benefit analysis should have required weighing not only the higher benefits, but the much higher net monetary cost and family-community disruption of moving North.

Yet, the calculations that produced this and other laws emanated from somewhere far from holistic reason. As with antiAfrican state actions throughout history, no one had bothered to ask my individual clients, let alone their cultural collective, or their ancestral historical record, why they had moved. Yet, centering their lives and “welfare” had no basis in American historical and cultural precedence upon which legal precedent could be founded. “Benefits” to their lives had never been the point of systems created instead to extract from them and benefit others.

Conversely, from the historical perspective of policy-centered Eurocentric monetary culture, it did make sense to voyage afar for amoral, instant riches, as did a

lost Columbus in 1492, and the British pirated enslavement vessel, the *White Lion*, in 1619. Had the lawmakers instead understood and centered Black migratory histories, they would have appreciated the relevant longitudinal data that such histories provide. These include, for example, the Underground Railroad to emancipation (Anadolu-Okur, 2017), the Great Migration from Jim Crow lynching northward hoping for *The Warmth of Other Suns* (Wilkerson, 2010), and the Caribbean-to-U.S. immigration of so many like my parents in negotiation of decades of destabilizing U.S. hemispheric militarization and monetary policy (Foner, 2001). Like the most devastating Maafa migrations, including the Middle Passage and Trail of Tears, such displacements of African and global Southern cradle people emerged from brutal imposition and duress, not casual greed.

What the law lacked in African American empirical data, it, therefore, more than acquired in European American historical and cultural explanation. Its 17th Century British adopted target, “undeserving” poor (McIntosh, 2005), now extended from the Southern Black Belt and Puerto Rico. It found rich American historical precedents as well, dating back to post-emancipation vagrancy-convict leasing laws (Douglas, 2007), and invoked pretextual 1970s Nixon initiated Drug Wars, 1980s Reagan stereotypes of racialized welfare queens, and reprised 2000s Bush and Clinton welfare reform.

In the end, the NJ State Appellate and Supreme Court rendered the law unconstitutional under the federal Equal Protection Clause and Right to Travel; yet, the cultural policy arguments that it illustrated are most germane to this paper. Like the simpler laws I would challenge and overturn without my team of lawyers, the residency statute directly projected the three central hierarchies or triarchies of Western culture: anti-woman, anti-poor and anti-African.

As importantly, it had ignored my lead client’s Afro-Latin cultural imperative in returning to her Puerto Rican homeland to honor her decedent parent. The lawmakers had not thought to make an exception for intergenerational responsibilities such as the

African value and shared orientations of elder honor through visitation, and ancestral veneration through proper burial (Karenga, 2003). They also remained oblivious to African land ideals, such that in ancient Kemet (Egypt) one would bury placenta in the land and recognize the realm of the ancestors in the same (Nehusi, 2018). Ms. Sanchez's cultural duties encompassed her roles both as maternal-ancestral daughter and daughter to a motherland—neither of which the law recognized.

Neither did the prior law recognize the painstaking detail, time and expense of honoring a revered communal matriarchal queen mother (Dove, 1998), and the responsibility expected of an only Afro-Latin-Caribbean child returning from mainland America in doing so. Asante and Mazama so observe in *Encyclopedia of African Religion*, "Often the African elder's only worry appears to be, 'Who shall ritualize me when I am deceased if I have no children'" (2009, p. 257).

The law, therefore, not only disadvantaged my clients' class economically, but dislocated it culturally. This sobering reality united my above career reflections on miseducation (Woodson, 1933), criminal injustice (Stevenson, 2019) and exploitative economic policies (Taylor, 2019). In fact, the more I analyzed laws and policies affecting every aspect of my clients' and students' lives, the more I observed the cultural basis undergirding them all. Thus, in seeding this project's merger of culture and policy, I sought to heed Asante's personal call to run toward Africa (2011), and Diop's guidance to unearth the profundity of her cultural unity (1989).

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CHAPTER 1. INTRODUCTION: THE PROBLEM ELEMENTS OF TRIARCHY

This dissertation examines the formative role of culture within American laws. Using an Afrocentric cultural lens, it applies three central concepts of Diopan philosophy to the field of public policy. These include historical continuity, cultural unity and the two cradles. Translating each of these concepts as cultural-policy or *culturolicy* foundations yields novel foundational merged concepts: 1) conjoined hierarchical Northern cradle policy themes of racist, cis-patriarchal and classist *triarchy*, 2) culturally unified multi-*institutional pathways* as the settings of triarchal cultural policy, and 3) historically continuous and adaptive *culturolicy systems*, including slavery, colonialism, apartheid, segregation, mass incarceration and their innumerable constituent triarchal sub-systems and policies, such as sharecropping, convict leasing, predatory lending, Sun-down laws and redlining. Importantly, such historical continuity occurs through periodic cycles of *cultural-historical panics* in which temporary leaps of policy progress inevitably regress in whole or in part under the gravitational pull of triggered western triarchy.

First, the two-cradles analysis applies Diop's premise of distinct panAfrican and pan-western cultural developmental cradles (1989), along with Asante (2003) and Karenga's (2003) Southern extrapolations and Ani (1994) and Welsing's (1982) Northern discourses, to form distinct western and African shared *culturolicy* orientations. Second, it examines patterns of these shared policy orientations in culturally unified pathways both transnationally and across three compulsory American institutions: miseducation, criminal injustice and under/unemployment. Third, it assesses their historical continuity through an intergenerational relay-race of hierarchical systems throughout American centuries and western millennia.

Given the historical omnipresence and global breadth of cradled culturism, one may further deduce that it must also find centered locational (Asante, 2003), cradle-

specific expression within the cultural blueprints of each society. It is public policy which transcribes and enforces that societal cultural blueprint. It governs, shapes and institutionalizes every aspect of societal culture—from acceptable social relationships, to economically state-favored communities, political identities, and educational and carceral inverse representations. Diop’s ubiquitous cultural scope implies not only cultural policy relevance, but centrality. The mammoth public policy glove perfectly tailors to the equally expansive hand of cradles-culture.

By contrast, alternatives to culture, such as race, do not equal its policy scope or relevance. Thus, rather than over-reliance upon phenotypical race, or even more substantive genetic code, Diop establishes as analytical bedrock his two-cradle cultural code. Beyond the vastness of culture, its relevant function justifies this choice. Unlike the former biological categories, culture directly implicates patterned behavior—the very target of public policy, for which race provides mere indirect proxy.

In addition, while cultural cradle behavior traverses state borders of historical time and geography, it, nonetheless, must manifest within those very national and historical state contexts and their legal-cultural artifacts. Explained metaphorically through its biological alternatives, culture’s ‘genetic’ code likewise traverses the individual bodies within which it necessarily exists. Composing the vital cultural-behavioral organs and systems of the state body politic are its public policies and compulsory institutional pathways connecting schools, prisons and economic systems.

As this paper reprises the Diopan cultural lens to re-examine these staples of the societal state body, it does so toward the end of diagnosing endemic Northern cradle ailments of triple-hierarchy or triarchy within American institutional public policy. It further prescribes Southern cradle policy frameworks of Asantean location and Maaticity, including through complements of Dovean African Womanism, McDougal and DeGruy-Leary’s cultural frames for Black Manhood, and Adé, and Asante and Mazama’s,

respective functional methods of beneficial extraction and Afrocentric infusion. Utilizing these expansive Afrocentric tools, this paper observes years of the author's institutional experiences within each of the three focal institutions. Ultimately, in Maatic collaboration it culturally re-codes the stated *e pluribus unum* American political mantra through an urgently proposed Afrocentric Public Policy Method for Multi-Cultrocracy.

Several research questions guide this inquiry. African and diaspora history is rife with examples of freedoms and unfreedoms, shifting like the legerdemain of political-economic-social three-card monte. Hence, African nations crossed the finish line of political independence from colonialism through the mid-20th century much as Africa's Middle Passaged diaspora claimed emancipation from enslavement in the Americas a century earlier. Yet, the economic and social hierarchies created in these systems of slavery and colonialism maintained cultural continuity through today. Beneath the veneer of African political sovereignty and diaspora personal emancipatory agency lie the stubborn norms of centuries-old social and economic ladders, cemented by the ubiquitous power of culture.

In the language of culture, these social, economic, and inter-community political power ladders constitutes a culture of hierarchy. Its prominent hierarchies include patriarchy, classism and racism. Rather than addressing race, class and gender hierarchies as isolated political phenomena, this dissertation theorizes their permanent conjunction. What form should such a model take?

Similarly, contrary to infinitely intersectional micro-identities of cross-victimization, it asserts that we center our critique within a singular Northern cradle cultural progenitor, thereby necessitating a commensurately unified Southern cradle corrective. What forms operationalize this combined cultural critique within equally holistic institutional public policy pathways—specifically, K-12 public schools, prisons and places of employment as co-mediated by white cultural state actors: white womanist teachers, white manist police

and white corporations? Finally, what broader theoretical rubric conjoins public policy and cultural frames to analyze and redress other dislocating and hierarchical public policies? We proceed in these inquiries using a policy map of six W's—Who, What, When, Where, How and Why—united by the Diopan cultural lens of Unities, Continuities and Cradles.

CHAPTER 2. WHAT: TRIARCHY

*"...for the good of America, it is necessary to refute the idea that the dominant ideology in our country, even today, is freedom and equality and that racism is just an occasional departure from the norm on the part of a few bigoted extremists."
(King, 1967)*

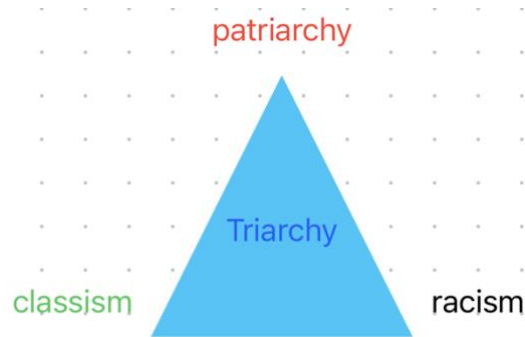
*"Afrocentricity does not convert you by appealing to hatred, or lust, or greed or violence. ...it ...motivates its adherents and captivates ...by the force of its truth. You are its ultimate test. You test its authenticity by incorporating it into your behavior. At the apex of your consciousness because everything it is you do."
(Asante, 1989, p. 6)*

"Our objective has to be the obliteration of the racial ladder and the enhancing of a common humanity" (Asante and Dove, 2022, p. 93).

This section addresses the "What" inquiry above. Specifically, it expounds upon Triarchy—or the cultural stratifications of cis-patriarchy, class and race—as combined inextricably in the everyday of American Western culture and public policy. This section also builds upon the human dislocation framework of *Being Human Being* (Asante and Dove, 2021) by foreshadowing a fourth anti-human hierarchical escalation: tyranny, which paradoxically implodes the same state engine responsible for its hierarchies. While Marxist critique comprehends the implosive spiraling nature of western capitalism, it misses the parallel implosions of white tyrannical racist power and misogyny—and the cultural unity undergirding all triarchal implosion. Consistent with this dissertation's Diopan framework, Asante's *Afrocentricity* (1980) adds further cultural staples for humanizing public policy relocation, "Afrocentricity does not convert you by appealing to hatred, or lust, or greed or violence." The map of this section outlines key Triarchal characteristics before specifying how each constituent hierarchy contributes to the composite concept.

The Preface described how I came upon this paper's focal context of a state orchestrated, institutional pathway continuum of K-12 cultural miseducation, criminal injustice and exploitative employment. This pathway focus goes beyond the singular and

linear school-to-prison pipeline to instead identify one holistic and circular pathway system of compulsory, multiple gender, public-private, multi-institutional actors—all coordinated under one hierarchal western cultural continuum that drives their mistreatment of African descended students, prisoners and workers.



This section introduces that culture as triarchy and undertakes to describe it through Northern cradle dislocation as the central map of this paper. Just as the Pathway conjoins into one system all of western mandatory institutions of social stratification, Triarchy combines as one cultural expression the conventionally siloed systemic fields of racism, patriarchy and classism. By metaphor, Pathways consolidates into one integrated computer the many institutions of western cultural inequity; while Triarchy unifies one common computer language. The fundamental observation underlying my diversion from the convention is this: The source of the silos is the different identities of race, gender and class, and their intersections, which all rightly generate their own scholarship; yet, such identification derives from the systems and are not the systems themselves.

Instead, racism, patriarchy and classism in America describe systemic discriminatory actions, and, therefore, actors and an actor culture. A close historical analysis reveals that the primary American actors that drive each systemic discriminatory action are one and the same—the white male, land owning, elite heirs of

British colonial American monarchy systems. These cultural behavioral systems, thus, emanate from one government-mediated cultural source and impact the whole society ruled by the government and its white male elite sociocultural stratum. While today's conventions problematize as deficient the cultural identities of those victimized by these discriminatory systems, it would be more accurate and effective to center the cultural source within our problem critique, and then center as non-victim, agent cultures the Africans and others affected within our devised policy correctives.

Developing the dissertation's triarchal thesis, it further proposes 11 key terms along the same common thread of holism. Each conjoins important complementary and supplementary aspects of cultural policy work that are too often seen and addressed in disjunction and isolation, thereby sabotaging both their dynamic appraisal and systemic redress. Their definitions follow. Many more proposed concepts appear in the text, the theoretical Appendix and the attached Glossary.

- *Compulsory Institutional Public Policy Dislocation* (CIPPD “sipped”) describes the extent to which, functionally compulsory institutions such as K-10 school, prison, and places of employment, fail to center the culture of African descended institutional actors whom they purport to serve, analyze and problematize. Derived from Molefi K. Asante's location theory, CIPPD ultimately proposes locational metrics for public policy institutions—beyond their usual context of individual cultural consciousness and text—to the collective, governmental text and power-prose of public policy and systems.
- *contin-unity*: conjoining Diop's cultural unity and historical continuity, this denotes cultural patterns simultaneously shared across historical time and geographic space.

- *culturistory/ -istorical*: a joint analysis of cultural and historical phenomena, whether unified, disparate or variously combined.
- *culturocracy/ multi-*: a proposed system for orchestrating Kemetic Maatic balance within societies of varying Northern and Southern cradle backgrounds—this concept provides vital cultural foundation to professed ideals of political democracy.
- *culturolicy*: relating to the interplay of culture and public policy.
- *Intrasectionality*: unites the three cultural actors most responsible for each triarchal tranche—white working class men, white women and elite corporatists.
- *Maatic horizontal unity/ vertical continuity*: respective relational harmony among generational peers such as siblings and partners, and intergenerational successors such as grandparents and grandchildren— whether of consanguineous or fictive kin.
- *panics, culturistorical*: describes times of multiple encroachments upon the hierarchical order, resulting in heightened grievance, cultural crisis and frenetic policy backlash.
- *pathway institutions*: multiple institutions operating as one systemic whole with unified effects upon a cultural community, including the compulsory institutional pathways of educational, criminal, and economic injustice—with implications for holistic critique and correction of constituent institutions.
- *physio-cultural dis/location*: consistent with the environmental basis of Diop's cradles theory, this concept conjoins Asante's cultural location construct with physical correlates and consequences of Asantean location and dislocation.
- *triarchy*: the central Northern Cradle cultural assertion of this dissertation, it states that racism, classism and sexism do not merely co-exist in the west but form inextricable tranches of the western cultural core—whereby, one can neither

address westernism without targeting its central hierarchies, nor address one hierarchy without implicating all three.

Racial Ladder

"Ever since the birth of our nation, White America has had a Schizophrenic personality on the issue of race, she has been torn between selves. A self in which she proudly professes the great principle of democracy and a self in which she madly practices the antithesis of democracy" (Martin Luther King, Jr.).

"The lingering effects of the enslavement are current and immediate in almost all sectors of American life: health, education, employment, housing, and law. Our patriotism as African Americans does not lessen our criticism of the way our nation has treated us" (Asante, 2009, p. 1).

"At the heart of racism is the struggle for power" (McDougal, III. p. 30).

"Why do they hate us so much" (6th grade student)?

This racism subsection of the targeted behavior makes three key assertions: 1) racism is cultural—racism and other hierarchies are central to Northern cradle western culture; 2) racism exists within an inextricable unity with classism and (cis-)patriarchy, together constituting Triarchy; and 3) the function of triarchal racism culture is political power accumulation backed by white-male-monopolized state violence, just as patriarchy consolidates complicit white female social power, and class-capitalism prioritizes white corporate economic power. Afrocentrism (Asante, 1980), Southern Cradlism (Diop 1998), and Maaticity (Karenga, 2005), including African Womanism (Dove, 2003) and African Manism (McDougal, III, 2022), together, shape important frames for recentering non-racist, and non-hierarchical human and African cultrolicy.

The racial ladder sits upon an understanding of race as a cultural phenomenon. This section also renders an answer to the earnest plea of one of my precocious middle school social studies students after yet another police shooting of an unarmed Black youth—one echoed variously by many of my students in both college African American Studies and middle school social studies classrooms: "Why do they hate us so much?"

As shown within the three compulsory institutions discussed in the Where section and almost every other US institution since inception, per the 1619 Project (Hannah-

Jones, 2019), racism remains an endemic feature, not a bug, of American society. It follows that the answer to this vexing, at least 500-year-old “why” question is the equally ubiquitous culture. While anti-Africanness is a poisonous tree of many branches—economic, legal, sociological, psychological...—beneath each iteration, its deeply rooted everyday core remains cultural.

The racial ladder also functions inextricably with its hierarchical siblings of triarchy. The unities discussed throughout this work present western cultural parallels combining all three principal hierarchies. These illustrate that it was no historical coincidence to deny the franchise to all African Americans, Native Americans, women and indentured non-landowners. Likewise, a continuity of triarchal policy agreement emerges from the 19th century Dred Scott case/Fugitive Slave Act, concurrent anti-choice laws and Gilded Age/ robber baron economic policies. Likewise, the current moment of 2020s triarchal panics has activated rollbacks against women’s choice, union protections and African American franchise simultaneously. Such unity marks triarchy.

The racial aspect of triarchy, yet, adds a unique contribution. Racism centrally animates western culture while utilizing other hierarchies, to buttress itself. Hence, like spokes to a wheel, all hierarchies support a unified race-centric narrative of whiteness. Per Diop’s Northern Cradle and Dove’s African Womanism, the substantive role/roll of that western wheel, is patriarchal order and material sequestration for the white group. Western hierarchies do not constitute separate or competing wheels in function. Unified by western cultural purpose, white and working-class women subvert women’s interests and workers solidarity for the cultural worldview of white supremacist Europeanism. By submitting to this culture, its poorer and non-cis-or-male adherents receive structural economic and social extractions and advantages over African people and others. These DuBois whiteness wages (1935) substitute for earnest, cross-cultural class and gender struggle. Class and gender morph into whiteness wages of racial relativism. Hence, poor

whites are content, per Lyndon B. Johnson's admonition, to be deemed better than "the best Black man"; and white women suffragists renounce their alliance with abolitionists to hitch their wagon to segregating whiteness. Indeed, white supremacy best describes the ranking of *whiteness supremacy* over other hierarchies.

Whereas Asante and Dove's *Being Human Being* (2021) orders all hierarchies historically under patriarchy consistent with Diopan cradle theory, Nicole Hannah-Jones ties the more recent economics of western slavery culture to almost every major American sector and institution (2019; 2021). Carol Anderson's essay in Hannah-Jones's latest anthology details Second Amendment colonial American precursors rooted in racial fugitive enslavers' formations of local white militia to control resisting African and Native people (Anderson, 2021). These institutional government controllers have, thus, morphed through Diopan historical continuity into the controllers of today's mass incarcerated African bodies, miseducated minds, and underemployed, divested Black communities. Racism, since slavery, colonialism and segregation, has employed every lever or power toward its own end. These include, for instance, excluding Africans from equal education, the franchise, public accommodations and government capital-housing. Finally, American omnipresent racial policy orders its politics, social organization, housing, economic classes, etc. While early colonial America organized and lived along cross-color lower classes through Bacon's Rebellion of 1676, such is no longer the case. Similarly, while patriarchy versus gender complementarity remains the defining cultural cradle distinction—like the distinctive monarch of a nation—it is the field of race on which the central cultural battles have been fought for the last 500 years.

Racism finds its central triarchal purpose in monopolizing violent and political power. Serie McDougal, III identifies power as the crux of racism, "At the heart of racism is the struggle for power" (McDougal 2020, p. 30). That power further runs along a continuum of explicit and implicit violence, including for example: 1) the state (military,

police, etc.); 2) vigilantes (retired law enforcement and military gang-militias, working class conspiratorial white men with guns, and Black, Latino and other incentivized mercenary proxies); 3) institutions (school resource officers, truancy officers, Euro-curricular compulsion, H.R. arrest “box” and education “test” enforcers, etc.) and 4) electoral violence (gerrymandering, vote suppression laws, voter intimidation, etc.). Paradoxically, as discussed later, the very tangible and existential power target of racism, is yet founded upon the most dubious and fleeting basis of race. Nonetheless, the deep western cultural centering of racism confers upon it inordinate powers despite its unstable origins as the youngest and most contrived of all hierarchies. As existentially ominous as the Columbus and King Leopold I genocides of Africans and Mesopotamians, today’s western violent gatekeepers of power undergird all racialized institutions, and by extension, their subsumed biarchal chief prizes—controlled white women and money/land/resources. The racial emperor has no epistemological clothes, but it wields many deadly armies.

State violence underwrites all racist power. Culturally inscribed white state violence, storytelling-propaganda and purse power together guarantee every aspect of white economic, social and political power. Hence, white nationalism remains the unwritten absolute framework beneath the poetry of American democracy. Violent racialism remains culturally cemented and historically continuous since King George devised slave patrols as an essential social buffer of colonial power, and post-revolutionary America maintained the same racial organization economically and socially, even as a basis for its revolution (Hannah-Jones, 2019). The state continues to dedicate an overwhelming portion of its economic hierarchical spoils to the foreign militaristic and domestic police arms that siphoned those resources in the first place. The mammoth defense budget of \$842 billion (2024) forms the military industrial complex of which President Eisenhower warned in the 1950s, paralleled at home by the equally

racialized total state-federal police-prison industrial complex of \$265 billion (Bureau of Justice, 2012). The former is fueled by geopolitical colonial proxy wars, and the latter by a 1968-today Drug War on returning Black veterans, the Black community, and anti-war “hippies” as admitted by Nixon aide John Erlichman as a dying declaration (HR 933 US Congress, 2018).

The Plainview Project most clearly illustrates the pervasive mindset of violent racist and triarchal policing. As summarized by Injustice Watch,

The Plain View Project, launched by Philadelphia lawyer Emily Baker-White, examined the accounts of about 2,900 officers from eight departments across the country and an additional 600 retired officers from those same departments. She compiled posts that represented troubling conduct in a database that is replete with racist imagery and memes, and in some cases long, vitriolic exchanges involving multiple officers. ... about 1 in 5 of the current officers, and 2 in 5 of the retired officer...— typically by displaying bias, applauding violence, scoffing at due process, or using dehumanizing language. The officers mocked Mexicans, women, and black people, celebrated the Confederate flag, and showed a man wearing a kaffiyeh scarf in the crosshairs of a gun (Hoener and Tulskey, 2019).

Vigilante (white) and overseer (Black) violence compounds official state violence upon Black bodies. In historical context, white vigilante mobs are no random anomaly, but a continuation of white male dominated police and military. Armed with the vast majority of America’s world-leading over 300 million guns, white male vigilantes and potential vigilantes in waiting form a seamless unity with official state violence through retired law enforcement and military gang-militias, working class conspiratorial white men with guns, and even Black, Latino and other incentivized mercenary proxies and functional overseers such as the brutal Black police killers and non responsive medical personnel of unarmed Black Memphis driver, Tyre Nichols.

An involuntary complicit overseer violence extends structurally to political violence as well. Far Right politicians, following Trump, determined to count Middle Eastern immigrants as white in the US Census. They similarly forced Latinos to identify themselves colonially as Hispanic and to further choose among white, Black and Asian

racial identities. These structural devices continue the purpose of the 3/5ths clause, to enlist the bodies of nonwhite people for white nationalist congressional power. Likewise, Triarchal politicians place sprawling prisons in poor white exurban communities to sequester the jobs as well as the congressional electoral power of counting largely Black and Brown inmates among the white district's residents. The Obama administration ordered a cessation of federal private prison during its tenure, and the current Biden administration is reportedly seeking to end the above census triarchies. Nonetheless, triarchy continues as the same inmates currently serve the political and economic interests of white supremacy, while being locked away from growing their families—thereby, completing a violent triarchy of state violence ends.

Institutional violence further exacerbates more overt physical state and non state violence. Occurring especially within the two non-police compulsory institutions, employment and education, it does so by adding the velvet glove strangulation of institutions meant to render services and benefits. An analogy of child neglect applies. Whereas overtly physical state violence constitutes an abusive parental “disciplinarian”, the outright neglect of the other ostensibly nurturing parent multiplies the trauma and harm. Both state parents, teacher and police, operating together like Bonnie and Clyde, compel citizen tax participation, presence, control and compliance. Schools require attendance through age 16 and enjoy parental powers by law, under *in loco parentis* legal doctrine. Once in attendance, Black students suffer a long sequence of punitive harms, from disproportionate low expectations, to tracking, special education referral, detention, suspension, expulsion and criminalization—all for the same acts treated more leniently for white students. Claude Steele, like Jawanza Kunjufu before him, further documents how school curricula and classroom processes also exact violence upon Black children (1999).

Increasingly, the line between institutional state neglect and abuse are blurring. Emboldened institutions feature direct state violence through school resource officers, truancy officers, Euro-curricular compulsion, employment H.R. arrest “box” and education “test” enforcers, and even criminalization of Black parents deemed to improperly place their children within family residences of “good” white schools (Martin, 2011). In nationwide violent unity, white gang-militias are intimidating and violently threatening public servants on boards of education and election boards as Moms for Liberty follow and take over the seats (Williams, 2022).

Electoral violence includes state actions such as gerrymandering, vote suppression laws, voter intimidation, voter ID hurdles, and selectively cutting voting days, times, places, and methods. These and other current state actions mirror their historical antecedents, from prohibited franchise during enslavement to Jim Crow grandfather clauses, lynchings, jelly bean counting, and literacy tests. Segregation law enforcement went so far as to mercilessly jail, beat, and sexually assault Fannie Lou Hamer and abuse her cohorts for daring to ride the bus for the purpose of organizing and advocating for Black Southern voting rights. Today’s extremes include state laws granting Southern governors complete autocratic power to overturn the officially certified vote count of professional secretaries of state (Scanlan, 2021).

Therefore, the hint of democracy in a demographically shifting Georgia, ushering in both a Jewish and Black U.S. Senator to flip the Senate and Presidency for Democrats, invoked a familiar outrage. White gang-militias and sympathizers, spurred by politicians, set out to put racial and religious minorities back in their place through the January 6, 2021 violent Capitol insurrection and a long list of coordinated state and federal political and policy sabotage of American democracy. The “surgically precis[e]” targeting of North Carolina and other swing state urban centers in these latter efforts, as found in courts, make clear their purpose of racial ladder redemption (Ax, 2019).

Ultimately, political violence serves as the band leader of physical and institutional state and vigilante violence, much as the economic elite funders and drivers of today's political campaigns were once the economic elite kinsmen of King George organizing indentured whites into slave patrols to divide them politically from Blacks after Bacon's Rebellion. This historical continuity of violent white unities led by economic elite political forces surfaces throughout the history of white nationalist U.S. political parties. During the antebellum 1850s it was the Know Nothing Party. Through the similarly heightened white panic of the 1920s, then of Protestants over immigrant Catholics, it was mass KKK rallies and political incursions. During the Civil Rights Movement backlash and white resistance, Dixiecrats went so far as to abandon the Democratic Party and their class interests therein as a secession impulse against second wave Reconstruction, Black emancipatory protections of the Civil Rights Act of 1964, Voting Rights Act of 1965 and Fair Housing Act of 1968. Violent white police, vigilante lynch mobs and redlining/segregating institutional violence followed in cultural unity.

Continued to today's violent political band leaders, then Republican minority leader Kevin McCarthy repeatedly "joked" publicly about his desire to strike Democratic House leader Nancy Pelosi in the head with his wooden gavel. In 2023, a rabid party adherent sought to do just that as he invaded Pelosi's home and assaulted her husband with repeated hammer blows to his cranium much as the insurrectionists at the Capitol had sought to do as they exclaimed, "Nancy, Nancy, where's Nancy?" Using more direct state violence, Republican Florida governor and likely presidential candidate, Ron DeSantis, has formed an Election Police Force and set them upon Black ex-felons whom his administration mailed with voting registration instructions as bait for public arrest, humiliation and political deterrence.

In reciprocity and unified political focus, white vigilantes and state policing powers converge to add violence as leverage to assist their political party compatriots.

Today, MAGA Republican Capitol insurrectionists work in concert with their politicians, gaining pre-insurrection Capitol tours, appeals for pardons, and public gaslighting of the severity of their deadly undemocratic destabilization as mere “tours” and First Amendment protest (Schnell, 2021). In turn, they re-timed their violence as requested by Trump to coincide with the electoral Congressional count. As he tweeted against his own vice president, they too gave response to his call as if a white-robed choir to its lead vocalist. “Hang Mike Pence,” they menacingly bellowed in unison with zip ties, bear spray, and a full hanging gallows readied. As a white vigilante declared in means-unity at an Oregon board hearing, “When do we get to start using the weapons?” In Michigan, they did not bother to ask permission. White vigilantes plotted to kidnap and kill Gretchen Whitmer, a progressive Democratic governor. Of course, such past efforts often succeeded, as Wilkes-Booth assassinated Lincoln to avenge the Civil War, and historical peers did likewise to political opponents and actors from JFK to RFK, MLK, Medgar Evers and Malcolm X. The unities and continuities of consolidated white nationalist violence abound—each time enforcing triarchal order of white materialist patriarchy. Such power directed violence forms the central element of racial hierarchy.

Afrocentricity provides the vital Rosetta Stone for cultural decoding American and Western racial violence. Triarchy and the cultural and historical tools of Afrocentricity and related Black Studies add clarity to the violent Western hierarchy of racial laddering. It does so with a cultural triumvirate that includes the economic interest premise of Kendi (2016) and Eric Williams (1936), while adding the sexual patriarchy of merging Diopan cultural (1989) and Welsing’s psychoanalytic analysis (1982). Further scholars add many informative subfields, from African sociology (Ani, 1994), to African psychology (Akbar, 1984), and historical cultural analysis (Dove, 2003). Historically, one, therefore, finds antecedents for the present political and policy fervor of the violent Southern Redemptionists in Wilmington, NC, in 1898. The Wilmington Massacre of unified Black

and white Reconstruction legislators by a mob of ex-Confederate segregationists was the only successful political coup in the United States. Yet, scores of economic coups and mass murders ensued – from Tulsa to Colfax – and remain uncompensated to this day. In violent racial continuity, the January 6, 2021 Capitol insurrectionists, while unsuccessful, strikingly raised Confederate and Nazi flags and symbols in the national citadel for the first time. The multiracial and political victims at both the Capitol and Wilmington signal the deep anti-democratic, tyrannical political-cultural correlates of violent American racial hierarchy, as discussed subsequently. They also reveal the ultimate cultural ends-unity that always accompanies racist power violence—triarchal economic and patriarchal complements.

Racial violence-politics forms a continuum that powers the engine of triarchy. The centrality of racial violence as the triarchal engine of white colonial patriarchy and economic power is inescapable. In *the Debt*, Randall Robinson captures this truth within the examples of the political founding fathers of America. Within Jefferson's example he notes the whole triarchy of America's founding, "Jefferson was a slaveholder, a racist, and—if one accepts that consent cannot be given if it cannot be denied—a rapist" (Robinson, 2000).

Robinson then adds racial preeminence among hierarchies through the nation's first president,

George Washington was a third-generation slaveholder, who with Martha owned more than three hundred slaves. He prized them particularly; as a signal of wealth in his world, such property exceeded gold and real estate. He had once written to a fellow planter urging that he send him strong slaves in good health who were not "addicted to running away." At the end of the Revolutionary War, he cordoned the beaches with soldiers to prevent runaway slaves who had fought with the British from leaving America with the redcoats (2000).

Robinson further emphasizes that these were not aberrations but the colonial norm, a tawdry triple debauchery symbiosis of unchecked criminal lusts enabled by

racial power, "While there were those like Thomas Paine who found the whole business of the slave trade abhorrent, they were far outnumbered by slaveholders who, among other things, forced female slaves into sexual service" (2000).

Relatedly, the question arises, "Who rules among the three monarchs of triarchy?" Each in its own way appears the answer. Having established the intricate cultural Intra-section of triarchies, the question remains: Which of the three speaks loudest in explaining the structured ladders of African lives? The suggested answer observes, "It depends." Each of the three rules within a given functional sphere. Socio-culturally, patriarchy is sovereign in structuring how communities organize across gender roles; meanwhile, systemic class greed most drives the white elite engineers of western hierarchal systems from colonialism to chattel slavery. Yet, from the grounded vantage point of mass political identity and power motivation, the racial imagination arguably reigns supreme.

Nonetheless, more importantly, the three elements form one conceptual whole, inseparable in the American and western cultural context. Supporting this assertion from the inception of the current 500-year reign of triarchy, the pernicious grasp of its three corded rope becomes clear in the fervent cries of its African victims:

We cannot reckon how great the damage is, since the merchants daily seize our subjects, sons of the land and sons of our noblemen, vassals and relatives ... and cause them to be sold; and so great, Sir, is their corruption and licentiousness that our country is being utterly depopulated (Afonso I letter to King João of Portugal, 1526).

This letter was written by the besieged King of Mani Kongo from 1506-43, Mvemba Nzinga. He was then known as Afonso I after having voluntarily adopted Euro Christendom. With haunting similarity to Native American Arawak largess, his welcomed invitation of the Portuguese in cultural and economic exchange facilitated subsequent military invasion upon his men, economic plunder of his resources and the mass sexual

assault of his nation's women. It also ushered in five centuries of European plunder of the African continent and her people.

In continuity Martin Luther King, Jr., observed a half-millennium later, "For more than 200 years Africa was raped and plundered, a native kingdom disorganized, the people and rulers demoralized and throughout slavery the Black [enslaved] were treated in a very inhuman form..." Yet, the policy consequences of Western triarchy culture continued well past slavery's Portuguese inception. Like any foundational lie, it proliferated an endless progeny of policy prevarication.

Public policies with combinations of economic-class, political-race and social-patriarchy ends, therefore, became inextricable. Whether the 1857 federal Supreme Court, dominated by enslaver profiteers who denied Dred Scott's family and all African humanity; or Woodrow Wilson installing a racist Klan propaganda film in the White House as lucrative, government endorsed cultural art; or the state, local and federal authorities refusing to arrest anyone except the police chief after the Tulsa Race Massacre and mass property robbery—racist and patriarchal government policies generally germinate from the economic seed of classist, oligarchic capitalism, yet, filter through all western constituency unities.

Racial unities and continuities remain ubiquitous throughout Western history. In December 1860, South Carolina became the first secession state; and, on January 7, 1861, New York City Mayor Fernando Wood, a Virginia native and Tammany gang mob boss, declared that the city should follow the secession of its Southern benefactors. While New York ended slavery in 1827, the city still profited from king cotton, which accounted for 7/8 of the world's supply as the city was becoming a center of international trade. Much like the racist yellow journalism igniting the Tulsa race massacre a century later, [white NYC] newspaper editors reportedly "praised slavery as

a benevolent system of labor and the only fit condition for people of African descent in America. Discrimination and ridicule greeted black New Yorkers every day.”

Wood virulently opposed the anti-slavery movement, and at his instigation, Rynders would send bully boys to break up meetings of reform groups and disrupt speeches by the likes of abolitionist William Lloyd Garrison. Wood believed black people were racially inferior and regarded slavery as a “divine institution.”

Sadly, many New Yorkers had a similar view of slavery—or at least a high regard for the profits to be made from it. “New York belongs almost as much to the South as to the North,” observed the editor of the New York Evening Post. The city’s businessmen marketed the South’s cotton crop and manufactured everything from cheap clothing for outfitting slaves to fancy carriages for their masters. Wood himself called the South “our best customer. She pays the best prices, and pays promptly (History.net)

Ironically, universities too were often founded through slavery enterprises in the North and South alike (Wilder, 2013). In sports, only in the recent decades have white male controlled professional and collegiate football leagues allowed significant numbers of Black men to compete as quarterbacks, much as military officer ranks were long mostly reserved for white men even after Truman desegregated the forces in 1948. As noted by Asante and Dove (2021), these ideas even surface in popular culture beginning with Jim Crow minstrel shows, ads and films such as *Birth of a Nation* (1915).

Patriarchy

“...little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.”

—Martin Luther King, Jr., *I have a dream* (1963)

“The concept of matriarchy highlights the complementarity aspect of the female-male relationship or the nature of the feminine and masculine in all forms of life, which is understood as nonhierarchical. ...”

—Nah Dove

Patriarchy centers whiteness culture in part because it is the only hierarchy not completely granted by government. Sex and gender exist naturally. Neither white riches nor racial identity can make that boast. Yet, in the artificial inflation afforded white women—even as Coverture culture reigns to the contrary—gender patriarchy too succumbs to government direction.

Western patriarchy and African cultural appropriation present an initial paradox. Building upon the Diopian discourse, there exists a patriarchal Western/ matriarchal African cultural appropriation paradox. A young Barack Obama once provocatively observed, “There is no American culture outside of Black culture.” Nonetheless, American Western society remains hierarchically patriarchal; yet, in every African culture, it is the woman-matriarch who acts as a complementary cultural progenitor. This applies whether resulting cultural artifacts include art, language, discourses or faith. She remains at the complementary center. America has consumed the sweet mango flesh of Black culture but discarded its matriarchal core rather than plant and nourish it over patriarchy. Thus, Obama’s observation rings true concerning the western appropriation of African American *Blues People* (Jones, 1963) and African antiquity artifacts, from Momma Thornton and Chuck Berry’s rock n roll to West African banjo country music, and Kemetic sciences, bowling and yoga. Yet, like western colonized African raw

materials, those artifacts are then reorganized within a Northern cradle patriarchal cultural frame.

The African woman embodies the African cultural appropriation-except-for-core paradox. African womanist centrality operates in the context of cultural harmony first with African men, and further within African families and communities of children, elders and ancestors (Dove, 1998). Yet, in a more problematic sense, the African woman has also performed vital parallel societal roles in every iteration of America's social-economic plantation continuum. The African woman fed both her babies and those of so-called white women, whether through her field labor or her suckled breast as a forced mammie. Through her generative artistry and unsung cultural and material production, she continued to birth and nourish not only Big Mama Thornton rock 'n' but Tarana Burke's Me-too movement and Fannie Lou Hamer - Stacy Abrams political agitation through today. The quandary lies not in her indispensability to both her own and the broader society, but in how to structure her contributions so that her core is respected and not discarded; her cultural labor is properly reciprocated and purposed for her communal and personal benefit as well. The challenge lies in steering her work structurally to Afrocentric and human purposes, and not the self-defeating conversions of patriarchy, racial animus and greed.

A culture of ownership and control of objectified humans characterizes all of triarchy, but especially patriarchy. Western patriarchy adds another important cultural premise: It centers social control through the patriarchal cultural complicity of white women. White women's patriarchy follows a three-part social-reproductive continuum. 1) This initially consists of inflated white womanist *valuation* as the greatest ownership of white patriarchal materialism. Of course, being commodified is dehumanizing at the onset, despite its relative *valuation* above others on the plantation. Once so empowered, he who confers such arbitrary assessment can shift the price tag at whim. Nonetheless,

this inflated valuation is multifaceted: social, symbolic, pulchritudinous and materialized value. 2) The social-reproductive continuum grants greater white women's *proximity* to white men who sit at the center of power, conferring its psycho-social and material morsels to control others. This proximity too takes many forms: economic proximity as home and work subordinates; associative proximity, whether familial, communal or organizational; and sexual and procreative proximity. 3) These white womanist valuations and proximities occur through several policy devices of patriarchal and racial *control*.

The valuation concept begins this process. Sexual triarchy is inseparable from the manufactured idea of "white" womanhood, devised in contradistinction to the equally contrived idea of the Negro woman as dramatized by Sojourner Truth's rhetorical 1851 inquiry to her white woman colleagues, "Ain't I a woman?!" The historical source of American sexual triarchy harkens to plantation re-education conditioning around the Black woman's body—and the first policies cementing these ideas into all American and western culture. Tied to the MER (male, enriched and racialized white by government) concept of white male elite ownership of all, this history signals white men exercising a key structural aspect of ownership—market valuation through what I term below the carefully curated, economic and material table setting proximity to themselves. All men and women of all cultures receive new, owned identities defined by their closeness to white men. For Spain in the Americas, these constituted the 16 categories of *Mestizos* and *Mulatos*, mixed offspring of Spanish triarchal—land-power, women, money conquest. In British colonial America, simpler house and field color-classism was structured. The French in Haiti and Africa mixed class and new color stratifications for biarchal categories of *petits blancs*, *gens de couleurs*, etc., with ever present Euro patriarchy (Horowitz, 1973).

A summary of early Americas history illustrates how enslavers transformed the beauty and full humanity of cultural, bodily African womanness by usurping and redefining womanhood through the warped color prism of white supremacy. This dual ownership process first dehumanized African women's embodied culture to abuse them for profit, sex and maternal work without moral cost. Second, it likewise inflated the prized possession—white women. A double human market heist of Northern cradle patriarchy expansion occurred through plantation race-gender policy which continues to this day. Redefined in phenotypical and social closeness to white men, all women insidiously forfeited their identities, or at least, subordinated them to a new core identity of valued proximate whiteness. Most illustrative is plantation policy's transformative triarchy concerning African women's hair culture.

A transformation emerges. Byrd and Tarps (2001) document numerous policies targeting African women's bodies, specifically, hair, for devaluation and white women's bodily standardization. Bogle adds the continuity of these ideas after slavery, through contrived tropes of African dehumanization (1973). Three target Black women as criminally violent sapphires, economically exploitable mammies, and sexually exploitable jezebels. Hence, these embodied constructions implicate whole Intrasexual cultural oppression of African women; whole triarchies of patriarchy, greed and racial power; and multiple pathway relevance to who is worthy of education, just wages, and criminal justice fairness and who is not. Who is symbolized as damsel in distress to "protect" through state-vigilante violence and who is gender-anthropomorphized even as her children are adultified for purposes of amoral extraction.

The policies psychologically and materially devaluing Black women's bodies and inflating white women's form materially extend the slavery auction block to all women, albeit at different degrees, while manipulating its market valuation based on Triarchal culture to MER table setting proximity. Byrd and Tarps, thus, highlight that the first

Europeans arriving since 1444, set out to eradicate the over sixteen creative and intricate West African hairstyles signaling both gender and social identities.

Transfiguring policies and practices were immediately promulgated at every process stage of Maafa: 1) shaving the heads of captured Africans to devalue, humiliate and strip them culturally for commodification; 2) requiring head wraps for those working in the field; and 3) distinguishing house workers of closer white spatial and phenotypical valuation with a neatly kept, “professional” look resembling the straight hair of white women (Byrd and Tharps, p. 13).

This imposed house enslavement aesthetic of triarchy historically continues directly in African hair discrimination at school and work, necessitating Crown Act protections today. Yet, triarchal African hair associations were enforced in law for centuries, and, thus, entrenched in culture through generations. For example, the 19th century Louisiana Tignon Law extended plantation body aesthetics by prohibiting African and women of color from wearing their hair in any public place (Byrd and Tharps, p. 13). By contrast, the remedial Crown Act is only a recent phenomenon.

Beyond surface appearance, such acts were intended and effective forms of culturicide through complete cultural devaluation and enforced cultural memory loss, much like requiring isolated Native children in US and Canadian boarding schools to cut their cultural hair, remove their moccasins and speak only the colonial language or be beaten. Their lasting effect is cemented in the classical subconscious associations and conditioning displayed in the Doll Studies of Kenneth and Mamie Clark. “Looking white” became associated with the economic reward of closer whiteness and social approval—even with freedom as more mixed Africans were permitted the relative agency of house enslavement (and, it appears, personal assistant travel), as contrasted with the field (Byrd and Tharps, p. 17). MER patriarchy, thereby, succeeded in objectifying all women as crayons ordered by the whiteness fetish of the boy who would own and wield them,

using them to color his world as he imagined and breaking his favorite white crayon should she not draw as he willed.

Proximity continues the process. The above racialized valuation of women's bodies with white women's complicity tracks a broader phenomenon of proximity to rich, white men, much as the preceding British colonial and feudal systems doled out rank commensurate to one's proximity to the monarch or lord per the historical materialism analysis of Marx and Engels (1845). White men continue to structure white women's proximity to them economically as home and work subordinates; through associations of family, community and organizations; and genetically through sex and procreation.

As Sigmund Freud, the preeminent western psychoanalyst and social theorist of western culture, noted in *An Outline of Psychoanalysis*, "Much of our highly valued cultural heritage has been acquired at the cost of sexuality" (2014, p. 60). He adds further in *Dora, An Analysis of a Case of Hysteria*, "Sexuality is the key to the problem of the psychoneuroses and of the neuroses in general. No one who disdains the key will ever be able to unlock the door" (1997, p. 105).

Maslow's *Hierarchy of Needs* (1970) further categorizes human needs beginning with existential provision of food, shelter and safety, and graduating to social and sexual intimacy, self-focused esteem and actualization. Western values are implicit in both Maslow and Freud's rankings, especially the primacy afforded individual and non spiritual gratification as contrasted with Kemetite Maat (Karenga, 2015), traditional African shared orientation of social selfhood (Karenga, 2003) and African spirituality. Notwithstanding their African limitations, Maslow and Freud expertly explicate patriarchal proximity within triarchal culture.

For instance, triarchy jealously subverts and supplants the facially innocuous needs of Maslow's hierarchy. Core cultural values have room for only one central hierarchy (Meyers, 2003), (Ani, 1994). Triarchy, therefore, insidiously tethers white

women's access to each western need to their proximity to state supported white patriarchy. Said otherwise, it interjects state-enriched and empowered white men as gatekeepers to each white womanist need. Proximity meets the toll for passage; and sexual MER proximity directly accesses multiple levels of Maslow. Copulation births potential families, communities, intimate relationships, and shared economic associations within each of these groupings. Thus, western sexual cultural centrality manifests beyond 1960s hippie subculture or repressed 19th Century Victorianism, as a worn path to white womanist proximate power and bargained patriarchal complicity. As the popular white womanist book advises, white women have *Lean(ed) In* (Sandburg, 2013) to patriarchal proximity, much as white working-class men sold out to proximate oligarchy, both for the mind-and-material lure of whiteness wages (DuBois, 1935).

Afrocentricity provides a cultural interpretation of proximity. Here, Afrocentric scholarship concurs with the Western critique but adds its own *locational* moorings to proximity (Asante, 2003), which emphasizes the broader Western cultural centering represented by seeking proximity to the patriarchs that direct and define that culture. African scholarship also provides *keys* to the (gendered) colors of white patriarchal proximity (Welsing, 1982). These include western racial, gender and symbolic language and action elements. Notably, Welsing merges race and gender in her analysis of Western symbolic control and genetic fear (1982). Mazama adds the racial subtext of specific de-centering language (2003); and Asante outlines the perils of western hierarchical discourse (1987) in clear juxtaposition to the Maatic complementarity and balance of Africana Womanism (Hudson-Weems, 2003) and African Womanism (Dove, 2003). Hence, in every facet of speech, action, symbology and other cultural expression, white women exchange patriarchal proximity for patriarchal control.

Control completes the process. Having ceded their value to the white racial ladder and their identity in proximity to the white men who direct that ladder, white women ultimately consummate their patriarchal abdication at the altar of voluntary agency reduction formation (Tillotson, 2011). Behold the culturally controlled. Western patriarchal control flows through at least four key cultural policy sources: 1) marriage coverture, 2) dowry, 3) anti-miscegenation policy and 4) sexual segregation. While explicit in law at their historical inception, each of these continues insidiously today through implicit policies and the unwritten, triarchally enforced laws of cultural practice.

The western marriage contract provides the clearest historical policy of patriarchal control. It effectively constituted a bill of sale, or worse, a passage of economic burden and ownership from the father of the infantilized white girl-woman to her new husband. In unity, today's Republican Party has pursued numerous bills reverting to child marriage (Reynolds, 2023) and a disturbing personal pattern of political pedophiles similar to that of its religious and scouting institutions (Weissmann, 2022). Historically, Western marriage rules solidified the husband's complete parent-like spousal autocracy both by law and tradition. The English common law of Coverture "covered" wives under their husbands' legal identity and stripped wives of economic rights and social-political agency, as if children. These included, for example, the right to form a contract, own property in one's name, and will it to others (Hoff, 2007). Coverture doctrine at its core appears to simply codify and amplify ancient Diopan cultural values of Northern cradle patriarchy (Diop, 1974), as further supported in the Greek dowry example below.

Yet, its acute and expressed legal expression of Northern cradle husband autocrats forms a noteworthy foundation to understand more indirect current policy iterations. For example, common to many of today's policies of patriarchal control is a peculiar focus on "bridging" unbridled and politically ambivalent or hostile deemed single

women. Such coded Coverture “bridging” policies include, for example, 1) the *Dobbs* (2022) Supreme Court case overturning *Roe v. Wade*, 2) election laws stripping Southern state voters and officials of their democratic agency by interposing a governor’s veto power to overturn certified federal and state elections within its state, 3) renewed attacks against marriage equality, 4) curtailing direct economic supports to unmarried, young women such as the recent child tax credit of \$250-300 monthly per child and the tuition forgiveness of \$10,000-20,000, and 5) coordinating nationwide curriculum and book restrictions based not only on race but themes of women’s rights and non-binary sexual orientations.

On their face, these policies may not present a clear pattern, let alone one of controlling single white women. Yet, in historical Coverture context, each reveals its hidden patriarchal focus. In *Dobbs*, for example, despite assurances of a clear and compelling anti-choice legal history and tradition by the opinion writer, Samuel Alito, two organizations of historians submitted well-researched briefs belying his claim. Primary source quotes clearly reveal instead an antebellum anti-choice movement founded expressly for controlling and compelling young, Protestant white women’s reproduction at a time of feared Catholic “foreigners” with birth rates replacing (Protestant) stock”:

Storer believed that abortions were endangering what he saw as the ideal America: a society of white Protestants in which women adhered strictly to their proper “duties”—marriage and childbearing. While Storer believed that abortion was always morally wrong, two other concerns were inextricable from his condemnation of abortion on that ground: his ethno-centric concerns about rising immigrant birthrates and his blame of married Protestant women for abandoning their primary responsibility of motherhood, thus becoming especially culpable for the falling birth rate (AHA, 2021).

In continuity, Alito adopted this *Dred Scott* era Coverture-resonant precedent and added a *medieval* direct British Coverture precedent of a judge who advocated burning women as witches. In neither historical precedent did the current court acknowledge its chosen historical models’ documented, draconian motives of patriarchal demonization of

single women's bodily and spiritual autonomy from male determinism. The high court instead ignored the historians' research altogether. Secondly, Far Right extreme patriarchy candidates vastly underperformed in the 2022 midterm US elections, in part, because many educated, younger and single white women voted against such extreme candidates. Not yet fully acculturated to patriarchy as white adults, many of them reportedly remained conflicted or repelled by the anti-choice, anti-George Floyd Act, anti-democracy and anti-Covid science stances of these candidates (de Visé, 2022). The subsequent targeting of these single women for patriarchal reprisal reflected undiluted Coverture. Observing that 68% of unmarried women of all backgrounds had voted for Democrats as contrasted with only 42% for Republicans, conservative FOX host Jesse Waters exclaimed days after the election, "We have to get these ladies married." Three months prior, in decrying progressive candidate of color, Alexandria Ocasio Cortez, he stated women were not "ripe" enough to run for President until married and pregnant (Garrity, 2022). Waters broadcasts to a daily audience of nearly three million people. As he spoke, his colleagues in state legislatures were busy passing patriarchal election power consolidation laws that even exceed Jim Crow—granting Far Right Southern governors the absolute authority to overturn the certified votes of the increasingly rebellious electorate. By thwarting single white women's political autonomy and external coalitions, white men expect to send them to the altar for the only remaining path to power noted above—white male proximity.

The remaining modern Coverture policies for "bridging" and controlling single white women, too grown for their father's proscription and too independent for a husband, consist of prohibiting that independence sexually and socially through renewed attacks against marriage equality, economically by curtailing direct economic supports to unmarried, young women such as the recent child tax credit of \$250-300 monthly per child and the tuition forgiveness of \$10,000-20,000, and intellectually by coordinating

nationwide curriculum and book restrictions based on any identity not centering white cis-gendered men, i.e., their father-replacing husband-to-be under Coverture. These multiple restrictions, fall in *policy unity* with the capping of white women's choice for their bodies via *Dobbs'* and politics via new Jim Crow laws—together forming an intricate Coverture policy revival that belies the assertion that its underlying deep cultural patriarchy (Meyers, 2003) ever left.

Accompanying the patriarchal control and power of neo-Coverture policies is the economic triarchy complement of historical patriarchal marriage—the dowry. Ancient dowry, or marital payment, histories show a stark cultural cradle contrast. In Kemet, the groom's family offered the marital dowry to the bride's family. By contrast, even today Indo-Aryan Northern cradle dominated cultures such as in India instead require a marital dowry be paid by the bride's family to the groom's, as if compensation for transferring the burden of responsibility of caring for the woman.

By similar early European parallel, Lyons identifies a “Hesiodic distrust of women as exchange partners” invariably bearing “deadly gifts” that parallels Dove's (1998) citation of Stone's discussion of European biblical Eve mythology. Lyons further explicates that, “Anxiety about women as exchangers” relates to their status as “objects exchanged in marriage (as exemplified by Helen in the Iliad).” It also emanates partly from “a misogynist and pessimistic strand of Greek thought (embodied by Hesiod's Pandora) that discounts any female economic contribution to the oikos” (Lyons, 2003). Similarly, rather than joining the matrimonial familial structure, the Indo-Aryan man brings his new wife with his parents into the home. Northern Indian popular culture in Bollywood films is replete with artistic cultural dramatizations of verbally abusive paternal mothers haranguing their subservient daughters-in-law.

Europe displays similar patriarchal dowry patterns. Dove further explicates this culture through Diopan cradles,

In the European context, as Diop (1959/1990) explains, the woman is considered little more than “a burden that the man dragged behind him. Outside her function of childbearing child-bearing, her role in nomadic society is nil.... Having a smaller economic value, it is she who must leave her clan to join that of her husband, contrary to the matriarchal custom which demands the opposite” (p. 29, cited in Dove, p. 520).

As noted above, western notions of sexual gender control evince their own cultural continuity of historical precursors. British Coverture, upon which colonial American marriage law was founded, made the wife the functional property of her husband and subject to his will. Ancient Greek marriage, similarly, was rooted solely in the social responsibility of procreation. Very imbalanced Eros, or hierarchical and abusive ostensible “love,” was often instead expressed between men and their boy apprentices. This constituted part of a broader malleable Western view of sexual consent and coercion (Laiou, 1998); and male pedophilia arguably formed the very social basis of the Greek education system (Flacelière & Cleugh, 2014).

Blundell and Blundell thereby characterized Ancient Greece by, “the roles that men assigned to women, the ideals they constructed for them, and the anxieties they expressed about them” which he assessed as creating a highly “male-dominated society” (1995). The dowry, thus, monetizes the above notion of feminine value as determined by white male whim and proximity. Much like today’s stealth Coverture continuous policies, the same policies limiting government purse, power and patriarchy to white men, further ensure the continuing unequal societal dowry by gender.

Afrocentric contrast distinguishes these cultural patterns. As McDougal (2020) cautions, episodic patriarchy can be found in men of all cultures and eras, including in Africa. Nonetheless, Diopan cradle tendencies and Northern colonial proliferations pattern and scale either misogyny over Maat through sociocultural policy normalcy. African antiquity, specifically, Maatic gender complementarity, provides a clear contrast and corrective policy model for African Americans in this area. For example, the central

Kemetic marital gender roles, values and interactions remained constant across class. This cultural continuity reflects both Diopan theory and Maatic observations within scholarly research of common Kemetic unions (Allen, 2020); (Wimby, 1984). Dove, thus, signals a key to the consistent African Southern cradle marital reverence for women, "The woman is revered in her role as the mother who is the bringer of life, the conduit for the spiritual regeneration of the ancestors, the bearer of culture, and the center of social organization." The woman thereby finds heightened value in her pivotal role concerning these already central aspects of African cultural shared orientations (Karenga, 2003).

By example, Kemetic royal wives, Nefertari and Hatshepsut, display such power and prestige as may seem exceptional. Yet, the gender esteem of women royalty was wholly consistent with the exalted rights of everyday Kemetic women citizens. Lesko (1987) details these as women's independent legal rights to retain one's name after marriage, financial provision during marriage, to contract such as via the marital s' nh, claim co-asset ownership, vest 1/3 inheritance, present court testimony, etc.

Another stark cradle contrast arises in the cultural reflection of law, specifically, that of sexual assault. In Egyptian society, the perpetrator of such a noxious offense received the ultimate punishment of swift death. The societal state, thereby, reinforced the highest value placed on women with its greatest power of official violence. It did likewise with its second greatest power of the purse, for example, in granting divorce and alimony to wives for whom husbands had failed to provide adequately. In addition, scholars appear to concur that Kemetic women's high status and marital mores were consistent with those of sister African nations (Lesko, 2001; Wimby, 1984; Budge, 1911, 2019). "Of the betrothal and wedding ceremonies of the ancient Egyptians nothing is known, but it is most probable that they resembled those which are common among Africans at the present day" (Budge, p. 212).

African policies of feminine exaltation, thus, often reflected the polar opposite of women's low status in typical European societies, notwithstanding, individual exceptions found in either society. Such contrast is vividly evidenced after Alexander invaded Egypt. As a result, the Northern and Southern Cradle models came to live side-by-side in vivid contrast as Greek women required legal guardians to perform legal public acts that Egyptian women continued to perform independently (Lesko, p. 26). Ironically, Alexander's greatness did not extend to equal rights for his female kin, relative to those of then conquered Kemet.

Anti-miscegenation policy adds further patriarchal illumination. Whereas the first two levers of patriarchal control, Coverture and dowry, formalize white women's social contract with patriarchal valuation and proximity, the latter two, anti-miscegenation and broader segregation enforce that contract in public policy by sequestering white women away as white men's sexual, social, political, psychological and economic prized possession—subordinate partners in Northern cradle cultural triarchy. History suggests a nonlinear, concurrent continuity of both direct sexual-marital anti-miscegenation laws, and an intricate web of implicit anti-miscegenation through legal (pre-1954-Brown v. Bd) and factual (post-Brown) cultural segregation of every facet of human activity and existence. Whereas anti-miscegenation laws forbid Black and other men of color from eating from or taking the socially inflated white woman cookie jar, segregation policies bar them from even entering the kitchen, house, car, train, bus, town or sundown hours in which those precious pale cookies may be found.

In triarchal purpose, the first such anti-miscegenation laws arose after Bacon's Rebellion of 1676. British colonizers, determined to prevent future cross-cultural workers' coalitions for economic, social and political equity demands, established policies to create a permanent wedge through the successfully conjured Portuguese enslavement pretext of racial hierarchy (Kendi, 2016). Thus, in 1691, the Maryland General Assembly

first promulgated the first broad racial difference and language of “white” and “black” in the colonies through its ban on sex and marriage between these contrived new identities. Past colonial laws had generally referred to people by national origin—Englishman, Irish, etc. In pathways unity, the cascade of new race-sex laws marshaled the justice system by criminalizing interracial marriage, the broader education system through new racial ladder narratives following that of de Zurara and the Portuguese, and the economic system by fining white women and ministers who participated in interracial marriages (Austin, 1987). Far from subtle in their triarchal, Welsing-genetic insecurities (1982), one 1924 miscegenation ban was titled, “Bill to Preserve the Integrity of the White Race,” further causing a modern scholar to observe that, “White women were considered to be depositories of white racial legitimacy” (Austin, 1987).

Over decades of such laws, anti-miscegenation became culturally calcified as a triarchal hybrid of controlling racism and patriarchy. Cultural symbols joined legal dictates to enforce this most deeply bright red of color lines. Presidential oratory and action joined as Abraham Lincoln proclaimed in Charleston, IL in 1858, “I am not, nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people.” Woodrow Wilson would then endorse and play the anti-miscegenation clarion call and cultural juggernaut, *Birth of a Nation* (Griffith, 1915), in the White House a half-century later. Black male cultural figures from Sammy Davis, Jr., to Jack Johnson, Chuck Berry, Sidney Poitier and Harry Belafonte, faced severe backlash and reprisal for artistic or private breaches of this defining triarchal decree.

Whereas, any hint of even socializing between a Black man and white woman could set a five-alarm cultural fire, white men were encouraged to engage sexually with Black women without social responsibility for children, legal consequence for rape, moral rebuke by racially relative white Christianity, or economic consequence of inheritance.

Yet, a white man who married a Black woman went too far; he endangered the fragile curated society of white purity, numerical maintenance (Welsing, 1982), material colonialism (Freire, 1968), and color valuation. Thus, Virginia police violated the bedroom of a white husband, Richard Loving, and a Black wife, Mildred Loving, physically removing them from bed per state law imposing a five-year prison sentence. While the Supreme Court in the Loving case invalidated these laws in 1967, the recent *Dobbs* abortion decision undoes the legal privacy basis for the *Loving* decision as well. A further anti-choice policy unity and anti- miscegenation continuity emerges through the various iterations of ongoing segregation.

Welsing's psychoanalytic & Asante's Afrocentric analysis of white separation are also clarifying. Without the artifice of white supremacy, Welsing notes that whites would naturally intermix with people of color and produce offspring that would eliminate so-called whiteness due to their genetic insecurity. As men initiate sex, Welsing further postulates that white supremacy especially targets African men for unnatural destruction as white men's means of evading natural genetic annihilation.

This theory provides a potential explanation for the punitive educational-penal-employment focus upon Black men. Simply put, as inferred from Welsing's theory, the white male-controlled justice system negates Black and interracial procreation by incarcerating Black men at many times the rate of white men through the pretext of Drug War policies, despite equal or less actual Black drug use than their white counterparts. Hence, prisons house Blacks at five times the rates of whites per a Sentencing Project study, *The Color of Justice*, issued after George Floyd's state killing (2021). Key to Welsing's theory, police and prisons especially target Black men of childbearing age. Thus, in the worst state for racial incarceration, which remarkably is not in the South, a 2013 study by the University of Wisconsin-Milwaukee Employment

and Training Institute revealed that half of the young Black men from Milwaukee County reside in state prison (Pawasarat and Quinn, 2013).

Evincing inter-institutional cultural continuity, after release, the employment systems, also controlled by white men of the same culture, continue to stigmatize Black former felons in ways it does not their white male counterparts. A University of Chicago study using young “testers” to apply for low-wage jobs found that whites with felonies were more apt to garner interviews than Black applicants with spotless records (Pager, 2003). Each of these policies constitutes a version of segregation and its core, white-woman-controlling anti-miscegenation.

Complicating Welsing, however, are several factors. A further Afrocentric, triarchal historical investigation complicates this psychoanalytical explanation in three ways. First, is greed. During enslavement, white men routinely raped African women, generating considerable offspring that they then deemed Black exploitable labor through a “one-drop” rule. Such a biological pattern and social policy convergence directly contradict the Welsing hypothesis. As the resulting Black populations of antebellum South Carolina and Mississippi outgrew those of whites, even well after slavery importation was banned in 1808, this growth occurred almost exclusively from domestic procreation. Eric Williams documents the initial Middle Passage-based rapid growth of British colonial enslavement in *Capitalism and Slavery*, “Negro slaves, one-twentieth of the population in 1670, were one-fourth in 1730. ... Slavery, from being an insignificant factor in the economic life of the colony, had become the very foundation upon which it was established” (1944). Procreative growth would similarly seek to satiate and supply all the free laborers that expanding land and infinite greed could demand.

Given today's confirmed Black-white genetic mixture, the evidence is clear that white enslavers fathered a significant portion of the Black child boom—some progeny later passed into social whiteness, while most remained socially and culturally Black. “The average African American genome, for example, is nearly a quarter European, and almost 4% of European Americans carry African ancestry (Wade, 2014). In so forcing intermixture, per Welsing's theory, these white men directly contributed to their own long term genetic annihilation in exchange for temporary riches.

One could conclude that the triarchal culture of Western greed thereby trumped, or at least moderated, the psychoanalytic genetic thesis. After all, per Kendi in *Stamped*, greed begat the invention of race from the onset (2016); and after the cotton gin's invention in 1794, slavery became so lucrative that the exploding number of one's enslaved workers directly determined not only a white man's class status, but also his social, political and psychological power—as supported by the fact that of the 18 presidents who served before abolition, 12 had enslaved African people. Of those 12 “more than half kept people in bondage at the White House,” per historian Clarence Lusane in the article, “Missing from Presidents' Day: The People They Enslaved” (2014). This history introduces economic greed as a strong triarchal addendum to the genetic insecurity hypothesis.

A second and third Afrocentric historical investigation adds the further cultural complexities of patriarchal lust and racial animus. White men reserved for themselves the unbridled privilege of initiating, and compelling, interracial copulation. Had economic greed been the sole motivation, certainly they would not have promulgated anti-miscegenation laws pre-segregation during slavery, beginning in 1691 in Maryland, and partially enforced them against white women, thereby, limiting lucrative enslaved offspring.

Rather, their exclusive enforcement of these laws against unions of Black men and white women, and continuation of sexual assaults against Black women well after 1865 emancipation signal a further controlling triarchal factor of patriarchal lust. Not surprisingly, opponents of anti-miscegenation laws were sure to use the more passable model white male/ Black female plaintiffs in *Loving v. Virginia* in 1967.

Finally, Welsing's psychoanalytic genetic annihilation thesis is complicated by the triarchal tranche of racial animus. Here, one witnesses similar penal disparities for Black children in school and juvenile detention as existing for Black adults; and the fastest growing prison demographic consists of Black women, not their male complements, a trend reflected by school "push out" rates among Black girls (Morris, 2015). These trends signal a broader intrasectional cultural animus against all African people, not merely those presenting direct sexual and economic competition to white men.

Another particularly powerful patriarchal lever used by white men to control white women rests in their children. Specifically, triarchal valuation places its ladder price tag on the child early on. The child's value is measured in inverse proportion to its detectable Africanness from conception: Its enforced social value for its mother is based on the perceived whiteness of its father. At birth its base value emerges from confirmed white resemblance. No episodic anxiety exists like that of the plantation birth, auguring a child's level of lifetime pain instantly by the slope of a nose, texture of hair, tint of hue and sex. Thus, much as the British crown enforced in American colonial race laws beginning in the late 17th Century, British royals reportedly traumatized African-mixed Duchess Meghan Markel by openly expressing apprehension that her pending baby with English Prince Harry might appear discernibly Black—a continuity from the national panic concerning Harry's mother, Diana's romance to a swarthy Middle Easterner only decades prior.

By contrast, the phenotypical white child gathers ladder perks throughout childhood as if a bank-deposited and compounding triarchal interest. Through every institutional pathway, the white child, and thus, its mother, flows through with an ease not availed through a mixed child. She need not worry about low teacher expectations and high punishment, or that any day's insecure, violent police escalation can produce a hashtag and take her son's, or simply take his ability to make a living for a lifetime—snuffing his employability at the whim of discretionary racial arrest.

Rather, the white boy child becomes a young man by virtual guarantee; and like a sudden lump sum at the end of a balloon mortgage, the somewhat valuable boy becomes an optimally valued white man atop the triarchal ladder. The now elderly white woman is rewarded for her lifetime of patriarchal complicity with a full-grown patriarch of her own to share in his privilege. As Donald Trump on October 2, 2018 successfully entreated white woman repulsed by Bret Kavanaugh's nomination to the Supreme Court after his credible sexual assault allegations, "Think of your son. Think of your husband... What do I do, Mom? What do I do, Mom?"

Ironically, real fears for Black sons join these largely contrived fears for white ones as dual maternal patriarchy controls. The white mother of mixed police victim Duante Wright, much like the white girlfriend of George Floyd, thus wailed in futile cries of warning to every white woman: Choose a Black husband and thus child, and their Triarchal Maafa will be yours as well. Such too were the calculations of early monetary and confinement penalties targeting colonial white women who violated anti-miscegenation laws (Battalora, 2021).

Problematic exceptions, the success of Barack Obama, Ketanji Brown Jackson, Kamala Harris, or any number of consequential and culturally Black mixed figures—each a product or participant in interracial union—begets its own panic as bad, countervailing messaging to Wright and Floyd's white womanist Black deterrence. Hence, the white

supremacist murder of anti-racism protester Heather Heyer by vehicle, much like the vehement white rejection of Hillary Clinton after her symbolic and substantive 2015 embrace of Barack Obama, serves as the unequivocal controlling message encore: *Any* white womanist association with African people, especially, Black husbands, sons or professional superiors, can and will impute Black ladder status to the culturally transgressive white woman. With her Black husband murdered, her remaining child's melanated hue repels whiteness from reclaiming her; and if her Black child is taken, her legacy and elder comfort disappear. Hence, even in Black man context, white patriarchy is patrilineal, *patri-cultural* and *patri-deterministic*.

Sexual segregation presents a further controlled whiteness paradox. Despite the historical policy systems adaptations of enslavement Maafa, colonialism, segregation, mass incarceration, and other institutional discrimination, express or implicit intrasectional segregation has remained an historical continuity. White men have continued to structure their triarchal exploitation of African women while jealously guarding singular segregation of white womanist and African manist bodies. In this light, all of disparately punitive educational, criminal, housing, employment, electoral and other segregation ethos emerges. Separate and unequal constitutes separating white women from Black men sexually—whether through Sundown laws, redlined poverty, predatory lending, stereotyped media and curricular dehumanization, or mass incarceration and resulting unemployability at five times the rate of white men (Nellis, 2021). A Sentencing Project Report warned ominously in 2013 that “One in every three black males born today can expect to go to prison at some point in their life, compared with one in every six Latino males, and one in every 17 white males, if current incarceration trends continue” (Mauer, 2013). Carceral timing is also important to triarchy—as it largely targets Black men in their 20's, precisely at their maximum child-bearing and family potential. More broadly, all triarchal laws grant white men governmental advantage and

Black men disadvantage, precisely to enforce separation and inequality, or Jim Crow segregation, however fluid, stealth and opaque.

This dual white manist sexual blocking and tackling obsession exacts obvious costs upon African people who suffer the endless quiet and loud Black Wall Street massacres, Emmett Till lynchings, police shootings of innocent Black men for being too muscular like George Floyd or too fast like Ahmaud Arbery (1/3 of police caused homicides in 2015 were of fleeing persons (Levin, 2022)), regressive governor shootings of African history for similarly not adequately assuaging white sexual insecurities, Barack Obama inspired Oath Keeper sieges, and anti-Black quarterback media cultural slanders. Together the whole arc of western triarchal policy and practice forms an endless sexual insecurity panic and punishment at every sight of free Black manhood, uncontrolled by white economic, social or political triarchy—and thus, implicitly too close to Jack Johnson/ Chuck Berry levels of white woman cavorting, and worse, imagined social replacement of white men, families, communities and political-social-economic identities.

Yet, this reptilian, amygdala, and cortisol stress hormone-driven fight-flight-sexual fear culture and policy preoccupation also exacts costs upon its white progenitor-beneficiaries. The more that white women and men recast their human, Irish, Italian, German, woman, mother, capitalist and other identities into the racism supremacy and idolatry of whiteness, the more that they become inextricably mired and controlled by the same triarchy with which they have sought to ensnare others for at least 500 years. They forfeit each of these human identities within the whiteness social contract. They practice less *Being Human Being* (Asante and Dove, 2021) and more incomplete asili seed of *Yurugu* (Ani, 1994). So emerges the boomerang effect discussed later.

For example, just as western hierarchies extract and project sexual desire and iniquity onto black women's bodies, they also enforce sexual segregation control of

Black men through state violence. Echoes remain of the common segregation scene of strange bodily fruit as sung iconically by Billie Holiday and Nina Simone, a Black focal point of white community gatherings for social-cultural patriarchal ritual, lynchings, and castrations of African men. These too signal Western cultural complicity continuity beyond slavery and emancipation. Yet, if the victim of rape, murder and mayhem is said to suffer post-traumatic effects by DeGruy-Leary, what then remains of the axiological-moral-spiritual soul of the multi-level perpetrator, and the cultural compounding of these cultural-policy identity practices over generations? Dr. DeGruy-Leary's *Post-Enslavement Syndrome* (2005) speaks to the lingering cultural debilitation of enslavement upon African American culture. This occurs through subsequent generations. But as she further asserts, one must not exempt from its effects the source of such pathological thinking and acting. European patriarchal men did not simply create such racial systems without themselves being consumed by them as the most absolutist hierarchy beneficiaries and adherents—true believers.

An African Womanist center undergirds the white womanist control discussion, especially within the tranche of sexual segregation. Such segregation historically only applied to Black men and white women. Otherwise, Western patriarchy historically projected its sexual obsessions, repression and control onto the bodies of women and African people, but especially the intrasection of the Black woman's body, culture and inimitable aesthetic, so expansive and intricate that she birthed the world within the bosom of her genetic and culturally diversity.

African women have animated the white patriarchal exoticized policy gaze from the moment that the first ship of 20 or so enslaved Africans, the *White Lion*, arrived in Port Comfort, VA in 1619. Privately, white men insatiably pursued her like Thomas Jefferson to Sally Hemings, even as they publicly mocked her as Venus Hottentot spectacle, *Gone with the Wind* (1940) servile mammy, or demonized Assata Shakur

sapphire (Bogle, 1973). Their public debasement of her serves the needs of racial laddering, while their private fascination expresses a deeper genetic insecurity beneath even Welsing's color symbology: white men's inner realization that their projections, reaction formations, and other psychological coping cannot suppress their own unrelenting desire for African womanist proximity.

Just as their centuries of triarchal capitalism lead inevitably to economic implosion per Marx, and their racist violence and power preoccupation spirals into tyrannical conflagration of their own government as in Civil and World Wars and insurrection—the patriarchal cornerstone of their triarchy also tends to implosion—and *they*, again, constitute its agents of unwitting sabotage. Such is the great paradox of all triarchy, white manist Isfet and eventual social masochism. Despite their policy allowance for exploiting Black women's bodies, their system forbids white men from fully humanizing and joining the whole African woman. Richard Loving of *Loving v. VA* (1967) and Nevada Senator William Stewart who assisted Abraham Lincoln in stewarding 15th Amendment African American franchise through passage, both displayed love for African women whom their own systems forbade them from expressing beyond lust.

At the end, despite her abuse at the hands of white patriarchy, it is always the complementary and communal African woman—Harriet, Rosa, and Fannie Lou—who remains in historical and indomitable cultural truth. Slavery banned African marriage, defiled and diverted Black mothers into mammies for white children, and kidnapped, orphaned, under-educated and miseducated African children as official profiteer public policy. Yet, it could not destroy African communal family which goes well beyond Euro-nuclearism.

Still, resulting intergenerational trauma (DeGruy-Leary, 2005) and learned hierarchy create new concerns for cultural and human dislocation (Asante, 1987). Whatever the stereotype, the western patriarchal obsession with hierarchical control is

multiplied against the Black woman's body. Frederick Douglass so describes in his narratives the rage of his enslaver, desirous of his aunt for sexual, material and violent abuse in objectification (Douglass, 1995). In a conflagration of violent jealousy after she absconded in the night to marry her beloved, an African man from a neighboring plantation, the enslaver beat her mercilessly. Likewise, many enslavement narratives recount the systemic violation of Black girls such as an adolescent Sally Hemmings as a matter of course by supposed religious, just and family men of the Jeffersonian colonial and antebellum South. Harriet Jacobs, thus, recounts her taste of self-confidence, womanist identity and pre-freedom in her act of successfully physically resisting her enslaver as a teenage girl (Jacobs, 2001).

As Baldwin admonishes in concluding *The Fire Next Time*, white men to save themselves need free African people (1963). As African womanism and the *Being Human Being* imperative similarly counsel, white freedom begins with freeing African women at the complementary Southern cradle center of world culture—for all our sakes. “The voice of the black woman is the least heard in our current global cultural matrix, but she is the key to understanding and applying Maaticity to life” (Asante and Dove, p. 10).

Economic Triarchy

*“Africa’s paradox is that it is perhaps the richest continent with the poorest people”
—Molefi Kete Asante (2007, p. 55)*

“The crowning achievement in hypocrisy must go to those staunch Republicans and Democrats of the Midwest and West who were given land by our government when they came here as immigrants from Europe. They were given education through the land grant colleges...

These are the same people that now say to Black people, whose ancestors were brought to this country in chains and who were emancipated in 1863 without being given land to cultivate or bread to eat; that they must pull themselves up by their own bootstraps...

What they truly advocate is Socialism for the rich and Capitalism for the poor...
—Martin Luther King, Jr. (1967)

Economic Triarchy denotes that the material tranche of Western culture acts, much as the other two, not only as its own hierarchy, but as a window from which to view the whole of triarchy as a unified Northern cradle phenomenon.

Economic Critiques

Land-asset possession continues to mark one’s class and overall triarchal status much as it did during American enslavement. Then, in the holistic triarchy of political race, economic class and social patriarchy, only white male landowners could legally vote. Uniting further property triarchy, only Black people could be deemed chattel or property owned by another; and only women and African people were legally subordinated property within or forbidden from the basic human, natural/Enlightenment rights of marriage and parenting. So natural were such expressions that they were enjoyed instinctively by animals. These and other property unities dynamically reinforced intrasectional triarchies marked by monetary price tag valuations of race, gender and class.

In support, Asante (1990) enumerates four class categories tied to property relations: “(1) those who possess income producing properties, (2) those who possess some property that produces income and a job that supplements income, (3), those who maintain professions or positions because of skills, and (4) those who do not have skills, and who services may or may not be employed” (p. 10).

By tethering triarchal social ladder rungs to the most enduring wealth asset of land ownership, triarchists ensured that their social distinctions would share in the same intergenerational continuity and permanence as land. It follows that over 150 years after enslavement, African Americans continue to claim 1/10th the wealth of white Americans; and 70 years after colonialism, Asante’s epigraphic observation of Africa as the wealthiest continent with the poorest people remains salient.

Class and race are often structurally mired due to the American policy penchant for racializing poverty. In 2018, a report issued illustrating the continuing deep overlay of race and class in America, titled, *The Souls of Poor Folk: Auditing America 50 Years after the Poor People’s Campaign*. Yet, it also noted the broad reach of poverty beyond one racial group. Per the report,

The issues confronted in *The Souls of Poor Folk* drive the day-to-day struggles of the poor and dispossessed. These issues demand that we dispel the notion that systemic racism, poverty, ecological devastation and the war economy hurt only a small segment of our society. More than 40,600,000 Americans subsist below the poverty line; this report additionally shows that there are close to 140 million people dealing with some combination of these crises every day. Nearly half of our population cannot afford a \$400 emergency, which presents a structural crisis of national proportion that ties poverty to things like healthcare and housing. The devastation cuts across race, gender, age, and geography. It has carved a dangerous and deepening moral chasm in America and inflicts a tragic loss of purpose, even among the affluent (2018).

The evidence is clear that racism may have risen to provisional king of all hierarchies today. Yet, it has done so often through the structural imposition of class.

Black poverty is intergenerational, while white is transitional; a Black man with a college degree or a clean criminal record is less employable than a white man without one (CSG, 2014); and white women constituted 40% of slave owners (Jones-Rogers, 2019) while 55% of them in cultural continuity voted for Trump in 2020—a 2% increase from the prior election (Essence, 2020). These occurred despite ground-breaking women on the opposing ticket and record-breaking misogyny and anti-woman policies, diminishing Title IX, women’s health and equal pay, by their chosen candidate. These Western women, like the even greater majority of white working-class male Trump supporters, were proclaiming clearly that racial hierarchy constituted the warm, buttered side of their bread, not self-interest against classism or sexism. As DuBois would frame the “wages of whiteness” (1935) and President Lyndon Johnson would confirm from his Southern lens a century later, such is the racially preeminent perception of whiteness—a perception acted upon. Nonetheless, regardless of how one ranks hierarchies, they clearly co-occur in one dynamic patriarchal European cultural matrix.

This section explores several themes of this introduced first-born economic triarchy problem within western cultural matrix before outlining approaches to guide its Afrocentric recentering. The next Who section then analyzes the corporate, state and other cultural actors behind economic and all triarchy; subsequent Theory and Solution sections develop this section’s economic problems through specific cultural causes and policy remedies. Three economic problem aspects below include: 1) the take away-keep away of continuing economic Jim Crow, 2) insatiable greed as a government-corporate unity, and 3) three cultural paradoxes of triarchal capitalism.

Three Afrocentric recentering themes established to guide later solutions then include: 1) insider-African community agency wealth approaches; 2) outside-holistic reparations and ‘trade’ approaches commensurate with the breadth of triarchy; and 3) a

uniting economic supply of cultural demand principle to center all Black economic sector spokes around the hub of African culture. The latter envisions new Black Arts Movements, Harlem Renaissances and Luxor-Aksum-Timbuktu cultural Sankofan iterations centering reprised Black Wall Streets of *internally integrated* travel, professions, entertainment, and other goods and services within every major African American metropolis.

Central to the continuity of economic triarchy through slavery and segregation is the take-away-keep-away separate and unequal economy of both systems. Combining King and Asante's observations from the above epigraph, one captures the essence of government's dual continuity of racial economics. The worst of triarchal extremes, they foster a *continuing unities of transatlantic triangular Maafa extraction*: rich African land and resources taken through colonialism and neocolonialism; labor exploited through slavery-built economies and prison labor; and industrial African ingenuity repurposed through multiple levels of institutional discrimination and intellectual appropriation, from Greek non attributions of Kemet aside from Herodotus and few other exceptions, to Thomas Edison's liberal use of Garrett Morgan and Lewis Latimer, and the countless siphoned intellectual properties of enslaved African inventors. Economic triarchy then distributes these lucre extractions, like voluminous milk of the communal Black teat, in *graduated economic segregation*, commensurate to one's place along the racial/triarchal ladder. Hence, rich white men receive the first and largest share at the head of the Intrasectional dining table, followed by middle- and working-class white men. White women increasingly receive a direct share as *double-dipping* historical beneficiaries of both Black political struggles and the whiteness/ social-economic-political triarchy contract. Buffer communities, middle class Africans within the house, and the poor of the ghettoized field follow in succession.

Yet, in times of triarchal stress or panic as discussed below, white patriarchal interests further tighten the economic gatekeeping monopoly of white men in order to incentivize cultural compliance and colonial/Coverture dependency by white women and others. Led by the *white-teeth-Black-teat phenomenon* discussed later, the flow of government resources, thus, follows a set sequence: 1) government orchestrated Black wealth extraction from colonialism, slavery and wars for Global Southern natural resources; —> 2) economic segregation of African people from their own wealth creation since triangular, transatlantic enslavement, and then through redlining, regressive taxes, etc.; —> 3) rich white male public funds distribution through tax shelters, inheritance laws, corporate subsidy, bailouts, privatization of compulsory state pathways (education, prisons and core government labor such as military and social services) etc.; —> 4) middle class to poor white men remittances to prevent class rebellion and divvy to white women, children and other controlled economic proximities, from the GI Bill, to Homestead Act, Mississippi and other Southern state white-distribution of federal dollars, whites-only government jobs, etc.

These latter monies issue in various forms: municipal, state and federal jobs and contracts; especially, police, military, fire, and other first responders; and construction and other unionized trades, held almost exclusively for blue collar white men to receive government payments. The latter continue culturally from the first post-Bacon's Rebellion slave patroller salary received from King George. Hence, verbal white nationalist Fox News host, Tucker Carlson, attacked President Joe Biden for the historical anomaly of appointing 25 Black women to federal courts, compared five 5 white men, yet ignored the records of prior administrations over centuries. As Randall Robinson observed in *The Debt*, "The yawning economic gap between blacks and whites in this country. The gap was opened by the 246-year practice of slavery. It has been resolutely nurtured since in law and public behavior. It has now ossified. It is

structural. Its framing beams are disguised only by the counterfeit manners of a hypocritical governing class” (2000).

Insatiable greed forms a key cultural motivation for economic triarchal leadership by government-corporate unities.

I did not see anything [New York 1886] to help my people. I could see that the Wasichus [white man] did not care for each other the way our people did before the nation's hoop was broken. They would take everything from each other if they could, and so there were some who had more of everything than they could use, while crowds of people had nothing at all and maybe were starving. This could not be better than the old ways of my people. —Black Elk, Holy Man of the Ogala Sioux (Forbes, 2001).

As the takeaway/keep-away cycle of Black wealth extraction, white intrasectional distribution, and multigenerational sequestration recurs, the forces of government and industry increasingly overlap, commingle and cross-influence to the point that corruption becomes endemic. In continuity with enslaver dominated American colonial presidencies, legislatures and courts deciding the Fugitive Slave Act (1850), *Dred Scott* (1857) and other self-interested slavery expansions, the current Chief Justice John Roberts’ wife reportedly courts corporate contributions from parties appearing before her husband; and Clarence Thomas’s wife blatantly courts far right political groups with substantial criminal and financial stakes of government insurrection. Meanwhile, congresspeople of both parties invest their insider legislative information and cash in their influence both while in office and afterward as lobbyists—and have made it legal to do so, much as the Supreme Court has deemed itself ungoverned by judicial ethics rules of lower courts. At the nadir of public-private corruption, the Trump administration and family thinly veiled their vast foreign and domestic webs of corporate entanglement, from Chinese bank accounts and taxes dwarfing that paid to the U.S., to conflictual foreign business ventures, tenants, patrons, patents and debt (Solender, 2020). Such transnational corporate and government commingling manifests triarchal holism through

several other means: global white nationalism, patriarchal corporate culture, profiteering Ponzi and other unscrupulous schemes, and intensifying, spiraling descent into tyranny. Here too, history retells its same cultural narrative, as illustrated in the Tyranny section below. Economic triarchal takeaway-keep away only recycles and intensifies.

Greed-based, class capitalism, thus, forms a staple of economic triarchy. It answers the foundational 'why' query of exploited students, workers and prisoners oppressed within compulsory institutions: Greed is a central Western cultural value, especially in America. Gordon Gekko, a character based on Adam Smith, thus, centers amoral individual economic interest as he announces in the film, *Wall Street* (1987), "[G]reed is good.... Greed works. Greed clarifies, cuts through and captures the essence of the evolutionary spirit."

Current examples of unbound cultural corporate-state greed, include: climate crisis prevarication for deregulation by Big Oil producers and their well-compensated legislators; similar Big Tobacco suppression of nicotine addiction studies; Gun Industry preclusion by law of any public health studies of their unparalleled American effects; and Big Pharma opium distributors who multiplied a national addiction crisis while also contributing to silent politicians. Each of these public-private partnerships in profit and perfidy was long aware of the existential gravity of their products, but nonetheless chose lucrative, amoral and mendacious continuity with the Jeffersonian slaveocracy and Leopold I blood-colonialism foundations of western and American capitalism (Hannah-Jones, 2029), (Williams, 1936), (Blaut,1989). Here, the US Constitutional Convention of 1787 and Europe's Berlin Conference a century later in 1884-5 share the same continuity of economic triarchal compositions. Likewise, a prime example is the twice impeached, six times bankrupted, multi-interest conflicted, deficit inflating, lifetime tax avoiding and inheritance supported 45th President whom most whites, nonetheless, supported. Greed abounds from the highest strata of western government and business.

Can capitalist excess and implosion be moderated and averted? Moderating Adam Smith amoral maximum greed and profit capitalism is the Keynesian economics model. John Maynard Keynes proposed a demand-side economics alternative. By providing greater government market investment in the market worker-consumer this model seeks to drive the economy through increased spending supply. Similarly, Scandinavian European socialist democracies and Henry Ford's corporate approach favored rational, consumer-supporting worker wages such that assembly line workers could purchase the cars they had assembled.

Yet, none of these moderating economic models appears to function when race is controlling. Notably, the values of western slavery economics (Williams, 1936) destroyed Black Wall Street after founding white Wall Street and many of its financial industries such as mortgages and insurance (Hannah-Jones, 2019), and the Ivy universities that produce many Wall Street actors (Steven-Wilder, 2016). These histories counter notions of rational capitalist moderation or a culturally agnostic global market when viewed in full historical context. Led by a jealously guarded triarchal cabal of moneyed, white men, these institutions reflected their singular cultural leadership and its values.

Henry Ford, was thus a notorious Nazi accommodationist; and the business leaders of white Tulsa led the charge of its race massacre through racial yellow journalism, denied insurance claims and later barriers to rebuilding. Even publicly "progressive" modern companies, together pledging \$1.7B in equity and justice initiatives after George Floyd's murder by police, have instead shown little increase in Black hiring (Kerber, Coster & McLymore, 2020). In addition, "Of the 249 companies that originally committed not to give to members of the Sedition Caucus (legislators in Congress who voted to reject the certified election of 2020), less than half—85—have stood fast in their promise" (Maguire & Moniz, 2022). Adding pretense of "good corporate citizenship" to

cloaks of economic rationalism, greed led capitalists have instead used their fictive “citizenship” right to speech-through-unlimited-spending, granted by the *Citizens United* case, to foster more triarchal greed—as if reinvesting public goodwill ‘profits’ to buy back their own cultural stock of patriarchy, racism and classism.

Diopan historical continuities of culture further explain such patterns of greed. Corporate triarchy’s economic roots include robber baron oligarchs of the Gilded Age and the enslaver-policymakers of colonial Maryland and Virginia who opted to grant greater triarchal, intrasectional powers of land, franchise, arms and slave patrol compensation to once indentured poor whites over their Black counterparts. This post-Bacon’s Rebellion racial-wage exchange for white political appeasement signals that capitalist calculation was never isolated to market factors. Yet, nor were apparent racial social and political advances of abolition and civil rights without economic interest convergences (Bell, 1988), (Williams, 1936). Greed too is complicated by triarchy.

Further greed continuities emerge. The American colonial new world economy needed labor, first for mineral mining, for which Europeans enslaved Native Americans. Yet, as Natives died from European diseases, economic drive caused the human gold rush to Africa to fill the labor demand with supply. As Eric Williams notes in *Capitalism and Slavery*, the claims of economic social determinism did not end with the start and flourishing of slavery: It also marked the end of slavery as industrialization had come of age, largely from the mother’s milk of processing cotton and other slave cash crops.

A further inference may be drawn from Williams regarding successive systems of inhuman degradation and extraction beyond the enslavement scope of his book. Specifically, whereas slavery supplied labor for the rapacious demand of its agrarian cash crop economy, colonialism, likewise fed the insatiable raw material appetite of rapid industrialization.

Triarchy posed no moral barrier to the frenetic greed panics for which Europeans fiercely raced one against the other as if in a Euro-Olympics of triarchal extraction. France's Napoleon continued Columbus's genocide of Taino Natives in Hispaniola by adding Africans. Belgium's Leopold multiplied the triathlon of mass killing/maiming, rape and industrial rubber extraction, with over 10 million people killed and untold wealth stolen to Belgium. Multiple triarchal lusts mutually complemented and converged—land, labor, ladies and illiberality—from early Jamestown Virginia tobacco to Carolina rice, and eventual, the South's cultural King Cotton.

Likewise, Western greed is encapsulated in recent historical markers: The Kerner Report, compensated emancipation, racially distinct poverty, income inequality and wealth inequality. The Kerner Report concluded of America as do today's social observers, and did Frenchman Alexis de Tocqueville prior, as "moving toward two societies--one white, one black--separate and unequal" (1968). Building this inequality early on, compensated emancipation, thus, repaired payment to enslavers, not promised acreages and mules to the enslaved who built the nation and its institutions. The Civil War changed America politically but not culturally. Thus, maintaining white material hierarchy, the Union honored pensions of Confederate soldiers' families for over a century after the war; likewise, the defeated French enslavers exacted a debilitating ransom from Haiti nearly two decades after independence with American complicity.

Indeed, global Western greed is well demonstrated in Saint-Domingue, the then Haitian French colony. The French imported an unending stream of disposable African laborers and literally worked them to death and replacement, reaching a 10-to-1 ratio of Africans to Europeans, dwarfing the highest U.S. ratios of Mississippi and South Carolina. As documented by C.L.R. James in the seminal text *Black Jacobins*, the wealthiest of all Caribbean colonies, the Pearl of the Antilles produced 60% of the world's coffee and 40% of global sugar (1963, p. 45).

As with Haitians, no 40 acres or a mule issued to the formerly enslaved Americans, not even full citizenship beyond the brief respite of Reconstruction. Until today, negating class centrality, Black poverty remains completely different from white in both space and duration. Spatial concentrated poverty denotes families living under the annually adjusted federal poverty line within a poor neighborhood, i.e., areas at 30-40% in poverty. These tend to be African/Latinx and long-term poor locked into long government redlined financing deserts of northern segregation. By contrast, white poor tend to live closer to the white middle class and fall in only temporary stints of poverty. Not surprisingly, centuries of policies of segregated greed have paid vast inter-generational dividends of DuBoisian white wages.

One prime example of racialized greed was the original GI Bill's housing and education benefits for whites which worked with government mandated racial redlining, or denial of mortgages in Black neighborhoods. Even recently, home appraisals were shown often to vary greatly based on the melanin of the owner. These patterns have resulted in an income disparity of 50% higher net earnings for whites and a white wealth differential of 1,000% or ten times the Black average (Aladangady & Forde, 2021). DuBois's observation of the wages of whiteness appears as material as it is psychological.

Economic Correctives

Correctives for economic triarchy fall along the duality of insider-outsider complementarity. King and Asante's quotes at the epigraph heading this section together infer both an internal strategy of marshaling Africa's tremendous wealth and an external demand upon American economic hypocrisy and disparate African treatment. An insider-outsider coordinated Black political strategy has long been offered as an alternative to singular and contentious camps of Black struggle. As observed by the grandfather of the *Invisible Man*, "a spy in the enemy's camp" (Ellison, 1952, p. 16) remains an invaluable

asset for uplift, much as expressions of dedicated insider allies, from John Brown's Harper's Ferry raid to John Quincy Adams's Amistad advocacy, resonate with unique persuasion. As projected by Ivan Dixon and Sam Greenlee's film, *The Spook Who Sat by the Door* (1974), such political holism also guides aspirational coordination of Washington and DuBois, Malcolm and Martin, and even clashing outsiders such as the political Black Panthers and cultural US Organization. Based on the Maafa mirroring theory explicated in a later section, this conjoined approach is supported by the need to meet each of the many tentacles of insider-outsider oppression. For this reason, resistance to slavery took many forms (Karenga, 2003): 1) Douglass 'house' reading for abolition advocacy and 2) day-to-day sabotage/ poisoning of food; 3) 'field' cultural retentions of language (Gates, 1988) and marriage broom-jumping as attempted by Douglass's aunt; 4) Harriet Tubman/ Queen Nancy emigration from slavery; and 5) Dessalines/ Turner/ Massachusetts Fighting 54th Regiment armed struggle.

The whole complementarity within economic hierarchy parallels that among all triarchies. Just as whole Black economic solutions require inside and outside components, the whole economic sum then requires similarly whole insider-outsider African womanist policy retorts to implicated patriarchy and African manist empowerment to repel related political and personal violence of western racism. In more specific terms, economic wholistic solutions don't only apply to facially economic discrimination, but to complete those addressing issues that appear only patriarchal or racial. As they emanate from western culture, they implicate complete triarchy. Hence, inside-outside community policing and accountability measures further require both same-hierarchy complements of further racial violence continuum checks on political power, and sibling triarchy complements of gender-complementary Maat and business support of economic accountability to individual police with no qualified immunity, community indemnification, or conflicting incentives favoring Ferguson, MO-level

profiteer-militarized “warrior” policing of Black bodies to meet bloated departmental budgets. Complementary in-out holism guides both hierarchal solutions and their culturally necessitated triarchal parallels.

The ubiquitous variety of oppression requires commensurately complementary modes of struggle. Whatever one’s views of the feasibility, utility and consistency of such broad Black coordination of varying approaches to correct the political-personal violence of racial hierarchy, the insider-outsider approach appears unassailable in the realm of economic struggle. Economies necessitate both “domestic” community-wide agency concerns, and “foreign” export/ import metrics of fair exchange—not as alternatives but necessary complements. Ultimately, the carrots and sticks of reality exact their own compliance with complementary wholeness: African Maat impels our cultural angels in earnest to find ordered and just synchrony in our discords of struggle and being, lest the centuries juggernaut of policy produced and culturally coalesced triarchy overtake us. If European powers in perpetual inter-wars over millennia can unite to carve Africa at the Berlin Conference in 1884-5, after having likewise formed *Asiento* over the Triangular trade of her people and the fruits of their labor, then surely, concerned African policy designers, culturists and determined human being allies can find the ancestral bonds of spiritual and social selfhood that connect all to guide their orchestra of many instruments.

Indeed biologists and geneticists reveal that any two or all human beings on the planet find additional common ancestors much more recently than prehistoric Lucy of Eastern Africa:

In 2004 mathematical modeling and computer simulations by a group of statisticians led by Douglas Rohde, then at the Massachusetts Institute of Technology, indicated that our most recent common ancestor probably lived no earlier than 1400 B.C. and possibly as recently as A.D. 55. In the time of Egypt’s Queen Nefertiti, someone from whom we are all descended was likely alive somewhere in the world.

Go back a bit further, and you reach a date when our family trees share not just one ancestor in common but every ancestor in common. At this date, called the genetic isopoint, the family trees of any two people on the earth now, no matter how distantly related they seem, trace back to the same set of individuals. “If you were alive at the genetic isopoint, then you are the ancestor of either everyone alive today or no one alive today,” Rutherford says. Humans left Africa and began dispersing throughout the world at least 120,000 years ago, but the genetic isopoint occurred much more recently—somewhere between 5300 and 2200 B.C., according to Rohde’s calculations (Hershberger, 2020).

Consistently, the scientists found that counting back 33 generations—about 800-1,000 years—yields each person eight billion ancestors, which equals today’s global population and exceeds that of a millennium ago.

Hence, one insider, one outsider, and one ancestrally coordinated corrective balance the economic strategies that follow. This begins with an insider Afrocentric centering of African economic models. Insider-African community agency wealth approaches complement those from the outside. After horrific devastations of Maafa, Holocaust or Trail of Tears, Afrocentric centering counsels that, upon ceasing overt destruction, one is to rebuild and recenter within from the pre-invasion cultural blueprint. Here, the fist-born economic hierarchy behind 500 years of western slavery, colonialism, apartheid-segregation, mass incarceration and their many constituent economic systems and crimes necessitate a fundamental African recentering to ethical, community-first economic policies. African Ujamaa and sociality of selfhood (Karenga, 2003) insert spirituality, relationship and axiological anchoring at the center of the marketplace. Such an Afrocentric economic approach comports with indigenous economics as opposed to the colonially skewed analysis of Africa within developmental economics (Hill, 1966).

Centering African community wealth systems and metrics does not require fully dismantling capitalism let alone adopting communism or socialism, although Kwame Nkrumah and many mid 20th century African independence founders believed it did. The

red divide of their geopolitical world imposed its own dichotomous limitations, much as the Christian-Muslim sectarian polarity of the prior millennium. Yet, no one would offer the false dilemma fallacy that African cultural centering limit to Northern cradle constructions within these religious frames today. Yet, Nkrumah's anti-capitalism is very logical. Certainly, the ravages of centuries of European enslavement, followed by colonialism and continuing economic exploitation rightfully caused disdain and distrust for the capitalist triarchal values of these Maafa. Randall Robinson uses Eric Williams to illustrate this history. Analyzing US colonial economic militarism in Cuba before Castro, Williams documents the familiar sequence of material extraction and violent sequestration for which a foreign-domestic continuity is reasonably inferable: "The Platt Amendment dominated the relations between the United States and Cuba. On the occasion of a threatened rebellion by a Negro political party, the Independent Party of Colour, the United States sent troops to Cuba. In reply to Cuba's protests Secretary of State Knox stated: "The United States does not undertake first to consult the Cuban Government if a crisis arises requiring a temporary landing somewhere"" (Robinson, 2000).

Moreover, the unfettered profit maximization, worker exploitation and government usurpation of Adam Smith supply side capitalism (1776) forms a direct affront to African shared cultural orientations of social selfhood, ancestral respect for land, and spiritual connection of all people and things (Karenga, 2003). Yet, broader historical African and diaspora examples suggest Maatic possibilities of African spiritual materialism, even within some less concentrated forms of capitalism.

Contemporary models reinforce our solution continuities. African current framing for more just and equitable wealth need look within for Sankofa models both in antiquity, as discussed below, and more proximately in the richly relational and cultural language-driven Caribbean grand marketplaces of Cap-Haitien and Grande Rivière du Nord of

Ayiti that I visited with marvel as a young man. Jessica Gordon Nembhard documents the rich history of African American cooperative cultures in several of her works, including *Collective Courage: A History of African American Cooperative Economic Thought and Practice* (2014). Similarly, Rev. Leon Howard Sullivan's Progress Plaza in Philadelphia provides a model of leveraging collective church bank deposits for substantial community economic investment at nominal interest rates; and O.C. Gurley's Greenwood-Black Wall Street of not only 300 Black businesses, but with and within them all classes of people, working, profiting, living, and loving together over one land mass of 35 blocks, one clear segregation political reality, one cultural embrace that anchored their overcoming, and one unified visionary spirit of community.

It follows that the African axiological wealth approach need neither be rigidly privately capitalist, nor statist socialist. Indeed, per King's admonition in the epigraph above, triarchal capitalism has itself performed a contradictory whites-only socialism. Even the 20th century Marxist mother empire, the former U.S.S.R., now reflects extreme patriarchy, wealth oligarchy, global white supremacy and tyrannical belligerence against Maat within its borders and globally, only decades after the fall of the Berlin Wall. To rephrase a different adage, "I can't hear your professed equitable politics because your cultural triarchy keeps screaming." African people need rather to look to African and diasporic community economic success rooted in African cultural spirituality. Hence, Randall Robinson observed in *The Debt: What America Owes Blacks*, "Small wonder our national spirit is husk empty. We have more information but less knowledge. More communication but less community. More goods but less goodwill. More of virtually everything save that which the human spirit requires. So distracted have we become sating this new need or that material appetite, we hardly noticed the departure of happiness" (2000).

African history further models the way forward. This includes primary source African observations by non political European scholars. *The Histories by Herodotus*, as translated by Marincola, thus documents that ancient Ethiopians were both exceedingly wealthy, and systemically generous to the poor (2002). Herodotus documented this largess in the story of the Table of the Sun, book three. According to Herodotus, after Cambyses II of Persia subjugated Egypt, he then targeted Ethiopia for conquest. Persian spies under Cambyses reported the local Ethiopian prison chains were constructed from gold, and dead Ethiopians were buried in clear, crystal coffins. When the diplomat-posing spies gifted Persian luxuries to the Ethiopian king, he was as unmoved and unimpressed as he was suspicious, and boldly warned Cambyses against invading Ethiopia. The spies further discovered that, true to the legend, Ethiopian magistrates boiled meat each night and laid out all the food in the field before the first light of morning for the poor to eat.

Likewise, ancient Kemet featured the fertile Nile, skilled irrigation, innovative ploughing and other farming tools. As a result, its grain well exceeded the needs of its citizenry, and it was further known as the “bread basket of Rome”. Kemet developed the original art of diplomacy to accompany its multiple trade partnerships. According to the World History Encyclopedia, this trade originated from its internal economic system which consisted not of money, siphoned by the few, but of the equally relational domestic version of trade—bartering. Hence, rich relationships grew with each exchange of one’s items and skills as goods and services. According to historian James C. Thompson, its copper *Deben* denoted consensus relative value, but was not itself exchanged. “For most of its history, ancient Egypt’s economy operated on a barter system without cash. It was not until the Persian invasion of 525 BCE that a cash economy was instituted in the country” (Mark, 2017).

Similarly, the great intellectual and material wealth of later West African empires was matched by their provision for common people and even those along the travel paths of the sovereign (Moseley, 1992). Diop notes the public intellectual part of this generosity, “By the Middle Ages... the introduction of the Trivium was well-known: SÂDI, an educated black from Tombouctou, author of the well-known work entitled, ‘Tarikh es-Soudan’ cites amongst the subjects that he mastered, logic, dialection, grammar, rhetoric, not to mention law and other disciplines...the long lists of subjects studied and the lettered African intellectuals who taught them at the University of Tombouctou...” (Diop, 1991).

The aim of combined outside reparation and inside Ujamaa economic cooperation is seamlessly conjoined through a third intervention: establishing comparative metrics to reward both internal and external African economic community engagement. African economic, political and cultural mediators need only compile and communicate the information concerning which business are of, buy and for the community at various degrees, by geographical region and economic sector. More than a digital and paper directory, this Progress Plaza expansion presents a comprehensive Afrocentric community cost-benefit analysis and score to guide African collective consumer agency. The Maatic, anti-triarchal potential for leveraging business support is endless: ensuring community jobs as secured by the Montgomery Boycott led by Fred Shuttlesworth and King; shifting political contributions to pro-community candidates and policies; monitoring whole product safety—physical, mental, and spiritual; incentivizing Black inter-business vertical and horizontal kinships; and otherwise Afrocentrically and culturally centering economic location. Thereby one fosters the contractual model with efficiency, ease and wholeness missing from episodic outside boycotts and inside one-day “buy-Black” campaigns. A new Ujamaa motto emerges: Make African Culture Pay for Community and Western Corporations ‘Pay’ for African Consumer Access.

The outsider reparations solution should flow commensurate with triarchal holism. Per the epigraphic admonition of King atop this section, American government has trumpeted private capitalism for the poor (and African Americans) while fostering uneven rich (white-only) state socialism with the repurposed wealth of African hands. As Randall Robinson further observed in *The Debt*,

No race, no ethnic or religious group, has suffered so much over so long a span as blacks have, and do still, at the hands of those who benefited, with the connivance of the United States government, from slavery and the century of legalized American racial hostility that followed it. It is a miracle that the victims—worn dark souls long shorn of a venerable and ancient identity—have survived at all, stymied as they are by the blocked roads to economic equality (2000).

With heightened awareness of these wrongs through Black studies, cameras and protest, has come renewed talks of reparation. These have occurred at slavery-built universities nationwide and stolen oceanfront Black properties in California. Such talks trigger historical continuities of white backlash in conservative states to repress the history of triarchal wrongs waged against marginalized groups. Likewise, in culturolicy unity, federal government, is reversing past policy repairs, including election law pre-clearance review within the Voting Rights Act of 1965 upended through the *Shelby County* case (2013); a woman's right to choose when to create a family under *Roe v. Wade* curtailed via the *Dobbs* case (2022); and imminently, affirmative action, as the current Trump court has scheduled its likely demise. Paradoxically, reactionary government actions to repress repair emanate from their own place of cultural triarchal unity with the western ancestors who caused the original harm, thereby only exacerbating the need for repair. Thus, transformational economic reparation requires cultural and historical holism equal to the broad problem of economic triarchy. Three key related guiding principles include: 1) cultural-economic scope of repaired damage; 2) temporal scope of continuous harms and repair; 3) injunctive complements to monetary

repair; and 4) global historical contextualization with granted repairs for non-African communities.

What is the proper cultural-economic scope to repair centuries' cultural-economic damage? Is reparations solely about numbers or much more? What specifically are we seeking to repair both monetarily and otherwise? Recall that economic hierarchy exists in a triarchy context with racism and patriarchy. Repairing one requires attention to all, lest the historical adaptations of triarchy recur—African political freedom and African American emancipation, without repairing the economics of colonialism and enslavement, etc.

In addition, recognizing the full scope of needed repair avails one of Afrocentric and human corrective models within each implicated area: What diverse, novel repair models may spring from the fields of Afrocentric anthropology (Ani, 1994), psychology (Welsing, 1982), African Womanism (Dove, 2003), etc.? What others may emanate from western fields centered rigorously to African historical experiences and culture, such as contract law, criminal law and tort damages? Randall Robinson concurs in *The Debt*, “Solutions must be tailored to the scope of the crime in a way that would make the victim whole. In this case, the psychic and economic injury is enormous, multidimensional and long-running. This must be America's restitution to blacks for the damage done” (2000).

Robinson further introduces in *The Debt*, “This book is about the great still-unfolding massive crime of official and unofficial America against Africa, African slaves, and their descendants in America.” By emphasizing “still unfolding” Robinson approximates what in American tort or civil injury law is called “continuing harm.” In essence, the fact that the harm is not solely in the past but continuing ripens the timelines and urgency of repair. This did not occur simply “a long time ago.” From 1619 to 1865 enslavement, unpaid horrors continued at each new system stop of history. Jim Crow race massacres from Colfax to Wilmington, Greenwood and New Orleans remain

unaddressed. In rare exception, Rosewood was compensated—but only its nine survivors, and for \$150,000. Countless other Maafa tributaries of the Atlantic Ocean bone trail and bloody Mississippi River yet sit untouched. The metaphorical, cultural statute of limitations has not lapsed but expanded.

This reconsideration of past and present invokes broader application of African temporality. The Sankofa bird represents an African circular temporality in which one looks continuously to history to inform one's current social and existential practice. For example, seeing history beyond static, as a continuum, includes not only slavery, but its subsequent adaptations such as vagrancy convict leasing, described by Blackmon as "Slavery by Another Name" (2008), and mass racial incarceration (Alexander, 2010), reappraised in light of George Floyd, Black Lives Matter, and marijuana legalization retorts to the Drug War. As Faulkner famously observed in *Requiem for a Nun*, "The past is never dead. It's not even past" (1919, 1950).

A further Afrocentric speculative view emerges for future harms—to predict and pre-address projected forms of harm continuities. Triarchal harm continuities require Maatic repair strategies within the continuous past, present *and future*. Policy realities further highlight the struggle for holistic expansion beyond only reactive and retroactive remediation. For example, the current Supreme Court is curtailing preventative racial and other equity tools such as affirmative action and the pre-clearance of restrictive Southern voting laws under the Voting Rights Act, section 5. At the same time, it is reversing or threatening prior expansions of rights to women's choice, LGBTQ+ marriage equality, and other rights of the vulnerable.

Hence, forces of western triarchy are attacking both retrospective and prospective attempts to repair wrongs with rights. It follows that "continuing harm" further augurs *systems and policy continuities*, weeds of future harm which we need not allow to fully mature before we pluck them from our community gardens. There is little

speculation required given the long consistency of triarchal continuities. Responsible *culturolicity* must, therefore, include battles for preventative, future-focused measures.

Injunctive relief further complements monetary repair. Just as our reparation scope need expand to include non-economic, cultural harms, and the various time continuities of all triarchal harms, our menu of responsive remedies must also be commensurately broad and diverse. What remedial complements exist to address non-economic realms of harm? As Frederick Douglass, Harriet Tubman, Sojourner Truth and David Walker sought redress, their first priority was ceasing the disastrous Maafa—whether through Harriet emigrating north 19 times with 300 fugitives, Frederick advocating tirelessly for abolition, or both leading the Civil War to reconstruct America. Only then did specific triarchal redress ensue: political power sought through the 15th Amendment right to vote and its protection by federal troops, economic power through Reconstruction and the first Civil Rights Act, and gender complementary deferred in the inherent promise of franchise expansion. Such constitutes an apt model of diverse repair.

Randall Robinson offers a further example of holistic repair in *The Debt*:

First, it must own up to slavery and acknowledge its debt to slavery's contemporary victims. It must, at long last, pay that debt in massive restitutions made to America's only involuntary members. It must help to rebuild the black esteem it destroyed, by democratizing access to a trove of histories, near and ancient, to which blacks contributed seminally and prominently. It must open wide a scholarly concourse to the African ancients to which its highly evolved culture owes much credit and gives none. It must rearrange the furniture of its national myths, monuments, lores, symbols, iconography, legends, and arts to reflect the contributions and sensibilities of all Americans. It must set afoot new values. It must purify memory. It must recast its lying face (2000).

Historical contextualization exists within granted repairs for non Africans.

In addition to widening the lens of recognized harms and repairs, whole Maatic reparation from triarchy requires full human contextualization. Africans are far from the

first to seek reparations from the U.S.; they simply raise, with Native Americans, the most compelling, severe and unaccepted claims. As Sojourner Truth famously posed rhetorically to her audience of white feminists, “Ain’t I a woman?!” (Truth, 1851). Whole *Being Human Being* (Asante & Dove, 2021) repair requires a parallel preface, “Ain’t we people too? Where is our due?!”

Akin to asserting just and equitable legal remedies based on precedence, or fair league contacts and home appraisals based on similar comparisons, this reparation approach begins with juxtaposing the many non-African historical models of American cultural market “*comparables*.” This query applies both to domestic and foreign reparation contrasts.

Domestic contrasts number from the Confederacy to Japanese Americans. Post-Civil War America monetized the unifying sentiment of Lincoln’s Gettysburg Address even though unrequited by Southern actions: Confederate sympathizer assassin Boothe’s bullet spent into Lincoln, and many more bullets and ropes of recalcitrance would soon do likewise into Black strange-fruit bodies. With the Hayes-Tilden Compromise came the removal of federal troops from the South, but not the removal of Northern money and largess. Post-Reconstruction, pro-Southern enactments and payments ensued, such as Congressional remittances of Confederate pensions and economic losses. Even today, Northern states largely pay for federal social services enjoyed by the South. By contrast, *African American* Reconstruction was short-lived, while the ills of slavery were exacerbated by segregation, New Deal exclusion, government redlining and other policies.

Subsequently, federal Japanese internment during WWII was compensated afterward with \$20,000 per person. In all the US paid \$1.6 billion (or \$3.5 billion in 2019 dollars) to 82,219 formerly interned Japanese Americans. Yet, African American internment after the Tulsa Massacre met only the nominal in kind charity of the Red

Cross. Government at every level failed to repair the further damage of mass death and destruction borne by its bomber planes, police, guns and courts.

What do these and other domestic comparative histories say about the Triarchal and *racial relativity of American citizenship*? How do they color our ability to repair expeditiously for some and never for others? What does this disparity suggest about empathy, the societal determinants of “us” and “the other,” and the disparate value we place on different lives concerning merit and level of repair? How might schools, media, arts and other thought institutions assess their roles in these unequal weights?

Foreign contrasts are perhaps even more compelling. As supported by the Civil War example above, repair *to the invader* appears to have followed every major, existential war for American sovereignty after the Revolutionary War. Highlighted among these is the Marshall Plan for WWII Axis powers. Despite the horrors of the Third Reich, especially against six million Jews, Americans and the world order, America reconstructed Germany, while Germany further facilitated a new national Israel—spurring Randall Robinson to contrast:

For twelve years Nazi Germany inflicted horrors upon European Jews. And Germany paid. It paid Jews individually. It paid the state of Israel. For two and a half centuries, Europe and America inflicted unimaginable horrors upon Africa and its people. Europe not only paid nothing to Africa in compensation, but followed the slave trade with the remapping of Africa for further European economic exploitation. (European governments have yet even to accede to Africa's request for the return of Africa's art treasures looted along with its natural resources during the century-long colonial era.) (2000).

In law, civil damages often tether to the differing prior economic circumstances, community dependents and future earning potential of particular victims. Hence, a young, well-educated parental worker calculates greater western wage loss in wrongful death or injury than an elderly, unattached manual laborer—notwithstanding the latter's invaluable cultural loss of community memory and elder veneration in African cultural context. Economic market myopia determines one's western value.

Applying this legal metaphor to disparities in African repair, American government is implicitly denying African familial, community, pecuniary past and future earning and value. Centuries of government anti-Africa miseducation and corporate media's Black stereotyping slanders have no doubt facilitated this perception. As a clear retort, Robinson appears to uplift singular, equal humanity and asserts human value contrasted only by varying levels of Maafa suffering,

For wasn't the practice of slavery at least as serious a system of human-rights wrongs as the Nazi holocaust? Did not the holocaust of slavery last longer—indeed, 234 years longer? Did it not claim at least twice as many lives, in the Middle Passage alone? Did it not savagely eviscerate the emotional core of a whole race of people on three continents (2000)?

In sum, successful recurrences of substantial domestic and foreign U.S. reparations, both to the wronged and those who had grievously wronged America and the world—provide stark illustrations of the cultural underpinning of such economic, civic and moral illogic. Robinson ultimately observes this contrast with clarity, but omits its cultural diagnosis and continuity:

As Germany and other interests that profited owed reparations to Jews following the holocaust of Nazi persecution, America and other interests that profited owe reparations to blacks following the holocaust of African slavery which has carried forward from slavery's inception for 350-odd years to the end of U.S. government—embraced racial discrimination—an end that arrived, it would seem, only just yesterday.”

While Robinson's added description of curtailed discrimination may prove legally true, such is not the case after the consequential filtering of codified culture.

Built upon these foundational premises of economic Triarchy are three unique observations developed further within an anticipated Theory section: 1) the paradox of

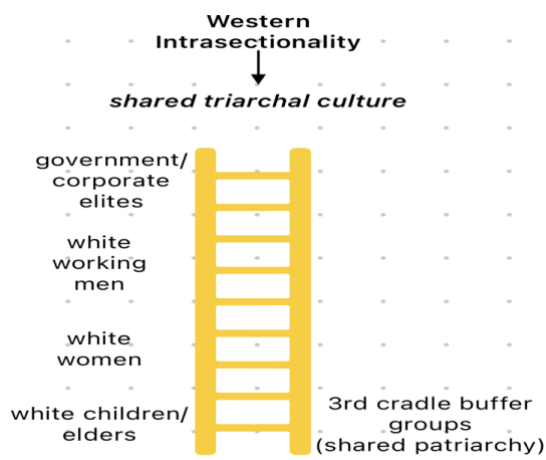
the capitalist sovereign—patriarchal, racial wealth distribution: 2) cultural supply and demand; 3) triarchal profit complementarity; and 4.) racial primacy contestation.

CHAPTER 3. WHO: INTRASECTIONALITY

Having presented the central behavioral “what” or Triarchy, we turn to “who” is responsible for this patterned cultural behavior. Just as Triarchy conjoined three acts into one historically continuous cultural unity, Intra-sectionality unites the three cultural actors most responsible for each Triarchal behavior: White working men culturally perform violent, political racism; white women’s calculated complicity with white men centers American patriarchy; and white upper-class corporatists drive classist culture. A review of *Intra-sectionality* and the cultural unities and historical continuities within and among these actors follows. As each triarchy highlights its paired actor, this section further develops these actors within a conjoined cultural unity and continuity through a novel, proposed concept: Intra-sectionality.

Introducing Intra-sectionality

The fundamental and tragic unity of western Intra-sectionality is a shared betrayal of its constituent identities—as workers, women-citizens/ mothers and business leaders—in exchange for absolute Triarchal allegiance to whiteness, patriarchy and greed. The following Intra-sectional ladder of whiteness illustrates this concept of intra-sectional unity.



The third tranche of triarchy, economic classism, was further implicitly introduced within related aspects of its preceding parallels described above, racism and patriarchy. These economic introductions include complicit white womanist patriarchy in social contract exchange for whiteness wages, patriarchal proximity and valuation, marital ownership and dowry, and the University of Chicago study illustrating greater employability for white men with criminal records than Black men without. Yet, the center of this aspect raises broader foundational intrasectional premises shared with patriarchy and racism: 1) the US government is the historical father of American economic Triarchal policy-culture; 2) economic triarchy is led and continued by elite cis-male American capitalists; and 3) it is institutionalized through the American corporation. These foundations largely follow those of sibling triarchies, with the addition of their actors, institutions, and specific prominent policy illustrations.

US Government as Paternal Source of Economic Triarchy

Supply-side capitalist intrasectional distribution follows the foundations of 18th century Enlightenment thinker, Adam Smith. Smith's *The Wealth of Nations* soberly observed the western conflation continuity of government and oligarchy, in capitalism as in monarchy, and at the exclusion of the working poor:

Most government is by the rich for the rich. Government comprises a large part of the organized injustice in any society, ancient or modern. Civil government, insofar as it is instituted for the security of property, is in reality instituted for the defense of the rich against the poor, and for the defense of those who have property against those who have none (Smith, 1776).

Smith further asserts that western government corruption does not constitute an aberration but a central governmental feature: "There is no art which government sooner learns of another than that of draining money from the pockets of the people" (1776). He adds bluntly, "Civil government, so far as it is instituted for the security of

property, is in reality instituted for the defense of the rich against the poor, or of those who have some property against those who have none at all.” Hence, the convergence of corporate elites and government atop the intrasectional ladder centers its design.

Western Capitalist Elite

According to Smith, Western society elevates the rich elite as a supposedly effective proxy for the needs of society: “By pursuing his own interest (the individual) frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good” (Smith, 1776). Smith yet warns sternly of the pitfalls of this very conflation,

The interest of [businessmen] is always in some respects different from, and even opposite to, that of the public ... The proposal of any new law or regulation of commerce which comes from this order ... ought never to be adopted, till after having been long and carefully examined ... with the most suspicious attention. It comes from an order of men ... who have generally an interest to deceive and even oppress the public (Smith, 1776).

White Working-Class Men

Whereas slavery forms the mold for American racial continuities, indenture does likewise for white working class American labor. White elite economic triarchy begat the indentured American white working class based solely upon the economic needs of elites—both in England and its colony. Indentured servitude began because England had an excess supply of workers and needed somewhere to put them besides costly debtors' prison. Marx and Engels endorse and characterize this economically deterministic approach to history as historical materialism.

Color posed no immediate barrier. Initially, indenture dominated the American colonial economy—white and Black, with very similar brutality. Contemporaneous

scholars further document how for a period Virginia's colonial laws enslaved white women and their children after those women married and bore children with enslaved African men. The land and slave owning elites basked in the increased wealth thereby created. Economic triarchal oligarchs continued to exploit all colors of working people in rough parallels until the social-political union of Bacon's Rebellion triggered a triarchal crisis within the political tranche that threatened the whole triarchal system for elites. The subsequent social, white wage contract between white elites and workers began the long continuities of Black suffering as white compromise used to broker white inter-class peace to this day.

And so, western society so worships economic triarchy that it finds all subject to a bargain, even the lives of those excluded from the right to bargain. So exclaimed Adam Smith, "Man is an animal that makes bargains: no other animal does this – no dog exchanges bones with another" (1776). Conversely, consistent with the Ujima collectivity of the relational African marketplace, classical Western thinkers also recognize the value of labor, "The property which every man has in his own labour, as it is the original foundation of all other property, so it is the most sacred and inviolable" (Smith, 1776). Smith posits further, "Labour was the first price, the original purchase-money that was paid for all things. It was not by gold or by silver, but by labour, that all wealth of the world was originally purchased."

While precisely because it knows the values of labor, western triarchal culture demands that one possess and extract that very value—much as it did to enslaved people in cash crop agrarian slavery and to serfs in feudalism. To the west all value is fully fungible, alienable and transferable—even that emanating from human beings and their most intimate vocations. They, thus, convert such value as a matter of course to the comfort of the rich:

Wherever there is great property there is great inequality. For one very rich man, there must be at least five hundred poor, and the affluence of the few supposes the indigence of the many. The affluence of the rich excites the indignation of the poor, who are often both driven by want, and prompted by envy, to invade his possessions (Smith, 1776).

Coinciding with the Enlightenment and Adam Smith, the American colonial period further clarified two central aspects of western triarchal intrasectional unity. 1) Western society operates based on extreme triarchal concentration into the same few hands—monopolies of wealth, power and patriarchal symbology within increasingly few strongmen. 2) The balance of western society operates at the surface based on the Enlightenment facade of individual freedom of thought and action; yet, in deep culture as revealed during cultural panics, it aligns in rigid unity behind the dictates of oligarchical racial patriarchy.

White Womanist Intrasection

Even as the January 6, 2021 insurrection was occurring, white women assistants— to President Trump, Hope Hicks, and to Ivanka Trump, Chief of Staff, Julie Radford— texted back-and-forth lamenting that the opticals of this disaster would destroy their future employment prospects. In their focus on personal economic hierarchy and table setting placement proximity to white men, they neglected the unfolding tyranny to which they were complicit. As Rome burned, Nero's women checked on their bank account's allotment from the monarch.

Just as she confirms her top flank proximity, the Intrasectional white womanist culture implores her to stifle her bottom flank from encroaching. In accordance, white women perform a continuous toggling to ensure their patriarchal white economic lifeline while maintaining the Black contrast upon which their worth is dually measured. Thus, 100 years ago in Rosewood, FL, a white woman named Fanny falsely accused a black

man of assault, once again, and sparked the same patriarchal-racial violence and mass robbery triarchy sequence as Tulsa, Colfax and countless others Maafa sites.

Consistent with the prior Patriarchy section and the cultural gender complicity described by Asante and Dove (2021), white women mostly fall in line through their vote and political action, much as they did both at the start of segregation and when forming councils to privatize public dollars to maintain segregation academies after *Brown v. Bd.* Recall that Susan B. Anthony and Elizabeth Cady Stanton joined the forces of anti-Reconstruction, abandoning Frederick Douglas over Black men's franchise, despite that his sons and 200,000 Black men had fought and turned the Civil War to rebirth the country toward freedom for all (Moore, 2010). By contrast, steadfast remained the most sacrificing and aggrieved of all, Black women like Sojourner Truth and Harriet Tubman who rendered invaluable aid to the Union Army, yet received no franchise. When government patriarchs, oligarchs and racial arsonists moved, white women and children followed quietly, helped daddy, and enjoyed their cut of the white wage to come—humanity, democracy, spirituality, equality be damned.

The clock changes, but linear progress remains elusive. White women, buoyed by Title IX, *Roe v. Wade*, and 19th Amendment franchise – fruit of shared Black struggle – have been reminded that all gender equality is revocable under the supreme-law of cultural patriarchy. White ethics and model minorities, likewise, only find mobility within systemic white supremacy by acquiescing to AntiAfrican and other hierarchical ladder rigidity. White womanist triarchal tendencies thus persist. Culturally complicit female patriarchists, by social contract, they also share triarchal unities of violent political racism and classist dual economic profiteering. Again, it is triarchy that confers her very social value. Fanon so observed, “The power to determine and preordain from childhood who is every human superlative—most beautiful, most intelligent, most moral etc. --is the epitome of psychological control.” Wielded by white male inscribers of history and media,

this power explains the white womanist bargain with white supremacy by even first wave feminist former allies of abolition. White supremacist table setting proximity not only presents their material incentive to buy-in and sell-out, but their cultural all—their very identity, race-relative worth among other women, cultural definition, daily social practice and worldview. This was the essence of the Drs. Clark Doll Studies featured in *Brown v. Board of Education*. Hence, it was the essence of the state-imposed rules of enforced separate Institutions, state funded inequality, and a segregated white-only curriculum.

Racism supremacy consumes womanist identity within whiteness. Like a white man performing racial violence, a white woman receives special privileges and immunities within her cultural citizenship for performing her Intrasectional roles. These include 1) providing symbolic and genetically and sexually “pure” *Birth of a Nation* (Griffith, 1915) inspiration; 2) espousing racist patriarchal policy support, as during anti-curricular diversity and anti-choice rallies; and 3) nurturing intergenerational triarchy in child rearing and school teaching. Such cultural functions, the law cannot but excuse. Hence, despite admission that she lied on Emmett Till, knowingly triggering his brutal lynching, Carolyn Bryant Dunham has seen no charges. Emmett Till’s family was forced to locate the unserved warrant for her arrest, still dormant 67 years later. Likewise, the mother of teen Kyle Rittenhouse armed him with an assault rifle, drove across state lines and left him to roam in the dark through anti-racism, George Floyd protesters with his military weapon. Police encouraged his vigilante presence before he shot two anti-fascist white men dead. His mother faced no consequences. She was ushering her boy into white patriarchal manhood through the historically continuous ritual rite of passage. On a plantation, she would have passed him a whip to skin an escapee, whiskey to rape his first enslaved girl, or ownership of the girl as his very first ‘personal’ property. In all—murder, rape and robbery—the three triarchal historical rites of passage to white Intrasectional manhood.

African Intrasectional Historical Continuities

This section corresponds to the aforementioned “Who” inquiry. Mediating theories of cultural and public policy centrality, it asserts the state as a central cultural progenitor and disseminator dually within its policy processes. This problem frame combines culture and policy models by provocatively asserting Western government as a central cultural progenitor and endorser. Government both commissioned Kendi’s highlighted 16th century racial idea pretext to justify lucrative Portuguese Christian enslavement of African people and drew the patriarchal-racial-class rungs of hierarchical ladders as Asante and Dove describe (2021). Policies have historically found resonance in culture as well as the incentives and sanctions of conventional policy analysis. French sugar plantations in Haiti and American cotton acreages in Mississippi, alike, doled out punishment and reward precisely according to one’s assigned rung of compliance. These included graduated rungs for *grands blancs*/owners, *petits blancs*/ white commoners, *gens de couleur*/ free mulattoes, or *negres*/ enslaved Africans. British-American colonial patriarchy founded similar rungs of triarchal ranking affirmed by the commensurate economic class distributions of government policy.

Accordingly, colonial Jamestown’s white indentured commoners received significantly lighter sentences, newly created slave patrol jobs, and contrived racial status above their black Bacon’s Rebellion peers (Vaughan, 1989). Centuries later, the new deal proceeded only after compromising exclusion of Black workers, much as the government FHA and ROTC funding of the white suburbs after WWII would expressly redline blacks by written government policy. Government rewarded Robert E. Lee with a light two-year sentence for waging total war against the United States while Lincoln received instant white vigilante execution.

Today's government hierarchists move in like fashion, first in patriarchal power grabbing. By overturning *Roe v. Wade* in June 2022, government, thereby, tells women that it's Southern century of oligarchs will henceforth double their poverty by forced birth after having abruptly curtailed monthly child care vouchers of \$250-300 per child citizen. The short-lived vouchers had cut child poverty in roughly half. Government shows no similar austere vigilance for the public fisc in passing its \$2 trillion tax cut under Donald Trump and other similar cuts by prior administrations. When government hierarchists move, their patriarchs take control of women's bodies much as other property, policing their pregnancies to term even without exception for rape, incest or the health of the mother. The urgent crisis of white patriarchy aggrieved by a browning America prioritizes patriarchal action. Yet, it does so while worsening white women's poverty and dependence to maintain white male economic supremacy, and social colonialism.

When Western patriarchs move, they end 50 years of national reproductive freedom in Mississippi without even the fig leaf of a pretextual academic study or a written reason by the 6-3 conservative-Trump U.S. Supreme Court. No fig leaf is needed for such unabashedly naked, "manly" patriarchy is the point. Policy by patriarchal power. So too, as hypocritical "states' rights" federal government patriarchs move on state and local government school, criminal injustice, employment and voting institutions, they pervert the righteous struggles for human agency and community as profane. They reimpose patriarchal order by putting corrective hand to white youth and infantilized white women for filling the diverse summer 2020 protests for a George Floyd. White patriarchal government thereby shouts through protest criminalization, "CRT" laws, and electoral suppression, "Sit down, shut up, and do as I do, child; and you will receive your cut of the racial heist as before. Daddy's talking."

Thus, government hierarchists practice what Asante (1987) termed hierarchical discourse by decreeing “CRT” and “woke” are now epithets despite unimpeachable data and history of rampant institutional discrimination and miseducation. Outflanked by cultural urgency, facts become irrelevant. Deeply historical culture is speaking now: Northern cradle patriarchy in its raw rareness like barely cooked African big game served at the colonial government table. Whereas its Supremacy Clause deems the Constitution above all other government laws, cultural policy supremacy supplants constitutional legal norms such as free speech, equal protection, and privacy in the name of maintaining triarchy. In cultural – policy continuity, past governments racially suspended the Bill of Rights during the Tulsa, Wilmington, Colfax and other racial massacres, often perpetrated with government guns, planes, internment camps and judicial insurance denial.

The tactical, temporary retreat of new civil rights laws would not constitute permanent policy or progress—only circular cultural rigidity. Therefore, while legislators and courts continually expand gun rights, the sacrosanct and permanent historical tools of white patriarchal supremacy, the civil rights of women and people of color are sunsetted, temporary appeasements, subject to state whim and revoked once politically feasible. These include, for example, voting rights, reproductive choice, marriage equality, curricula reform, affirmative action and the like. Universal weapons background checks, passed in the 1994 Crime Bill, thus lapsed in 2004 despite its 70% reduction of mass homicides (Klein, 2022), while the racialized Drug War provisions of the same law continued in perpetuity.

Combining intrasectionality, one observes particular intrasectional triarchal economies. Everything in America is fungible. Every noble government and institutional purpose is subverted or compromised by profit for white elites. For example, the military industrial complex of which Dwight Eisenhower warned after World War II, drives a U.S.

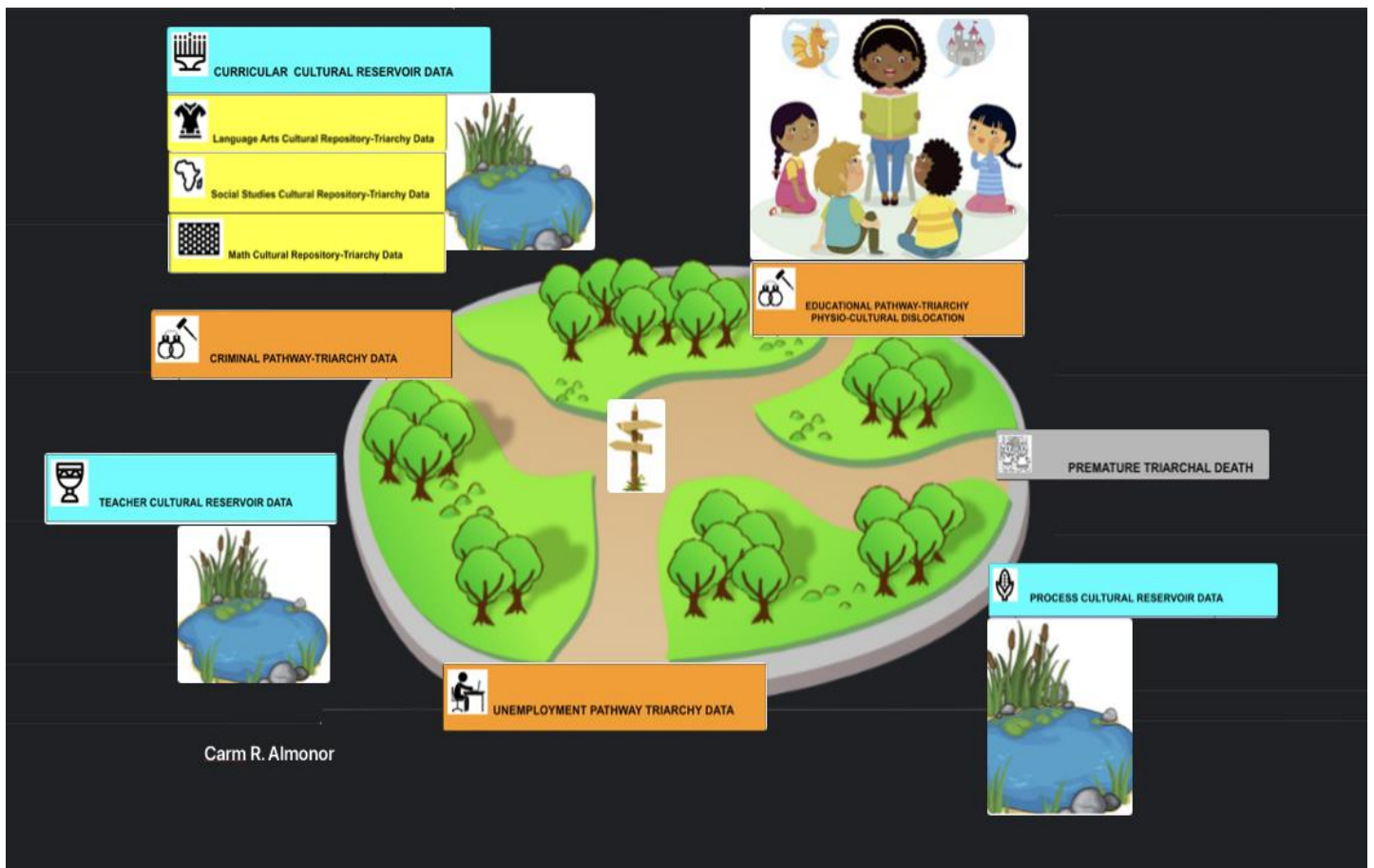
military budget of \$858 billion, with most paid to for-profit companies. Both military contractors and soldiers funnel tax dollars to white patriarchal elites, with a table setting share to mostly white male public soldiers and private mercenaries. Like America's 1 million police officers and their predecessor slave patrols, their historical triarchal purpose in militarism includes both maintaining their lucrative state profits and their racial power aims through violent whiteness, nationalism and empire.

The long Intrasectonal historical continuity of racial power in exchange for undisturbed economic elitism explains why a party can garner the overwhelming support of working white people while pursuing policies for elites. These include for example: opposing minimum wage hikes, the child tax credit, unions and unemployment benefits— instead diverting public funds to rich tax cuts.

CHAPTER 4. WHERE: COMPULSORY INSTITUTIONAL PATHWAYS

“Every established order tends to produce (to very different degrees and with very different means) the naturalization of its own arbitrariness.” (Bourdieu, 1986, p. 164)

“The most potent weapon of the oppressor is the mind of the oppressed.” (Steve Biko)



If a picture is worth 1,000 words, then what of a coordinated cultural collage, complete with collaborative text? Certainly, it is worth 10,000. The *Where* picture above includes three triarchal institutional pathways— school, work, and prison—all mediated by three reservoirs of potential early Afrocentric and Southern Cradle cultural intervention—teachers, pedagogical process and curricula. Curricula further ramify three middle school subject case study observations: social studies, language arts and math. The following tables further illustrate these concepts.



EDUCATIONAL PATHWAY-TRIARCHY PHYSIO-CULTURAL DISLOCATION

1	In historical continuity of whole-community Maafa, " Zero-tolerance discipline policies, specifically the controversial category of willful defiance, have become a routine way by which to punish and marginalize Black girls in learning spaces when they directly confront adults or indirectly complicate the teacher's ability to manage the classroom—not necessarily actions that pose a threat to the physical safety of anyone on campus." Resulting data have shown up to 50:1 Black/white girl school discipline disparity .	Morris, 2015
2	In Jim Crow and redlining Diopan continuity , "Black and Latinx students face the harshest and most exclusionary forms of school discipline (Carter, 2018; Gregory et al., 2010). As early as preschool , students of color are more likely to be suspended from school (Gilliam, 2005), with Black students accounting for 43% of all preschool suspensions despite only comprising 18.2% of U.S. preschoolers "	Shirill, Bristol & Britton, 2021 U.S. Department of Education Office for Civil Rights, 2014
3	Reflecting the universalization of whiteness, pathologizing of African culture, and existential panics over Black men , " African American boys ...only 9% of the total student enrollment in public schools, yet in the category of mental retardation ...more than double (20%)"—often due to behavioral referral by race-gender intra-sectionally and dually culturally incompetent or hostile white women , and schools triarchally profiting from federal referral dollars .	Mazama, 2003 Welsing, 1982
4	In Bacon's Rebellion historical continuity , "A first offense by black students was on average rated 20 percent more severely than that by white students and a second offense 29 percent more severely . Black students were given more severe discipline than white students for the same offense and principals and assistant principals were more likely to view them as "troublemakers." These data expand school triarchal cultural unities beyond teachers to administrators.	Jarvis & Okonofua, 2019
5	In direct Pathways unity, " Thirty-six percent of (student resource officer) arrests are Black students ...only making up 15 percent of the national student body ."	Justice Policy Institute, 2020
6	Reflecting western global triarchal unity and historical systems continuity , "[E]ducational tracks have harmed students of color, altering their career aspirations and academic achievement since Spanish and British colonists created	McCardle, 2020

	formal schools in the New World."	
7	Truancy criminalization of physio-culturally dislocated youth forms another insidious, paradoxical carceral education Pathway: "Justice system responses are used in the 43 states that codify unexcused absenteeism (referred to as truancy) as illegal. These responses include court diversion programs, petitions to juvenile court, student driver's license suspension, and parental fines."	Conry & Richards, 2018 McNeely, Alemu & West, 2021

Introducing Cultural Unity of Institutional Pathways

“Education is for improving the lives of others and for leaving your community and world better than you found it” —Marian Wright Edelman (2013).

Three government institutions physically house and proscribe nearly all of African American and other American lives and livelihoods, from childhood to elder retirement: K-12 education, criminal justice and government-mediated employment. Corresponding with each Triarchal behavior and actor is an institutional location. Hence, white working male violence corresponds with policing; white womanist patriarchy corresponds with K-12 teaching; and white elite classist capitalism corresponds with white corporations. Just as the prior sections conjoined values through the novel concepts Triarchy and Intrasection, this section consolidates institutions along one Compulsory Pathway. Cultural unities and continuities within and among these pathway institutions are explored below after introducing institutional Pathways.

This section asserts compulsory institutions as one hierarchical unity of bad-school-to-prison and good-school-to-hierarchical-employment for African American K-12, and therefore, the whole community. Much like the historical plantation’s forerunner continuum of educational prohibition, carceral permanence and forced labor for hierarchical interests, today’s institutional continuum is also consistently enforced by brutal antiAfrican punishment. Three institutional elements of the punitive bad school-to-prison branch of the continuum include 1) school pathway sorting—cultural-to-physical disciplinary dislocation, 2) criminalization—Black default for triarchal second sentencing; and 3) un/underemployment, underpayment and sectoral exclusion as economic triarchy enforcement.

Uniting each element of the pathway continuum is a punitive institutional approach to enforcing triarchy upon African Americans. Schools, prisons and job sites

have each uniquely contributed to a coordinated continuum of anti-African institutional abuse. Notwithstanding the noble mottos of education, criminal justice and employment, their cultural-historical purposes and effects concerning African Americans has not been to draw out and actualize the intellectual potential of African children, to serve and protect African families, or to avail fair market jobs and salaries of all sectors equitably. Rather, from the first day of Euro-cultural schooling (Shuja, 2003) of Doll study Black inferiority in kindergarten (Clark, 1954) to related third grade illiteracy-based new prison and unemployment projections, the three pathway institutions act in seamless unity to *Push Out* (Morris, 2017) Black girls and functionally promulgate *The Conspiracy to Destroy Black Boys* (Kunjufu, 1995). As each pathway institution shares a defining compulsory power, its punitive institutional culture toward African Americans becomes unavoidably pervasive and pernicious.

School Pathway Sorting—Physio-Cultural Disciplinary Dislocation

This section investigates types of dislocative institutional segregation occurring first culturally in schools and then physically, both in schools and through penal institutions. Unlike conventional segregation analysis, it describes how Black students are stripped, not only from their white friends, but from themselves culturally, and then from school itself. Whereas physical segregation occurs through the two-step of long redlined and gentrified homes and local tax funded schoolhouses, cultural segregation occurs by exclusionary whites-only curricula and other classroom processes. In symbiotic circularity, culturally dislocated students then find themselves further physically pushed out from even their culturally and materially poor schools.

This multilevel dislocation takes a variety of forms. Once initiated by culturally alien and often hostile school curricula, teachers and teaching methods, the subtle cycle of cultural-physical dislocation continues with the more overt collaboration of urban youth

and self-exacerbates along a continuum of spiraling conflict and withdrawal. These results too perform a dual role for this paper: They further demonstrate the multilayered complexity of cultural dislocation in schools while also documenting serious consequences that justify this study's importance.

Some of the points along the culturally segregationist and dislocative classroom continuum, in randomized order, include: 1.) pedagogic obliviousness to the significant contemporary literature, folk writing, artistic expression and spoken language of urban youth; 2.) the substantive omission of historic narratives and writers of color; 3.) facial irrelevance to the passionate interests and real life struggles of urban African American students; and 4.) the hierarchical and unilateral imposition of exclusive white patriarchal texts and processes without interactive student input or collaboration.

Physical Dislocation from the School Building

As a result, a number of reciprocal, physical dislocations likely ensue: 1.) low teacher-to-student-expectations and stereotype threat-based withdrawal; 2.) disproportionately high rates of restrictive academic labeling and tracking for behavioral special needs; 3.) youths' perception of school proficiency as culturally alien or "acting and talking white"; and 4.) ultimate physical separation through truancy, detention, suspension, inordinate drop-out rates and criminalized school behavior. To overarching themes along the chain of educational punitive dislocative effects, include of aforementioned stereotype threat (Steele, 1999) and agency reduction formation (Tillotson, 2011).

The latter phenomena of stereotype threat and agency reduction have received relevant Afrocentric analysis. Asante identifies two aspects of consciousness that help explain stereotype type threat and other points along the dislocative continuum. The first aspect consists of consciousness toward oppression, in which one is able to verbalize

the condition of oppression—and toward victory. The latter “teaches that we are free because we choose to be free. Our choice is the determining factor, no one can be your master until you play the part of slave” (Asante, 2003, p. 65). As dislocated children often lack this higher emancipatory consciousness, they remain in the purgatory of the basic consciousness level—aware of racial stereotypes, yet frozen by fear. They know enough to trigger a fight/ flight/ or freeze impulse to cultural danger; yet, with no conscious tools of battle or alternative cultural agency, their only choices remain flight or freeze—i.e., their physical withdrawals from stereotype threat and acting white.

The cultural consequences of punitive de- and miseducation are multiple and severe. The various punitively dislocative and problems in education are well introduced by Asante’s “five levels of awareness leading to transformation,” begin with skin and personality. First, skin recognition “occurs when a person recognizes that his or her skin and/or her heritage is black but the person cannot grasp any further reality” (Asante, 2003, p. 62) This initial level reflects the current state of inadequate and increasingly banned African American, from 1619, to CRT, Afrocentricity and even basic truths about slavery, civil rights, to Black historic contributions deemed too unsettling and cognitively dissonant for triarchal dominance narratives. By banning consciousness raising curricula, neo-segregationists are attempting to arrest African consciousness in all students so that it does not develop beyond skin recognition. It does so to all of their educational and human detriment.

Second, personality awareness describes, “one of the most common levels...when [a person] only talks black, acts black, etc. but does not think black” (Asante, 2003, p. 63). “To think black means to think from a centered position, a subject place, and an agency location” (p. 53) Personality awareness is evident in the educational dislocations of stereotype threat and talking/acting white syndrome. In the

former, the student withdraws to avoid confirming stereotypes; in the latter, she settles in the Blackness proscribed for her as the only known alternative to disfavored assimilation. As Asante notes, “the person sees the environment as indicating his or her blackness through discrimination and abuse” (p. 62) — but sees not their full victorious African cultural and historical potential.

In addition, the interest concern, “demonstrates interest and concern in the problems of blacks and tries to deal intelligently with the issues of African people” but not necessarily through Afrocentricity (p. 62). Interest concern dominates past and current progressive institutional policy making, for instance, in seeking to address segregation in Brown and school funding in *San Antonio School District v. Rodriguez* (1973). Yet, missing in both campaigns is the vital cultural component—for example, explaining the Northern cradle propensities to hoard resources, objectify and control women and hold insecure animus for others.

Finally, through the level of Afrocentric awareness, “a person becomes totally changed to a conscious level of involvement in the struggle for his or her own mind liberation” (p. 62). We advance such Afrocentric awareness by holistically infusing Afrocentric method and theory to recenter the public policies governing compulsory institutions of African people.

Physical dislocation from school building aggravates the cultural conundrum for those remaining in the classroom. This tracking pattern further constitutes part of an extensive continuum of punitive measures disproportionately harming Black students, including increasingly Black girls in UE (Morris, 2017). In *The Achievement Gap and the Discipline Gap* (2010), his most cited work, Noguera empirically links often negated racially disproportionate discipline to more popular achievement gap concerns. He cites studies confirming extreme disparities in white teacher discipline of Black students for

the same actions committed with little consequence by white students (2003, p. 436). Such disparities follow historical patterns stemming from the first African children born into American slavery, the most brutal of disciplinary (non)education systems.

Having practiced in each of these areas, I can attest to the frustration of advocating urban policies in interdisciplinary language to monolingual judges, school leadership or lawmakers. My own research interest in expansively interpreted education segregation centers the *Brown* concept of “badge of inferiority” as a cultural interdisciplinary linchpin. Noguera’s conception provides an important institutional framing model in concert with those of Asante, Dove, and Karenga.

A Pledge of Allegiance to Educational Triarchy

"I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

This simple pledge reflects a more complicated and bifurcated history. It was first penned in 1885 by Captain George Thatcher Balch, a Union Army officer and Civil War veteran who would author a book about teaching patriotism in public schools. It initially referenced “my flag” which set it apart from the separatism of the defeated Confederacy. Yet, revised seven years later during the throes of segregation, Francis Bellamy represented the pledge for a much different scholastic purpose—celebrating the 400th anniversary of Christopher Columbus' bloody conquest, pressing President Harrison for a national Columbus Day holiday, and lobbying Congress for its national school celebration—a successful triumvirate (O’Leary & Platt, 2001). Finally, in 1954 the pledge added “under God” to the current compulsory student affirmation above, precisely as Jim Crow segregationists were preparing to skirt *Brown* desegregation through religious segregation academies.

The noble inception of human affirmation for a reconstructed America's youth had fully regressed to a hierarchical coded screed more befitting the vanquished South. The history contextualizing the pledge would confirm that while Confederates lost the military war, the culture war and war to frame history for America's youth were forged from the Old South. Thus, the Confederate pledge more accurately culturally decodes today's unending historical continuity with Southern redemptive, hierarchical education. One may simply replace reference to "Confederate" and "South" with cultural correlates: racist, patriarchal and classist elite, or, together, triarchy:

I, [state your name], pledge allegiance to the flag of the Confederate [triarchy] States of America and to the Sovereignty for which it stands, separate states united to form a more perfect union under God's guidance, divisible, with liberty and justice for all.

I salute the Confederate [triarchy] flag with affection, reverence, and undying devotion to the Cause for which it stands--hereby pledging my life, my liberty and my fortune thereunto. By this pledge I submit the vindication of the [triarchal] Cause for which we fought. To its strength will be given the defense of the Confederate [triarchy] soldier's good name, the guardianship of his history, the emulation of his virtues, and the perpetuation of those principles he loved, fought and sometimes died for.

I further pledge to teach only the true history of the Confederacy [triarchy] to all within my hearing. So help me Jehovah God!" (emphasis added)

Triarchal pledges and their unwritten cultural subtexts cynically and insidiously feature freedom language, but for triarchal, and thus, tyrannical ends. They operate on triarchal cultural entitlement, not a democratic political one. Allegiance not to democratic government, but to triarchally conditional and racially relative democracy—they align not with their founding democratic poetry, but with the patriarchal, oligarchic racism cultures of its poets. Cultural nationalist loyalty, not democratic patriotism constitutes the true cultural pledge.

As insinuated by the regressive Pledge history, this paper examines the formative role of culture within broadly viewed American educational policy and law.

Using an Afrocentric cultural lens, it applies three central concepts of Diopan philosophy to the field of public policy. These include historical continuity, cultural unity and the two cradles. Translating each of these concepts as cultural-policy foundations yields novel foundational concepts: 1) conjoined hierarchical Northern cradle policy themes of racist, cis-patriarchal and classist triarchy, 2) culturally unified multi-institutional pathways as the settings of triarchal cultural policy, and 3) historically continuous and adaptive cultural policy systems, including slavery, colonialism, apartheid, segregation, mass incarceration and their innumerable constituent triarchal sub-systems and policies, such as sharecropping, convict leasing, predatory lending, Sun-down laws and redlining. Importantly, such historical continuity occurs through periodic cycles of cultural-historical panics in which temporary leaps of policy progress inevitably regress in whole or in part under the gravitational pull of triggered western triarchy.

First the two-cradles analysis applies Diop's premise of distinct pan-African and pan-western cultural developmental cradles, along with Asante and Karenga's Southern extrapolations and Ani and Welsing's Northern discourses, to form distinct western and African shared cultural policy orientations. Diop so notes in *The African Origin of Civilization: Myth or Reality*, "In the Nile Valley, civilization resulted from man's adaptation to that particular milieu. As declared by the Ancients and by the Egyptians themselves, it originated in Nubia. This is confirmed by our knowledge that the basic elements of Egyptian civilization are neither in Lower Egypt, nor in Asia, nor in Europe, but in Nubia and the heart of Africa; moreover, that is where we find the animals and plants represented in hieroglyphic writing..." (Diop, 1974).

Second, it examines patterns of these shared policy orientations in culturally unified pathways both transnationally and across three compulsory American institutions: miseducation, criminal injustice and under/unemployment. Third, it assesses

their historical continuity through an intergenerational relay-race of hierarchical systems throughout American centuries and global millennia.

Given the historical omnipresence and global breadth of cradled culturism, one may further deduce that it must also find centered Asantean, cradle-specific expression within the cultural blueprints of each society. It is public policy which transcribes and enforces that societal cultural blueprint. It governs, shapes and institutionalizes every aspect of societal culture—from acceptable social relationships to economically state-favored communities, political identities, and educational and carceral inverse representations. Diop's ubiquitous cultural scope implies not only cultural policy relevance, but centrality. The mammoth public policy glove perfectly tailors to the equally expansive hand of cradles-culture.

By contrast, alternatives to culture, such as race, taken alone, do not equal its policy scope or relevance. Thus, rather than a singular race, whether by phenotype or assertions of racial genetic code, Diop establishes his analytical bedrock within the two-cradle cultural code. Beyond the vastness of culture, its relevant function justifies this choice. Unlike the former biological categories, culture directly implicates patterned behavior—the very target of public policy. In addition, while cultural cradle behavior traverses state borders of historical time and geography, it, nonetheless, must manifest within those very national and historical state contexts and their legal-cultural artifacts. Explained metaphorically through its biological alternatives, culture's 'genetic' code likewise traverses the individual bodies within which it necessarily exists. Composing the vital cultural-behavioral organs and systems of the state body politic are its public policies and compulsory institutional pathways connecting schools, prisons and economic systems.

As this paper reprises the Diopan cultural lens to re-examine these staples of the societal state body, it does so toward the end of diagnosing endemic Northern cradle

ailments of triple-hierarchy or triarchy within American institutional public policy. It further prescribes Southern cradle policy frameworks of Asantean location and Maaticity, including through complements of Dovean African Womanism (2003), McDougal (2020) and DeGruy-Leary's cultural frames for Black Manism, and Adé, and Asante and Mazama's, respective functional methods of beneficial extraction and Afrocentric infusion. Utilizing these expansive Afrocentric tools, this paper observes years of the author's institutional experiences within each of the three focal institutions. Ultimately, in Maatic collaboration it culturally re-codes the stated *e pluribus unum* American political mantra through an urgently proposed Afrocentric Public Policy Method for Multi-Culturocracy.

Examples of educational triarchal continuity throughout American history abound. In 2022 The Office of Civil Rights within the federal Department of Education recorded a record number of discrimination complaints in schools, 19,000 in all, and double the prior year's number. The projection of CRT culture wars both exacerbates and distracts from triarchal realities. Such are reminiscent of the scene in *post-Brown* Little Rock, AK or post-busing in Boston and other Northern cities in the 1970s. Current policy preoccupation with so-called educational "CRT" forms a further continuity with miseducation policies of enslavement, Jim Crow and post-*Brown* divestment and circuitous segregation. Anti 'CRT' education protestors behind the pretextual façade of white children's self-esteem, yet continue to demand the Black children of their schools live under curricula, monuments and holidays celebrating their enslavers while erasing their own culture and history.

Cultrolicy Paradoxes of Educational Triarchy

Among many paradoxes in this area emerges the educational Black extraction and exclusion paradox. Citing S.E. Anderson, Randall Robinson observes in *The Debt*,

“The founders of Brown University, Nicholas and Joseph Brown, got their wealth by manufacturing and selling slave ships and investing in the slave trade” (2000). Craig Steven Wilder further meticulously documents the breadth and depth of colonial American collegiate reliance upon slavery capital in *Ebony and Ivy* (2013). A Columbia Magazine review of the book encapsulates the ubiquity of slavery within every aspect of college financing and epistemological justification:

The expansion of American higher education in the eighteenth century, Wilder argues, coincided with an economic boom in merchant capitalism, which rested on the twin pillars of the slave trade and slave labor. King’s College (Columbia), Queen’s College (Rutgers), Brown, and Princeton were all established with the profits of human bondage. Slave traders financed endowed chairs and became trustees, and colleges made a special effort to recruit the sons of a wealthy slaveholding colonial elite. Colleges such as Washington College (Washington and Lee) and William and Mary even held slaves and advertised them for sale or hire; one particularly disturbing trend that Wilder uncovers was the abuse of these college slaves in undergraduate pranks (Sinha,2013).

Wilder then adds as vital canonical context in which the academy both immensely profited from slavery and trained its legitimizing powers to securing those profits through “the indispensable place of American academics and intellectuals in the development of the pseudoscience of race,” to wit, the summary notes,

The new science of man and the Enlightenment mania for cataloging the human species in a hierarchical scale of beauty, intelligence, and nature fed on the raw material provided by colonial scholars. The scalps, skulls, and skeletons of Native Americans and African slaves became “human curios” collected and displayed by museums and scientists in Europe. Their bodies also proved to be ready and easily exploitable sources for the study of anatomy and medicine at the new medical schools at Columbia, Penn, and Dartmouth.” As Wilder perceptively remarks, “White people’s unlimited access to the bodies of slaves could hardly be thought to cease at death” (2013, p. 2).

Hence, the dual cloak of the academy and its purported Enlightenment form the first layers of paradox. Slavocracy reigned with its triple crimes, even as Voltaire, Kant, Locke and Jefferson’s Enlightenment poetry waxed on about individual liberty, natural rights, life, liberty and the happy pursuits of rational mathematical and empirically scientific and ethical society. The same Jefferson of “inalienable” and “natural” rights easily alienated or sold people and wrote of their categorically lesser humanity. The

enlightened proudly proclaimed that science had replaced religion in determining truth, and yet omitted that both western religion *and* science had been commandeered by one all-powerful captain of racial triarchy.

The comprehensive paradox wrests in western academia's exclusion of its Black uncompensated economic founding, and extends to both spurious epistemological anti-Africaness which still undergirds its disciplines, and the complete omission and appropriation of classical Egyptian and other African contributions that predate Greece. Academe, thus, joins broader policy unities of anti-African American education, through plantation education prohibition, segregation, busing, divestment, "CRT" eradication at all educational levels, reversals of affirmative action, and use of culturally biased and economically selective criteria.

Hence, the academy forswears its multiple African origins, much like the manufactured concept of whiteness itself—all while presenting the pretext of objective scholastic merit, an ongoing farce from its original enlightenment. The literature further supports the historical continuity of these high educational paradoxes.

This trend continued in the nineteenth century, when college administrations proved to be ardent supporters of the American Colonization Society, founded in 1816, which proposed to repatriate all free black people back to Africa. Colonizationists, a few of whom initially hoped to end slavery, became some of the staunchest opponents of American abolitionists and their commitment to racial equality. Students and faculty who dared to join the abolition movement faced censure and even dismissal (Sinha, 2013).

Current policies misnomered "critical race theory" or "CRT" are also instructive to educational pathways and illustrative of the bad faith often underlying educational policy. Rather than address these successive triarchal pedagogy dislocations, triarchists seek to obfuscate and prevaricate. This cultural instinct follows the grievance propensity of western patriarchy —its penchant for epistemologically centering and universalizing its agenda (Mazama, 2003). Thus, it manipulates an insidious pedagogical effect of the "CRT" policy panics. Vociferously commandeering the policy microphone triarchists shout an endless din of falsetto over the actual, pained whispers of triarchal classroom

suffering. Black boys and girls remain quietly and severely disciplined at up to 50 times the rate at which their white friends are lightly chided, ignored or promoted for the same school conduct (Morris, 2016).

Rather than burnish culturally competent and centered literacies, government-corporate intrasections burn trees of Black books to pave pathways to illiteracy, unemployment and prosecution. Projecting prison financing from the very levels of Black third grade illiteracy that they systematically created they continue the pathways promulgation of Frederick Douglass's Maryland enslaver who projected future profits from an enslaved six-year old boy predicated upon his enforced illiteracy.

By manufacturing and redirecting classroom grievance to the white manist cultural culprit of actual harm, CRT smokescreens both conspicuously hide the wolf from accountability within the henhouse and enable further slaughter. An 80+% white teaching force continues to teach a 94%+ white curriculum to 100% housing segregated Black schools. It does so with unabated, mendacious Jim Crow and plantation lesson continuities of polite "migratory" "labor" slavery, benevolent whiteness, and whitewashed or deleted African and Native American multifarious Maafas.

Ultimately, by proscribing the canon and driving the agenda upstream, CRT crusaders obviate more substantive challenges downstream. Therefore, subjecting to scrutiny and exclusion the relatively mild social commentaries of *To Kill a Mockingbird* and *Bluest Eye*, triarchal forces forgo the transformative historical revelations of *Stolen Legacy* and *Afrocentricity* altogether. As Moitt observes,

The central problem is that historians have made plantation slavery and its effects in the Americas their sole preoccupation. And they have persuaded their students to do likewise. The damage this has done is incalculable. Blacks viewed their history and, by extension, that of Africa, in terms of slavery. Up to the early 1960's, this view was reinforced both internally and externally. In the schools, Africa was seen as the Dark Continent whose history was not worth studying whereas European history was stressed and better known than Caribbean history. At the same time, the splendors of Ancient Egypt so brilliantly displayed in the awe-inspiring Hollywood film *Cleopatra*

which depicted a white civilization (except for black slaves) rounded out the picture (Moitt, 1989, p. 355).



UNEMPLOYMENT PATHWAY TRIARCHY DATA

1	<p>"Twenty-five percent of black candidates received callbacks from their whitened resumes, while only 10 percent got calls when they left ethnic details intact. ...Employers claiming to be pro-diversity discriminated against resumes with racial references just as much as employers who didn't mention diversity at all in their job ads." The latter fact continues a long history of liberal/ conservative, North/South cultural unities.</p>	Gerdeman, 2017
2	<p>"A new study finds that 12.4 percent of black college graduates were unemployed. For all college graduates, the unemployment rate stood at just 5.6 percent." Thus, African Americans suffered twice the unemployment despite similar credentials. Other studies show comparable employment rates for college associate degreed Black men and high school diploma bearing white men.</p>	Ross, 2014 Young Invincibles, 2014
3	<p>In historical continuity with presumed Black criminality through the Fugitive Slave Act of 1850 and post-slavery, vagrancy-based convict leasing, University of Chicago studies illustrated both greater employability for white men with criminal records than Black men without, and, ironically, that employers who perform background checks are much more likely to hire Black men than those who do not. While appearing progress by omitting carceral inquiry, such triarchal employers appear to presume Black criminality without a process for either confirmation or rebuttal. This cultural conundrum complicates conventional solutions of "banning the box."</p>	Holzer, Raphael & Stoll, 2006
4	<p>In Pathway unity across state-funded, white economic gatekeeper teacher and police unions, the Philadelphia Inquirer reported, "The local building trades have refused to share demographic data on the workers they represent. But the most recent available data from 2012 show that the industry's union workforce was 99% male and 76% white in a city that is nearly 44% Black, and where other major labor unions are predominantly African American."</p>	Reyes, 2022
5	<p>In a catch-22 of Pathway unity, "American schools are funded, primarily through local property taxes that produce significant disparities. ...The top-spending states spend about three times what the lowest-spending states allocate to education and, in many states, the wealthiest districts spend two to three times what the poorest districts can spend per pupil."</p>	Adamson & Darling-Hammond, 2012

Unemployment and Exploitation Path—Economic Triarchy Enforcement

Federal and state government regulations guide every facet of economic relationships in American society. Responsible agencies form an unending army of bureaucratic acronyms, such as OSHA, DOL, DOT, EEOC, and BAI. Since American enslavement, such government and regulated market institutions have predetermined the labor purposes of African-Americans and formed a direct pathway from education or the lack thereof to jobs suited to the labor-class needs of post industrial society. With lexical influence of both the “school-to-prison pipeline” (Losen & Hewitt, 2010) and David Plath’s life “pathways” (Moos, 1981) of predetermined policy trajectories. I refer to this arc as the good school-to-exploitative job pathway of hierarchy.

A cultural and historical critique of the employment purposes, outcomes and sources of such jobs reveals clear indications of Western hierarchy. Exploitative and racialized controls, characterized every economic system conjured for African hands—from Congo rubber colonization by Belgian’s genocidal King Leopold I, to Southern enslavement at Jefferson’s Monticello and Washington’s Valley Forge. Similar patterns have continued to present: Memphis sanitation segregation wages protested before King’s death, ongoing patterns of “whites only” government programs, contracts and municipal jobs, and oligarchic public divestment through tax breaks and foreign tax havens.

Employment and its economic benefits, therefore, constitute another important institutional government role in economic hierarchy. I summarize below three relevant constitutional case studies from my legal practice. The first of these I outlined in the preface to this paper. Each highlights patriarchal, class, and racial ladder hierarchy within government work and safety net benefit policies.

Sanchez v. NJ Dept. Human Services held NJ's residency statute and its bar on U.S. migrant citizen children's and families' benefits unconstitutional under the federal Equal Protection and Right to Travel. The historically centered context for the case includes Black familial flight for survival, from the Underground Railroad to the Great Migration & Caribbean migratory negotiation of U.S. hemispheric policy. As importantly, as aforementioned above, culturally, the prior policy ignored my lead client's Afro-Latin spiritual imperative in returning to her Puerto Rican homeland to bury and honor her parental ancestor.

In re Moore, repealed a prior state law's children's benefits bar to parents unable to name their non-custodial co-parent--a factual impossibility for my client who had conceived her child in a past life of prostitution. This case also illustrates an American policy ignorance of or contempt for African familial culture and history, specifically, a culture of communal child rearing and complementary matriarchy. Historically, the irony rests in America's centuries of forcing children from their mothers in bondage. Douglass's narratives, thus, recount the wrenching complexity of his government enforced estrangement with his mother through her dying day. So too, Patrick Moynihan observed American welfare law's decades of anti-African family policies (Wilson, 2009); and current observers of social welfare foster care document continuing anti-Black family patterns (Roberts, 2003).

Culturally too, the case cemented the state triarchal cultural policy disdain for poor, African womanhood as exemplified by a determined single black mother rebounding from the oldest profession. The shame it ascribed to my client mirrored its own projection: That my client's redlined homes and underfunded schools offered few pathways to economic agency compared to the plentiful jobs and contracts afforded mediocre white men, indicted the state. By Maatic African contrast, "The woman is revered in her role as the mother who is the bringer of life, the conduit for the spiritual

regeneration of the ancestors, the bearer of culture, and the center of social organization” (Dove, 1998). Likewise, the child is of the community and heir to the same, blameless for the moral mishaps of his or her parents. Her mother’s resilience and transformation for her child reflected the best African womanist culture in history—from enslaved Harriet women freeing and building forbidden families, cultures and communities, to warrior Nzinga and Nanny queens, taking arms to repel western colonizers.

Where *Sanchez* and *Moore* highlighted African cultural values concerning ancestral federation and African motherhood, *In re Bradshaw* was a case which invokes cultural policy arguments drawn from African cultural kinship bonds. My client initiated guardianship of her distant cousin's child to prevent the perils of foster care once her cousin required extensive drug rehabilitation. I argued to reform NJ's TANF or federal welfare law by expanding its scope of recognized caregiver families from those within five relational degrees, as the law then required, to all demonstrable degrees of relationship.

While the primary arguments used to reverse these cases were based in legal doctrine and broader social policy, the cultural patriarchy and other hierarchies at their root reflect the human dislocation of much of American policy. These cases illustrate the need for systemic cultural intervention before bills are enacted.



CRIMINAL PATHWAY-TRIARCHY DATA

1	"[T]he Correctional Education Association and other statistical data [estimate] the illiteracy for adult inmates at 75 %."	Herrick, 1991
2	"Black people are 3.64 times more likely than white people to be arrested for marijuana possession, notwithstanding comparable usage rates." ... "In every single state, Black people were more likely to be arrested for marijuana possession, and in some states, Black people were up to six, eight, or almost ten times more likely to be arrested. In 31 states, racial disparities were actually larger in 2018 than they were in 2010."	ACLU, 2020
3	In Pathway unity, "The U.S. has nearly 2.3 million people in jails, prisons, and detention centers – and due to injustices and racism, a disproportionate amount of those individuals is Black and Latino. Moreover, Black and Brown children are often shuttled from under-resourced schools to overcrowded jails via a school-to-prison pipeline, in tandem with, Black and Brown children overwhelmingly attending schools with no school counselor but a school resource officer, and 'zero-tolerance' policies that criminalize them for minor infractions."	Whitaker et al., 2020
4	Throughout the 1990s the Sentencing Project reported that 1/3 of Black men in their 20's were under the control of the criminal justice system—precisely sabotaging their prime child bearing years and stamping them for a lifetime caste status.	Mauer, 1995
5	The Sentencing Project recently added, "Black Americans are imprisoned at ...five times the rate of white Americans."	Nellis, 2021
6	In gender unity, The Sentencing Project also added, "The number of incarcerated women was nearly five times higher in 2020 than in 1980. ...While the imprisonment rate for African American women was nearly twice that of white women in 2020, this disparity represents a sharp decline from 2000 when Black women were six times as likely to be imprisoned. Since then Black women's imprisonment rate has decreased by 68% while white women's rate has increased by 12%."	Nellis, 2021
7	In generational continuity it added, "Similar to adults, girls of color are more likely to be incarcerated than white girls. Tribal girls are more than four times as likely, and African American girls are more than three times as likely as white girls to be incarcerated."	Sentencing Project, 2022

Criminal Justice Pathways of Triarchal Education

“Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction” (13th Amendment to the U.S. Constitution).

“Knowledge makes a man unfit to be a slave” —Frederick Douglass (1845)

Race and crime present a great incipient paradox. Mass robbery, rape and murder against African and indigenous people constitute the triarchal criminal enterprise of class, sex and race, respectively, upon which America and its laws were founded. That those same laws now purport to proscribe the behavior of its Maafa victims, rather than to cease and repair its past and continuing crimes forms the pinnacle of paradox. As Randall Robinson summarizes,

The estimates vary. Anywhere from ten to twenty-five million Africans died in slave ships en route from Africa to the Americas. A lifetime of bondage awaited those who survived the passage. This massive crime against humanity—the enslavement and exploitation of tens of millions of human beings—is an American holocaust. (The extermination of the Native American population is another.) Yet one can scour the commemorative architecture of the nation's capital and find little evidence that America's racial holocaust ever occurred (2000).

Randall Robinson, thus argues the unique perfidy of Transatlantic European slavery.

Like slavery, other human rights crimes have resulted in the loss of millions of lives. But only slavery, with its sadistic patience, asphyxiated memory, and smothered cultures, has hulled empty a whole race of people with inter-generational efficiency. Every artifact of the victims' past cultures, every custom, every ritual, every god, every language, every trace element of a people's whole hereditary identity, wrenched from them and ground into a sharp choking dust. It is a human rights crime without parallel in the modern world. For it produces its victims ad infinitum, long after the active stage of the crime has ended (2000).

Bryan Stevenson concurs and asserts slavery continuity in *Just Mercy*, “The greatest evil of American slavery was not involuntary servitude but rather the narrative of racial

differences we created to legitimate slavery. Because we never dealt with that evil, I don't think slavery ended in 1865, it just evolved" (2014).

Three triarchal continuities of American policing follow the initial paradox of racialized crime. In unity with the school pledges of allegiance, the oath and stated policy of modern policing seems human on the surface. It centers around a duty to "serve and protect" the public. Yet, the clear record of historically continuous cultural unities supports a different mission—one guided by the three tranches of cultural triarchy. In reality the servant oath depends upon which public is encountered and how that encounter furthers patriarchal, racist and material western culture. Histori-culturally, white manist policing is inseparable from the series of white elitist-government panics that created and buttressed American policing: colonial Bacon's Rebellion, Fugitive Slave Act, anti-Reconstruction Southern economic redemption through convict leasing (Blackmon, 2008); anti-Reconstruction social-sexual panics expressed through *Birth of a Nation* era Black town lynchings, land theft and race massacres. Such continued in Northern anti-Civil Rights/ Black Power parallel panics over Black integrative socioeconomic-political encroachment expressed through the pretext of Nixonian Drug War and continuing mass Black incarceration.

As a result, the motto of policing is triarchally relative and determined. Serve and protect applies to the triarchal ends of white land and personal property, white compliant women, and white political-corporeal power. For others, such protection not only finds no cultural relevance, but is often replaced by hostility against their perceived threat to these triarchal ends. Ida B. Wells (Barnett & Royster, 1997) painstakingly documented how Black men of business, military and physical prowess were set upon by white klan/vigilante/police unities of cultural lynch mobs besetting offensive Black bodies (Welsing, 1982) and whole cultural communities. The same "serve and protect" mantra,

thus, has applied to Black men, but with a different prepositional context: to serve and protect “from” embodied cultural Africanness.

This foundational Diopan reframing of American policing transforms much more than our understanding of the servant oath. It historically explains perennially impotent of police reforms and retraining, persistent white “warrior” approaches to Black male bodies, profiteer police systems of Ferguson, MO, Bloomfield, NJ, and nationwide municipal budgeting via bogus and racially targeted fines; Southern Jim Crow and Northern redline Black/white border enforcement, and slave patrol policing. Policy-wise, triarchy explains why the deescalatory use-of-force continuum appears supplanted by an escalatory homicide at first opportunity imperative against Black men.

Prison triarchy is also instructive concerning the cultural work of American policing. Triarchy illuminates the punitive Pathways unities toward Black incarceration, such as through the aforementioned four times incarceration rate for the same rate of marijuana use as white men. Just as policing is itself a profitable venture of mass racial wealth redistribution, beginning with Black enslavement enforcement, prison grows from the same culturolicity foundation. The mass wealth of white exurban state prisons and county jails, their innumerable private contracts and jobs, and lucrative free labor leasing constitute a few examples of economic triarchal systems continuity from “broken window”/ broken lives and stop and frisk extractive civil forfeiture policing.

As many scholars such as Bryan Stevenson (2014) and Michelle Alexander (2010) have documented, the carceral door of caste-like triarchal consequences never shuts for African people. Notwithstanding individual and episodic efforts toward universal protect-and-serve, constitutionally constrained policing, the continuing racial chasm of criminal injustice results not from individuals acting alone but within their systemic Northern Cradle cultural and policy contexts. As policy (Seidman, 2008) and cultural scholarship (Asante, 2005) concur, human beings express their agency through the

curation of legal incentives and sanctions and the norms of social and cultural custom. Thus, in cultural and historical context, written and implied police policies explain their leveraging their power to kill and politically emasculate Black and brown men, leverage power for sex from women, under-police sex crimes by white men, and secure state mediated profits from civil forfeiture to racialized municipal fines and federal Drug War grants (Alexander, 2010).

Poor, powerless and penal have formed a unitary institutional pathways intention for African people since August 1619 when the multiply stolen *White Lion* ship arrived ironically at Port Comfort, Virginia, with “20 some odd” stolen African people in a likewise stolen Native land. This section elucidates the penal institutional aspect of that unitary pathway, while emphasizing its inextricable complement to the other pathway stop purposes of political powerlessness and educational poverty.

Between white men overall and police is the intermediate hybrid category of violent vigilante. Vigilantism represents an historical continuum rooted in white working class criminality absorbed into the government to serve hierarchical purposes—from the criminals now freed from prison to wage war as mercenaries in favor of Russia in Ukraine, to America’s first slave patrol composed of the indentured servant former prisoners of England.

Penal triarchy poses significant dislocation effects upon African families. Incarceration, or literal 13th Amendment re enslavement, constitutes the ultimate dislocative stop along the bad school-to-prison pathway. In carceral human dislocation we find a dual paradox aligned primarily against the African male portion of a culturally balanced Maaticity community. First the cultural repository of Euro-patriarchal greed projects these very triarchal qualities onto a caricatured image of African brutes and bucks (Bogle, 1973). Racial projection, as explicated by Fanon, Cress-Welsing, and Baldwin, entails displacing one’s own group insecurities onto others as a psychological

defense mechanism (Cress-Welsing, 1982). Then Euro society sets about through self-fulfilling policies to strip African men of every trapping of human dignity—jobs, families, culturally centered education, socio-political freedom, etc.—until they act out the projected part created for them. Incarceration fulfills each of these dehumanizing purposes, first through 13th amendment exception to emancipation and subsequently through express policies barring one from society as enumerated above.

Psychologist Joy DeGruy captures these cultural policy phenomena through MAP and AAMYRS. MAP is an acronym for Multigenerational trauma from continuous oppression, Absence of opportunity to heal or access the benefits available in the society and resulting Post Traumatic Slave Syndrome linked to continuing punitive and untreated patterns of behavior originating in enslavement Maafa.

African men effects: To these she links reciprocal behaviors in many African-American men: “vacant esteem, propensities for anger and violence, suspicion, violence against self, racist socialization (internalized racism), and a continuum of desperately sought but denied social affirmation along an African American Male Youth Respect Scale (AAMYRS).

For African men, Western men’s visceral genetic insecurity about them has reserved a unique primal fear and animus (Welsing, 1982). The mass incarceration of 1 million Black men, largely of childbearing age, immediately after the Black Power Movement, was no policy accident. Such was admitted by Nixon attaché, John Ehrlichman, during a 1994 Harpers interview:

The Nixon campaign in 1968, and the Nixon White House after that, had two enemies: the antiwar left and black people. ... [W]e couldn’t make it illegal to be either against the war or black, but by getting the public to associate the hippies with marijuana and blacks with heroin, and then criminalizing both heavily, we could disrupt those communities. We could arrest their leaders, raid their homes, break up their meetings, and vilify them night after night on the evening news. Did we know we were lying about the drugs? Of course we did (Baum, 2016).

He, thus, describes a propaganda-and-policy two-step not unlike the first hemispheric racial ideas used to exonerate Portugal's King Henry, the first European transatlantic enslaver. Such federal government policy of Anti-African freedom filtered to states and localities through federal dollars and media absorbed propaganda fears of appearing "soft on crime" to the racially panicked and "riot"-weary white electorate.

African women and families effects: Like the long-term African continental destabilization of European-instigation war for the enslavement of people and colonization of land and materials, incarceration's effects extend well beyond the incarcerated African male to the whole family and community. "Family in Africa is characterized by persons, unborn, living, or deceased, who are related to each other or may become related to each other to direct blood and ancestral affinity" (Asante and Mazama, 2009).

Multigenerational criminalization of African families and communities, thus, necessitates not only policy cessation through carceral abolition or restorative justice, but deep cultural bond reparation. Group trauma has layered from each carceral institutional iteration, from slavery through convict leasing, debt peonage, sharecropping, tenant farming, segregation, new colonizations and modern mass incarceration. The rippling deterioration effects of this final dislocative pathway signal its centered role as the intended destination named at the head of the train all along – *a circular historically continuous Maafa return to legal carceral enslavement* as allowed by the 13th Amendment. Thus, a cultural and historical critique of carceral purposes, outcomes and sources reveals clear indications of centered Western hierarchy. Retributive control, not rehabilitative socialization or education characterizes the history of African Americans in both educational and law enforcement/ slave patrol custody.

My careers in education and law provide unique views of a seamless and circular, school-to-prison pathway. Not nearly a pipeline of bodies for beds, the pathway signals a shared cultural, historical and institutional systemization. Thus, the education section's dialogue with my middle school students about a recent police shooting sequence demonstrates the many criminal injustice stops along that continuum. Grim resulting forecasts subsequently follow the overrepresented Black and Latinx portion of America's largely uneducated incarcerated population and the nearly 700,000 who reenter society annually, largely with little to no educational rehabilitation (Raphael, 2011).

Historical continuity broadly patterns the criminalizing of African culture. In both my reading of history and experience in both criminal defense and prosecution, I have come to witness how the purposes of criminal justice policy are triarchal, or race-gender-class-determined. In constitutional law, that history springs largely from struggles for 13th Amendment abolition and against its continuing prison exceptionalism.

These Black-specific policies also manifest in the founding of police slave patrols after Bacon's Rebellion in Jamestown and in the inception of white militia and a white-only 2nd Amendment right of such militia to bear arms (Anderson, 2021). Francis Scott Key's third stanza of the Star Spangled Banner reminds us that such arms originated in a purpose of maintaining a white supremacist social order against freedom-seeking Native and African Americans: "No refuge could save the hireling and slave, From the terror of flight, or the gloom of the grave..."

Rehabilitation and reconciliation toward renewing the social contract is never the predominant justice purpose for African men because, as Afrocentricity's historical lens and economic triarchy reveal, the social contract never included them. They were more so made objects contracted for, not with, to appease opposing factions of enraged white men—whether Jamestown colonists of England in 1676, global western colonizers of

Africa at the Berlin Conference in 1884, or nationally at the Hayes-Tilden Compromise of 1877.

Another prime historical example of the linkage among triarchal injustices emerges in the 4,000 lynchings and dozens of race massacres during Jim Crow. Black Wall Street is especially illustrative. Segregated Black pioneers O.W. Gurley and J.B. Stradford, Esq., found refuge from torture and created their own economy during the fortuitous 1910s oil boom without disturbing social separation, much in the way of Booker T. Washington and Marcus Garvey. Ironically, Oklahoma had only accrued to America through the greater political boon of the successful Haitian Revolution, the Louisiana Purchase.

Yet, like patriarchal slave patrol-police seeking an opportunity to aggress, resentful government deputized and weaponized vigilantes burned down 600 Black businesses within a 36-block radius in an instant. Capitalism be damned. As Birth of a Nation had depicted six years earlier, segregationists deplored uppity, successful Negroes. They were an affront to constructed white identity, defined in elevated ladder juxtaposition to depressed Blackness. So, they projected their western cultural hierarchy onto African cultural bodies, beginning with the buck and brute myths of misogynistic control and assault. It was immaterial to the cultural script that Sarah Page, the contrived white victim, denied the allegation that next door worker Diamond "Dick" Rowland had accosted her as she operated the elevator. Neither did it matter that he consistently accounted that he had tripped at the jagged entry caused by her poor elevator operation, thereby surprising her. American racial justice did not rest in evidence from Black men or even inconvenient white women, but in the imaginations of insecure and hierarchical white men.

The Tulsa mob similarly dehumanized and projected as brutes a group of Black WWI veterans seeking merely to protect the justice system and jailhouse from the usual

course of white male mob violence and extrajudicial lynching. Yet, injured white patriarchal culture, not the law, mattered most. Economically uppity, sexual bucks, violent racial brutes—the triumvirate of hierarchy complete, the culturally panicked mob set forth its disastrous Maafa intentions with the full complicity of government and business enablers.

Hence, rooted in white historical grievance sourcing, purpose and effect, the public-private cultural partnership set out to massacre Black Greenwood. Gurley had so named it after the Mississippi town, but Europeans sought to devise a hierarchical discursive epithet by calling it “Little Africa.” In Diopan cultural continuity, they, therefore, pillaged Little Africa’s riches, land and people, much as their ancestors and kin had done to Africa. Greenwood’s tragedy joined the countless other individual and town lynchings enforcing the same hierarchies (Smith and Briggs, 2021). In a pattern typical of such acts, they included both destructive racial ladders and greedy racial theft. As in Forsyth County, GA. and the whole of Cherokee and other Oklahoma Indian Country, Euro-patriarchal mobs torched and bombed 1,256 Black Greenwood homes and causing \$32m in damages (2019) and proceeded in government sanctioned mass looting of both land and personal property.

Outside of the three compulsory institutional pathways, other professional unities emerge. Importantly these professions function as proxies for targeted intrasectional triarchy. Targeting intrasectional race-gender-class groups by their assigned hierarchical employment stations in western society follows a long historical continuity. This dates back to vagrancy laws used to recreate *Slavery by Another Name* (Blackmon, 2008). Such laws needed not to address African Americans by name—only the vagrancy status imposed on them by two and a half centuries of enslavement followed by a faint and fleeting decade of Reconstruction.

More recently, when Donald Trump began publicly targeting white women reporters for recounting his campaign lies in 2015, and when Florida governor, Ron Desantis, like other anti-“CRT” governors, publicly chastised white teachers as too “woke” while unveiling his regressive “Anti-Woke Act” — each of these apparent attacks against professions were in fact proxies for exacting patriarchal control over white women. This coded cultural language of institutional intrasectional control relayed clearly to its audience as white women reporters largely cowered to the vigilante response to Trump’s strident call, leaving bolder reporting largely to imperiled Black women journalists molded after Ida B. Wells such as April Ryan and Yamiche Alcindor. Similarly, the same white women teachers and others who had signaled human solidarity during the George Floyd protests of the summer of 2020 quickly fell in panicked patriarchal line, yielding the political stage to the white woman heirs of Daughters the Confederacy, today’s Mom’s for Liberty, in school board takeovers nationwide.

Hence, policy use of institutional *where* proxies to represent a specifically intended intrasectional *who* targets is not new. Indeed, its historical continuity also harkens back to Franklin D. Roosevelt’s political compromise with corporate, racist and patriarchal Triarchists to pass the New Deal by excluding domestic and porter jobs dominated by African Americans. Prior still, the mistress Maryland enslaver of young Frederick Douglass had appeared angelic when teaching him and her son to read; but upon chastisement from her husband, she instantly became his despised enforcer of the first Black “CRT”/ literacy ban. By relegating Black people, women, immigrants, etc., almost exclusively to particular jobs and social roles, Triarchists are able to cleanly control them indirectly through those jobs without offending civil politeness or “intentional” civil rights gender/race protections. In the case of Black communities, their added segregated geographies and incomes further exacerbate the levers of laundered racial policy action through locality and class.

Joint Panics Across Intrasectional Pathways and School Subjects

Corporate media, white male police/vigilantes and white women Intrasectionally collaborate to shift the focus from patterned police misconduct and miseducation reform to largely concocted runaway crime and “uppity Negro CRT” education panics. White women add the ultimate *Birth of a Nation* (Griffith, 1915) panic symbol of a white damsel in Black distress—whether through frantic police calls without cause or the wildly successful Willie Horton 1988 political scare ad by George H.W. Bush strategist Lee Atwater. Ultimately, both the uppity educated mulatto, Silas, and the rambunctious criminal and brutish buck, Gus, of *Birth of a Nation*, are triggered in the fragile white amygdala of racial fight-flight-freeze fear programming. The white calvary arrives to snuff out justice and education equity just as the white (hooded) knights of Griffith’s racist classic (1915). These joint panics animate educational pathways specific to each curricular subject area, especially, social studies, math and language arts.



TEACHER CULTURAL RESERVOIR DATA

1	<p>"Since 2014, ...minorities make up more than half of... U.S. public schools, yet about 80 percent of teachers are white and 77 percent of them are female. People of color make up about 20 percent of teachers; a mere 2 percent are black men."</p> <p>"One-third of all NY schools have no Latino or Black teachers."</p>	Whitfield, 2019 Education Week, April 2020 Ed Trust–NY, 2017
2	<p>Per the Nigerian Igbo cultural adage adopted by Marian Wright Edelman, "It takes a village to raise a child." It follows that African children thrive when their adult villagers head their classrooms. Black teachers correlate with higher academic success for Black youth. John Hopkins University researchers confirm this role model effect, "Black students who'd had just one black teacher by third grade were 13 percent more likely to enroll in college—and those who'd had two were 32 percent more likely."</p>	Gershenson, Hart, Hyman, Lindsay & Papageorge, 2021
3	<p>Black teachers show lower suspension rates of Black youth. "[A]ssignment to greater proportions of ethnoracially matched teachers decreases the likelihood of suspension for Black, Latinx, and Asian American students."</p>	Shirrill, Bristol & Britton, 2021
4	<p>Studies [show] all children benefit from having Black teachers.</p>	Ferlazzo, 2018
5	<p>Black teachers are linked to higher expectation-performance cycles and rates of gifted referral for Black youth.</p>	Beady & Hansell, 1981
6	<p>Community-based parallel professionals and culturally centered, vetted volunteers may offer inexpensive ways to supplement Black teacher recruitment. "[T]he children seemed more relaxed when someone who looked like their mother was there to help. They'd sometimes open up and tell the parent helpers things they'd never tell the teacher."</p>	Hale, 2016; Diller, 1999
7	<p>"For the most disadvantaged Black males, Lindsay and the team estimated that exposure to a Black teacher in elementary school reduced high school dropout rates by 39% and raised college-going aspirations."</p>	Lindsay, 2020

Consistent with my weekly 6th grade Walter Rodey moral educational “groundings,” their service learning read-alouds to kindergarteners, and pass-the-mic sessions with my fifth grade students, Asante’s *Revolutionary Pedagogy* emphasizes what he terms the vital relational bonding of rituals. He identifies six key benefits of such classroom rituals: shared knowledge, shared symbols, social reinforcement, art, music, and reading. Asante further acknowledges the appropriate use of social classroom games and celebratory community distinctions to integrate knowledge (2017, p. 119). In our classroom, these were met by math games such as factorial 24 and times table rhymes, social language read-alouds and small group vocabulary crosswords, as well as community field trips to hear luminaries at the Blockson and City Hall, such as Molefi Asante and Falaka Fattah.



PROCESS CULTURAL RESERVOIR DATA

1	Consistent with African call-and-response and holistic textual and oral traditions , 85% of children ask questions during read-alouds by ...age eight; whereas, colonial "banking" education reduces non-disruptive agency and expression..	scholastic.com, 2020 Freire, Tillotson, 2011
2	Per African social selfhood , students reported social bonding and literacy modeling from parental read-alouds . "More than 80% of both kids and parents across all income levels and child's age love or like read-aloud time a lot."	scholastic.com, 2020; Karenga, 2003 Hale, 2016 Diller, 1999
3	Continuing African Anancy/Trickster storytelling , its Americas iterations such as Haitian Krik Krak and American Blues , "African American teachers recommended the teaching style that parallels the performer style describe in my first book (Hale, 1986) which captured the children's attention."	Hale, 2016 Gates, 1988 Danticat, Jones, 1963
4	"The more teachers acknowledge, respect, and build on the skills, knowledge, language, and behavior patterns that children bring to school, the more likely children will become engaged in academic learning " (Hale, 2016).	Hale, 2016; Shields, 1995; Diller, 1999
5	A "high degree of physical movement... of African American children, particularly males. ...enhanced the achievement of the children when opportunities were provided for active learning."	Hale, 2016; Diller, 1999
6	"As [the teacher] experimented with rhythm, rhyme, movement, interactive discussion, cooperative activities in a structured school environment, she began to see many more of the children in her classroom succeed" (Hale, 2016).	Hale, 2016; Diller, 1999
7	Afrocentric pedagogy processes improved Black student academic performance, self-determination, academic empowerment, cultural empowerment, and family/community empowerment.	Ra'oof, 2013

Plantation schools and Indian boarding schools form Diopan Northern cradle unities of cultural purpose and historical effects. Native American U.S. Secretary of the Interior Deb Haaland issued a scathing report outlining the basis of these unities. Boarding schools physically and culturally forcibly separated children from their communities—so her report details the need to reconnect students through centered social studies to their local heroes and memories (Haaland, 2022).

Ogbu, Freire and Asante's research further support these Maafa unities. Fanon captures this unity in *Black Skin, White Masks*,

Every colonized people—in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality-- finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards (Fanon, 1967, p. 18).

The line distinguishing institutional dislocation from colonial intent is blurred as critical education theorists have politically expanded the institutional violence metaphor, broadly describing the phenomenon as “cultural invasion” and “banking education” reflective of colonial edu-politics (Freire, 1970). Reversing these Southern Cradle process unities for correction, as advocated by this paper's third of three classroom cultural repositories, Asante focuses his *Revolutionary Pedagogy* upon the granular cultural learning processes of the classroom. Rather than culturally shaped numerical outcome metrics of standardized testing he advocates,

If we were bold enough to look at the way children and adults learn and then implement the kind of apparatus that would capture that learning style and interest we would be looking behind the educational veil.... [a] radical examination...resetting of the school agenda that will liberate the teachers and the students in a school building... (Asante, 2017, p. 6-7).

“Mr. A. spoke Spanish muy bien!”

“Well, he spoke to me in my Kreyol! So, our class rapped in African —bars!”

(Ellen, Jean and Marcus, 5th & 6th Gr. Language Arts)

The last of the three instructive subject hierarchy dislocations involves the most ubiquitous aspect, language. Although the captioned statements were from my 5th and 6th grade Language Arts classes, the implications of classroom language apply to every school subject and activity. As Molefi Asante said of language in *Afrocentric Idea*, “Unless we reflect on the terms we use, we may continue to use terms that encapsulate us, distort our historical reality, cloud our minds, and render us impotent in the face of psychological, political, or cultural challenges” (1987, p. 43).

Each of the above student statements highlights the vital cultural power of language in students’ learning and living. The statements were shared during informal after school time in the schoolyard as multiple grade levels of students played before buses arrived. Ellen, a 5th grader of Latin American parentage could not wait to share news from our class with her 4th grade friends. During our earlier English read-aloud, I had modeled an animated form of reading in which I acted out the character as I read. As the character was Spanish speaking, I sprinkled basic Spanish phrases of emphasis and emotion where they applied and my limited Spanish vocabulary permitted. “*Por que, mi gente?*” “*Es muy malo!*” As modest a gesture as it was, it somehow illuminated the otherwise introverted Ellen like a Christmas tree. Her energy and participation level remained relatively high from then onward.

Ellen was not unique in her response to what ELL scholars call dual immersion learning. Likewise, Jean, a Haitian American 4th grader who was not in my class, and Marcus, a hip-hop aficionado in my 6th grade class, showed similar responses to my bridges through Haitian Kreyol phrases and pre-Kwanzaa hip-hop tutorial, respectively.

Ama Mazama, establishes the Western use of language for control, “Language planning, however, was simply the more recent application to the domain of language of

techniques and practices of social control intricately linked to the rise of western modernity” (2003, p. 201, citing, Escobar, 1992, p. 132). For example, she notes, “literacy was used, and is still being used, to facilitate the imposition of a bourgeois social order, antithetical with the well-being of those subjugated to it” (p. 207). Yet, given the $\frac{1}{3}$ adult illiteracy rate of Philadelphia today, the prison and unemployment pathways of this aspect of education formed a clear fast lane to circular continuity to the illiteracy unfreedom observed by a six-year-old Frederick Douglass hearing of his Maryland enslaver’s book ban. The data of the next table illustrates this continuity.



CURRICULAR CULTURAL RESERVOIR DATA



Language Arts Cultural Repository-Triarchy Data

1	35% less earnings flow to illiterates versus literate employees.	World Lit Foundtn
2	2/3 of non-proficient readers thru 4th grade go to jail / welfare .	BeginToRead
3	85% of youth in juvenile court process are completely illiterate.	
4	70% of U.S. prison inmates can't read above 4th grade level.	BeginToRead
5	60% of inmates in American prisons are fully illiterate.	
6	50% of unemployed at age 16 to 21 are functionally literate.	
7	Despite spending over 2x the time in early reading v. math and history combined over 5 decades, literacy proficiency remains only 1/3 for all kids. As suggested by the accompanying Process Table, beyond quantity of time, the quality of culturally centered and engaging reading content & methods matters significantly.	NAEP; Asante

Experiences of a decade as a K-12 after school program volunteer lead teacher and a more recent term as a Philadelphia middle school teacher provide rich context for educational pathways critique and correction. Each subject offered unique insights into contrasting Maatic and Triarchal educational culture. Social studies, however, most directly and consistently addressed issues of societal triarchy. One student crystallization especially resonates: “Why do they hate us so much!?”

That was the tearful plea of Alex, a precocious, exasperated Black sixth grade boy to me, our West Philadelphia class and the hollowed-out universe surrounding him one day after yet another senseless police shooting in the fall of 2019. Peace officers had taken the life of another unarmed and unlucky Black youth who could have been him. Each time, it seemed the same sequence of horrible acts replayed like the greatest hits of a band of killers on a thirty-city tour. Social studies, thus, presented a site of intense hierarchy, especially racial animus as normalized by an historical continuity of Western Media and History.

The script was redundantly familiar like a New Orleans funeral dirge after Katrina. For police encounters, first, there was the dubious, nakedly pretextual stop for an everyday activity or trivial infraction; then came an immediate show of massive potential state violence on a hair trigger, followed by a wind’s breath of furtive motion, or a mistaken gun-wallet, or terrifying adolescent play—and, boom, instantaneous deadly escalation, often using seemingly rehearsed and visually contradicted exculpatory magical phrases such as, “taser, taser, taser,” “he reached for my weapon,” or “I feared for my life and that of others.” “Look, he has a warrant for failing to pay his ticket from our prior frivolous stops since the all-day court appearances cost him his job—he deserved it.” “The officer’s excessive force record? No, that’s private per departmental policy.” “His racist web browser history? No, that’s private and free speech.” When

these refrains were unavailable, an occasional new implausible narrative often emerged, “He may have jumped off the ledge and killed himself, so I shot him.”

Having worked in a defense firm during college and as a prosecuting attorney soon after law school, the patterns were familiar, yet, no less sickening or objectionable. My discerning student observers saw them too: “If he was so dangerous, how come only the hothead officer got violent while the other ones stayed chill?” “Why did they leave him lying there drowning in his blood all that time without doing CPR or rushing an ambulance?” “Why did they turn off their cameras and try to take the ones of the bystanders?”

Other students would chime in, “And why did they lie on their reports and cover for the bad one like some kind of gang with a no-snitch code?” “We all saw it on tape; why is it so hard to get justice?” “How come this only seems to happen to us; and nobody ever seems to get in trouble, go to jail or even get arrested for it?” “Why do White people seem to like the police so much, even when they do this?” ... “Why do they hate us so much?”

I sat with Alex and his peers to console them before daring to offer logical adult people answers starting with our lesson in Bacon’s Rebellion. The litany of recent unarmed black men/boys fallen by summary state – vigilante executions became our awkward learning workbooks. Tragic hashtags became our teachable moments of social studies, from boys playing with toy guns like Tamir Rice to young men purchasing them at Walmart like John Crawford—the fantasy of Black aggression was enough to trigger actual white state killings. Much like the daily literal and figurative obscenities of the 45th President then in office, these blatant state injustices added a special challenge to teaching middle school social studies—especially to African American and Latino Philadelphians already inundated with traumatizing violence as ambient as air. Civic duty, the social contract and constitutional principles meant nothing if their standard

bearers on 100 Main Street and 1600 Pennsylvania Avenue could bar immigrants by race and religion and shoot innocent people with impunity and no probable cause except probably racism. These realities could easily render our lessons of law a fairytale, and of constitutional democracy, a farce. Most difficult, the progress narrative could no longer shield as distant history our readings of the Trail of Tears, or the Holocaust or Jim Crow, if no less deadly episodic and patterned dehumanization could return so easily.

Social Studies adds triarchal, intrasectional, pathway narratives. For Black men the school system tells them that they are nothing and contributed nothing to history, and should act that way. The justice system quickly takes advantage of any subsequent infraction and puts them in jail at four times the rate for marijuana use, and the employment and economic system underpays them and over exploits them so that they have no alternative pathways. Conversely, for white men the education system tells them they are the center of the universe and have created everything and are therefore owners and of everything. The same justice system gets them over so they can be free to run their everything; and the economic system gives them all provision to do so through Black enriched government while comfortably lying to them that it's all meritocratic—a persuasive lie because schools have consistently conditioned them to implicit merit as a whiteness birthright. Thus, the criminal justice system provides mostly white men 1 million jobs as police and parallel positions in the military, civil construction, and other government jobs and contracts. More insidiously, these state violence actors act in ways consistent with maintaining antiAfrican triarchal order domestically and abroad.

Asante's revolutionary pedagogy construct and Carruthers' worldview fortify the foundations of educational pathway triarchy. Consistent with what this paper terms the "racial Frankenstein," Asante's *Revolutionary Pedagogy* concludes with a diverse and detailed outline of curricular knowledge and illustrations for revolutionary teachers. It

includes, for example, “understanding dysconscious racism, appreciating classical African learning, six levels of ancient Egyptian education, the origin in migration of humans, a litany of unsung African historical figures and writers, and the corrective impulse within education” (p. 117).

Carruthers contextualizes Social Studies in ways that add to these ideas.

The Black thinkers who analyzed the core of the European worldview have as it were become intellectual maroons. Like the maroons who declared their freedom in fact through their actions, the intellectual maroons have declared their freedom through their publicly stated thoughts (Carruthers, 1999).

While Carruthers’ intellectual marronage metaphor fits the freedom of higher education, compulsory western K-12 education is another matter. Here, Carruthers has aptly added, “If we accept the premise that the present-day education of our youth both deeducate and miseducate them, we then should examine carefully what is taught in the schools and strive carefully to supplement, augment, repudiate or reject those teaching that continue to drive black people mad. But most urgently, we really have no alternative but to Africanize the curriculum” (Carruthers, 1999).

Carruthers further offers an African alternative educational vision in *Intellectual Warfare* consistent with Asante’s *Revolutionary Pedagogy* and Asante and Dove’s *Maaticity* (2021),

The African view of the universe is based upon the truth that man, nature, the universe, and God are in harmony. There is no alienation. The basic mode of human action is cooperation, peace, and building great projects. This is diametrically opposed by the European or rather Aryan worldview which sees man as alienated from God, at war with nature, and surrounded by an indifferent universe (Carruthers, 1999, p. 260).

The following table illustrates the social studies urgency of both Revolutionary Pedagogy and Africanized curricula:



CURRICULAR CULTURAL RESERVOIR DATA



Social Studies Cultural Repository-Triarchy Data

1	No federal mandate exists for teaching Black history in K-12 curricula; only 12 states require it.	NMAAHCOR, 2015; King, 2017
2	Only 8-10% of history class time is devoted to Black history on average, while some states omit the subject altogether.	NMAAHCOR, 2015; Smithsonian, 2016
3	Some textbooks term enslaved people "workers." Others omit Civil Rights, white supremacy, and oppression altogether. 7 states omit slavery from state standards; 8 ignore the Civil Rights movement; only 2 address white supremacy; and 16 list "states' rights" as a cause of the Civil War	NMAAHCOR, 2015 CBS News Study, 2020
4	Local community and current historical events provide a physio-culturally centered and accessible resource for "[c]ombating racial inequity through local historical analysis (and) community-informed social studies."	Cavallaro, Sembiante, Kervin, & Baxley, 2019
5	Positive school messages about their cultural identity raised student sense of belonging to their ethnic group a year later , and their school grades two years later	Roisman, 2020
6	Carter G. Woodson's reason for creating Negro History Week in 1925 amidst the lynching crisis: "[T]here would be no lynching if lynching didn't start in the classroom. " This continuity reasonably applies to the Black history imperative for multiculturocracy today.	King, 2017
7	Black history documentary viewing impacted young African American males' racial identity, self-esteem, and self-efficacy —related to pride, confidence, engagement, and emotional health.	Stubbins, 2016

My curricular math observations also support the broader literature and data. “I’m bad at math,” scaled and contextualized historically to Black youth, signals a common circular argument for divesting from American urban education because according to this internalized plantation logic, “Those uneducated children aren’t that smart anyway.” These ideas persist, notwithstanding considerable contrary research documenting outstanding Black low SES schools (Ladson-Billings, 1995), (Noguera, 2015), (Tough, 2008), the economic pretext for these racial ladder tropes, nonetheless, work in at least four hierarchical ways: one may save public funds for tax cuts for rich white elites; exploit the incarcerated for a lifetime of cheap, unskilled labor; lock them figuratively from ever competing with white children; and lock up many low education Black men literally as the uneducated strongly correlate with those incarcerated. The Bureau of Justice Statistics reported that 41% of state and federal prisoners had no high school diploma, compared to 18% of the general population (Harlow, 2003).

By contrast, *Being Human Being* (Asante and Dove, 2021) and *Afrocentrism* (1980) relocate students from these ideas by both documenting prodigious African historical contributions from antiquity to present and reasserting the shared historical humanity and genetic oneness of mankind. So doing directly refutes persistent ideas of racial difference and policies engendering a “badge of inferiority,” *Brown v. Bd.*, 346 U.S. 483 (1954), while encouraging students who are not determined white and male that they too are mathematical and scientific in their identity.

A number of African and Afrocentric scholars present more pointed rebuttals to the slander of race exclusive math and its continuities of race science, eugenics, and their resulting segregationist policies. Psychologist Frances Cress-Welsing, for example, offered a psychoanalytical theory that posits white racism as a response to genetic recessive insecurity (1982). Ironically, this postulation resonates in the current “replacement” theory fears of some Whites concerning Africans, Jews and Brown

immigrants. Motivated by this fear, professed white nationalist populists and insurrectionists have sought to reverse voting rights and to reinstall the 45th president despite his certified and confirmed loss in 2020. Such data suggests that today's less credentialed race scientists may in fact more accurately be called race 'hallucinogists'.

Pedagogical modeling took on sociological importance as well. Often lacking a father in the home, as two-thirds of Black youth do, the boys in my class especially seemed to absorb with every lesson, gendered cultural STEM cues on how to think critically about their material world, value our exercises with time, or participate in a mathematical and scientific community. We engaged through social multiplication factorial games of 24, pizza games of fractions, or rhyming times table contests. By first modeling these behaviors as a Black male authority, I could convince each student that math skills were consistent with who they too were within their identities as children of color.

Ultimately, on a granular pedagogic level, Kyle and the other math-averse students failed badly; yet, with incremental feedback they were all able to retake equally rigorous versions of their failing final exams and achieve a C equivalent or better. Their conditioned allergic reaction to the subject had first fulfilled its own prophecy and created its own expectation cycle loop. Yet, we reversed this relatively quickly, albeit intensely. We did so utilizing the most impactful of all of my cultural interventions, one-on-one, piecemeal instruction, with flexible use of cultural exclamatory language. "That's what I'm talkin' about." "Skills!" "Nice." "O.K., Benjamin Banneker." "I see you, Imhotep!" I would model the steps of sample problems and watch and then review each step of student calculation in social practice. With open language and frequent references to their particular historical mentor, I garnered their trust and full engagement. Absent social distraction of peers or the ability to retreat into contrived or conditioned math-averse identities, they now immersed themselves and learned in

naturally sequential epiphanies like one finally embracing the water and starting to swim one-on-one before joining the team.

Once Kyle had confidently completed each of his sample problems, I returned him to the fold and he promptly went to the board to socially display his skills to peer approbation and validation in newly minted academic identity, a champion swimmer-to-be. Culturally, this social performance was more important than his successful re-test. He had renamed himself and his math identity through social performance. He and others had passed a greater test, the Doll Test within. "I am getting good at Math," I heard him proclaim. "Better and better," I replied. Needless to say, this method, while most impactful, was also the most costly in time. One had to maximize such sessions during group workshops and breaks. Maatic recentering through cultural modeling reasonably requires consistency commensurate with the dislocation it seeks to reverse—especially in math. The following data further explicate the math challenge.



CURRICULAR CULTURAL RESERVOIR DATA

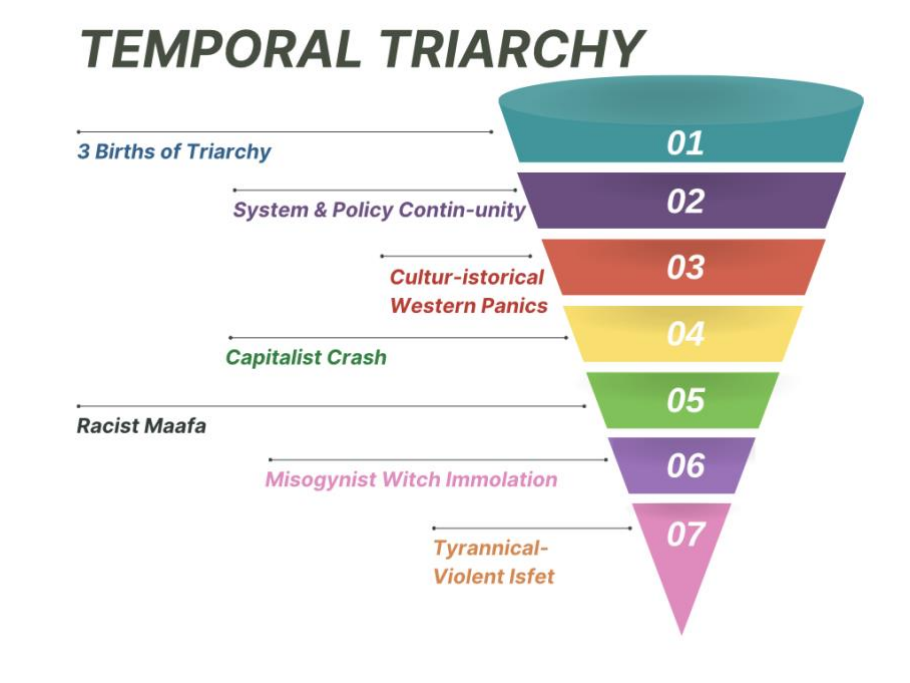


Math Cultural Repository-Triarchy Data

1	Hilliard's taxonomy of cultural styles found popularity in the 1970s, serving student-centered math, but has since proven difficult or disfavored by Eurocentric schools and teachers.	Hilliard, 1976, p. 38-39 Rowser and Koontz, 1995
2	Redressing agency-reduction formation in math classrooms, strategic civil rights pioneer and master math teacher, Bob Moses , developed the 5-step Algebra Project , which teaches algebra with students' active participation and empowerment .	Moynihan and Moses, 1993 Tillotson, 2011
3	Reflecting African cultural holism , "Many ...[Respond to] the Whole Picture Instead of its Partswhen studying quadrilaterals, investigate all of [them] at the same time, look for similarities[/]differences [not] studying one shape at a time."	Hale, 2016
4	As with Dove's comprehensive Afrocentric pedagogy , "Many African American Students Tend to Prefer Inferential Reasoning" which complements inductive and deductive, continuous with philosophical and mathematical antiquity .	Dove, 2022 Hale, 2016
5	Hilliard supports the logical sequence diversity of approximate mathematical thinking , and not only European empiricism of many specific details and exact answers. Such preoccupation disturbs creativity. By analogy, writers advise delaying grammatical correction for after creative formulation.	Hilliard, 1976, p. 38 Hale, 2016
6	African circularity, spiritual connectedness of all , exigent Blues People situational, survivalist historical continuity, "...Tend to Approximate Space, Number, and Time... ."	Hale, 2016 Diller, 1999 Jones, 1963
7	"...Prefer Novelty, Freedom, and Personal Distinctiveness... mathematics...applied to art, music, and architecturereal-life [math] applications... conceptual connections."	Hale, 2016 Diller, 1999

CHAPTER 5. WHEN: TEMPORAL ASPECTS OF AMERICAN TRIARCHY

Having outlined *What* constitute the unities of triarchy, *Who* performs them through Northern cradle Intrasectionality, and *Where* they do so along Compulsory Institutional Pathways, we turn to address temporal aspects of triarchy: *When* do these phenomena mostly occur? Specifically, when are these triarchal dynamics most acute and arranged in Diopan historical continuity? Three novel concepts answer these temporal queries: 1) The Triarchal Foundings of America, 2) Systems Unities and Continuities and 3) Historical-Cultural Tyrannical Panics.



Violence in various forms constitutes the vital engine of change within these temporal phenomena regardless of the triarchal system of the time. Hence, concerning colonialism, Frantz Fanon observed that its most pernicious violence “was committed in the heart of man, and consisted of the pathological tearing apart of his functions and the crumbling away of his unity” (Fanon, 1991, p. 315). Yet, ironically, for the west such violence

fulfills its cultural unity. In systems continuity, Bryan Stevenson similarly emphasized the insidious forms of violence of American enslavement within his book, *Just Mercy*, “The greatest evil of American slavery was not involuntary servitude but rather the narrative of racial differences we created to legitimate slavery. Because we never dealt with that evil, I don’t think slavery ended in 1865, it just evolved” (2014).

Likewise, generations after enslavement, Carter G. Woodson famously asserted the historical continuity within insidious psychological iterations of Western violence,

If you can control a man's thinking you do not have to worry about his action. When you determine what a man shall think you do not have to concern yourself about what he will do. If you make a man feel that he is inferior, you do not have to compel him to accept an inferior status, for he will seek it himself. If you make a man think that he is justly an outcast, you do not have to order him to the back door. He will go without being told; and if there is no back door, his very nature will demand one (1933).

The above cone graph puts these violence-unified temporal concepts and their major derivatives along one continuous timeline to reflect their general process. Although



represented sequentially, these do not necessarily flow in rigid linearity. Dynamic, fluid and circular continuities further characterize both the individual concepts and their interrelationships. In addition, the box graph illustrates their stifling formulaic unities of violence.

The Three Births of American Triarchy—1619, 1691 and 1776

When was America born? U.S. K-12 social studies classes generally direct one answer to this next temporal concern: 1776; yet it depends upon the aspect of America to which one refers—the economic, social or political.

America birthed its economy through slavery, beginning in colonial Jamestown in 1619 (Berlin, 2003), (Hannah-Jones, 2019). As historian Ira Berlin notes, “[T]he tobacco revolution transforms Virginia from a very marginal kind of society to a society in which some people can get very, very rich. And of course what they need to get very, very rich is labor” (Berlin, 2003).

Yet, socially, Berlin observes that early African Americans lived among and interacted with poor white indentured servants without significant social ladder distinction, “The system is rather open. And many of these people who are of African descent who enter Virginia fall into the status of indentured servants” (2003). He adds that even the enslaved Africans of Jamestown shared a common misery, albeit without the capped seven-year finiteness of indenture, “[I]ndentured servants, whether they are black or white, are pretty much treated the same way as slaves. Very badly.” Hence, whippings and being sold off are common to both indenture and early slavery. At the same time, other, though fewer Africans join the elite class and act as their white counterparts as the system directs, “We see them behaving pretty much the same way. Some numbers of people of African descent have moved into the land-owning class, are sometimes owning the servants, are connected with churches, are cognizant of the legal system and so on” (Berlin, 2003). Hence, during this pre-Bacon period, Africans, besieged by the class hierarchy of a fledgling tobacco economy, yet, within individual class stations, engaged in relative multicultural social freedom,

The 17th century Chesapeake area is indeed a multi-racial society. Native Americans, people of African descent, and people of European descent are jumbled up in a variety of ways and they do the kinds of things that people do when they get jumbled up together: They work together. They play together. They fight. They sleep together (Berlin, 2003).

This changed after Bacon's Rebellion when the British colonial legislature of Maryland enacted the first of centuries of American race-laws, its anti-miscegenation law of 1691, as described in the social Patriarchy Problem subsection above. Marking a point of no social return, the Frankenstein of racial stratification would feed upon hundreds of slave codes, Black codes, Jim Crow laws, and insidiously indirect race-laws of Black triarchal prison, poverty and powerlessness by every government branch, level and institution over 400 years. These mark the triarchal racial ladder or social birth of pre-America.

Hence, whereas Kendi describes the 16th century racial ladder emerging from the need to justify Portuguese enslavement of Africans under King Henry (2016), the American construction of the racial social ladder emerges to preclude future multicultural class rebellion against elites one century later. Slavery's hemispheric use of race has thereby progressed from economic accumulation, to protecting the vast accumulating wealth from lower class economic and political rebellion. In both contexts, racialized social society is born. As each Western power joins in the lust of economic hierarchy in the new hemisphere, it also joins in its fuller, inextricable triarchal siblings.

A less precise social birthdate nonetheless emerges than America's 1619 economic cash crop and 1776 revolutionary political birth. Just as Diop, Kendi and Dove document numerous historical racial continuities as antecedents to American social racism, America also manifests some signs of its racial Northern Cradle culture before Bacon's Rebellion and subsequent anti-miscegenation laws. Specifically, within 20 years after 1619, the record reveals that fledgling policy distinctions between Black and white

servants had begun to take shape. As White, Bay and Martin observe in their textbook, *Freedom on My Mind*,

[P]lanters were not legally obligated to release blacks from servitude, however, and by 1640 Virginia courts had at least tacitly recognized this fact. That year, when two white servants, and one black servant were captured in Maryland after running away from a Virginia farmer, they received dramatically different sentences. All three were sentenced to 30 lashes and extended terms of service. But whereas the white servants were assigned only an additional year of servitude, the black servant – a man named John Punch — was ordered to “serve his said master or his assigns for the time of his natural life here or elsewhere” (2017, p. 52, citing, colonial council and court records).

Among these early racial socializations, however, were complicating triarchal intrasections of gender exception and class incentive. Thus, also pre-dating Bacon, a 1643 law required “African women--who were often assigned to fieldwork rather than domestic labor – would, unlike English women, be taxed as laborers” (p. 52). Similarly, a 1662 law decreed, “all children borne in this country shall be held bond or free, only according to the condition of the mother” (p. 52).

Nonetheless, despite these early signs of American racial social conception, that Punch was not born enslaved but was punished with chattel slavery for escaping indenture signals that full social difference had not yet birthed. Similarly, the Virginia law 22 years later, while much more broadly applicable and daunting, occurs during a more entrenched tobacco economy, thus, complicating the social analysis with shifts in economic triarchy. Furthermore, the latter law raises patriarchal issues in the Coverture exception of Black women, again for the competing, then overarching, aim of rising profits. It is safe to say that the period immediately preceding Bacon showed signs of the Portuguese continuity of economic profit accelerating racialization; yet, this time it was the political motivation of Bacon’s Rebellion that scaled the social response exponentially to full social birthing of racial triarchy within colonial America..

Thus, seven decades after the birth of America's brutal, labor intensive cash crop economy, marked at 1619, that growing economic demand hastened its racial-social sibling in triarchy in 1691. In a PBS interview, historian Ira Berlin explained, "But soon after Bacon's Rebellion they increasingly distinguish between people of African descent and people of European descent. They enact (more) laws which say that people of African descent are hereditary slaves" (Berlin, 2003).

The "birth order" of American triarchy is also consequential. By the time of America's political birth in 1776, its social racial laddering and brutal Tobacco Revolution-to-King Cotton economy had well defined its culture for many decades. In addition, the immense and expanding wealth of slavery would finance, embolden, and, arguably, partially motivate (Hannah-Jones, 2019) its political birth in the Revolutionary War. Historian Alfred Blumrosen concurs with Hannah-Jones. In their consequential book, *Slave Nation: How Slavery United the Colonies and Sparked the American Revolution*, Alfred and Ruth Blumrosen assert,

Though the issue grew to divide the country, slavery did not have to be squarely faced while the colonies were part of a mother country that tolerated it... However for the slave-centered South even the possibility of this change was enough to light the spark for the coming revolution. This came with the Somerset decision in England, that freed a slave brought to London by a colonist, raising a question as to slavery's legitimacy in the Empire. Although this decision did not overturn slavery in the colonies, its logic was not lost on southerners. For the South, compromise on slavery was unthinkable. Independence was the only solution (2006).

One finds ample circumstantial support for the Blumrosen's and Hannah Jones's historical reading. The infamous third verse of the Revolution's anthem by Francis Scott Key, thus, lauded the slaughter of Black soldiers, "the hireling and the slave," to whom the Brits had offered freedom. Thomas Jefferson, likewise, betrayed his Enlightenment freedom trumpet to endorse and publish white supremacy claims of biological race "science."

The economic first-born plays an important role in keeping triarchal unity. Only a few decades after the Revolution and the profit-multiplying cotton gin of 1794, Black men were being sold for up to \$250,000 each in today's dollars, and collateralizing expansionist wealth access to loans, insurance and mortgages (Martin, 2010). Of course, a young woman of child-bearing age could sell for even more. Moreover, as America had long normalized the social degradation of African people as the foundation of its cultural and social organization, it found no moral impediment to tightening the bondage of racial-economic triarchy even as enslaver founders penned democratic Enlightenment poetry about individual liberty and inalienable rights to life, liberty and the pursuit of happiness. After all, such were reserved for social ladder-elevated people—white, male and moneyed—certainly, not for those long culturally codified as buried beneath the ladder and left for socially dead (Paterson, 1982).

It was, thus, America's economic birth and growth in slavery which spurred its social birth in race—and slavery-economics and racial-social society, together, that fed its development to full political independence from the bosom of Mother Britain via the Black teat of its oppressed African people. The first-born economic tranche of triarchy, therefore, forms a powerful kinship bond within the others. It continues to adhere to patriarchy and racism by ensuring that they too will always pay. Stocks and bonds fluctuate in yield, but the western triarchy of race, class and patriarchy, anchored in its cultural mind and materialism, has paid exorbitant and compounding western returns for over 500 years. Triarchally fungible slavery profits (Williams, 1936) have accrued DuBoisian social wages of whiteness (1935), which in turn foreshadowed Griffith's Klan propagandist narrative of an historically continuous political *Birth of a Nation* (1915).

Systems and Policy Continuities

As with cultural unities, Diopian historical continuities characterize both his Northern and Southern Cradle conceptions. In his *Civilization or Barbarism*, Diop explicated in Southern Cradle context the inextricable interplay of both concepts, such that one might even conflate them as *contin-unities*:

The general problem confronting African history is this: how to reorganize effectively, through meaningful research, all of the fragments of the past into a single ancient epoch, a common origin which will re-establish African continuity... If the Ancients were not victims of a mirage, it should be easy enough to draw upon another series of arguments and proofs for the union of the history of Ethiopian and Egyptian societies with the rest of Africa. Thus combined, these histories would lead to a properly patterned past in which it would be seen that (ancient) Ghana rose in the interior (West Africa) of the continent at the moment of Egyptian decline, just as the Western European empires were born with the decline of Rome (Diop, 1981).

For the purposes of the current research these contin-unities apply equally to individual policies and collective systems.

In *Capitalism and Slavery*, Eric Williams asserts a deep systems continuity extending to European antiquity, “[S]lavery was an economic institution of the first importance. It had been the basis of Greek economy and had built up the Roman Empire. In modern times it provided the sugar for the tea and the coffee cups of the Western world. It produced the cotton to serve as a base for modern capitalism. It made the American South and the Caribbean islands” (1944).

The system of American enslavement, thus, demonstrates broad systems cultural unities of triarchy maintained over historical continuity. For example, of the 56 land owning white men who signed the Declaration of Independence, 41 were enslavers—hence, defined and empowered in multiple hierarchy (Yuhl, 2013). A century later and within another branch of government, the same triarchal patterns characterized the majority of judges on the Taney Supreme Court as it ruled in 1857 that *Dred Scott*

and other African descendants were permanently chattel and neither citizen nor persons under law. Likewise, of the first 12 presidents, only John Adams and John Quincy Adams—father-and-son and, thus, the same family—were not enslavers (Yuhl, 2013).

The founding unity and continuity of Slavocracy-triarchy, thus, emerges through race-based political, pecuniary and patriarchal power, all concentrated in the same gender-class-race elite cabal. Seeded at least as early as Diop's Northern cradle of antiquity, and again in 16th century Portuguese-Spanish asiento enslavement, triarchy is re-seeded in 17th century British colonial Bacon Rebellion racial appeasement. The United Culture of Triarchal Slavocratic Culturocracy thereby well preceded the more recent US aspirational poetry of democracy.

The heart of colonialism is structural dependence: The colonial power robs the natural resources of the colonized and renders them dependent upon products made or purchased from those very stolen resources. Like a violent pimp trafficking minors, the colonizer puts forth the illusion of benefactor when in fact they constitute a fully dependent parasite. Hence, western colonialism fosters structural dependence upon one's very robbery victimization.

We find adaptive colonial continuity within subsequent systems for each of the actors of Western Intrasexuality through their institutional pathway roles. Hence, white male police and state and corporate prison industries rely upon poorly taught Black students to become their carceral products, much as Frederick Douglas's Maryland enslaver admonished his wife to cease teaching him for enslavement sake.

Intra-system and inter-system unities both emerge as well. System cohesions appearing within slavery, and continuing through its centuries, further adapt and endure through subsequent systems of triarchy. Such Maafa continuity is found today in the ease with which the most patriarchal, panicked forces have produced laws and bills punishing women and those who assist them in seeking abortion care after rape or child

abuse. South Carolina even produced a bill exposing women who choose abortion the death penalty—a bizarre choice for those proclaiming life. Today’s systems of pro-patriarchy expansion of mass incarceration flow easily from their more acutely draconian cultural precedents of controlling Black women’s reproductive outcomes and very organs through systems of slavery and the OBG-YN medical experimentation of J. Marion Sims (Owens, 2017). Ultimately, systems continuity reflects cultural continuity but is enshrined in policy: Of course, incarceration constitutes modern slavery per the 13th Amendment’s expressed emancipation exception.

The above systems continuity further ties the individual policy unity of anti-choice law. As another example, economic policies, whether expressly tied to Maafa systems or not, also flow in historical continuity with those of foundational economic Maafas such as slavery, segregation-apartheid and colonialism. Five key economic policy/ systems progeny of these western anchor systems include: 1) neoliberal white male privatization of public lands, assets, goods and services; 2) exclusive white patriarchal private government contracts and employment to sequester remaining public wealth; 3) urban divestment, including through a redlining ethos of race-geography targeted social programs; 4) private corporate race discrimination with lax government oversight; and 5) wealth sabotage through pathway institutional systemic Black failure, from Eurocentric miseducation to criminalized everyday Black living and under-policed Black and police violent crime.

So-called anti-“CRT” law forms an additional problematic historical lineage of continuities. In many ways, it represents a K-12 and working class, lo-brow iteration of western Egyptology. Euro-Egyptology itself forms a dubious continuity with the racial ideas developed to justify Portuguese enslavement, as it too ushered a Maafa context. “Egyptology developed in concurrence with the development of the slave-trade

and the colonial system. It was during this period that Egypt was literally taken out of Africa and made an extension of Europe” (Clarke, 1989, p. 116).

Coming full circle within these continuities of regressive curricular culturology and others, CRT backlash too finds conspicuous political accompaniment. It occurs at a precise time of white political panics over political Southern and overall national demographic shifts. Here, we therefore find multiple parallels of both policy and systems unities in co-occurrence.

Continuities bear relevance for the policy resolution. They caution for commensurately holistic solution unities, continuous over time. Thus, the problem with African independence movements is that they only addressed 1/3 of colonial triarchy, political power, and neither additional independence in economic power or from prior colonial social patriarchy. Likewise, debates between DuBois and Washington concerning civil rights integration versus industrial jobs development similarly omit the holistic need for both; and neither recognized their shared accommodationist adoption of western social patriarchy rather than African Maat.

Diopian continuity yet poses limitations. John Henrik Clarke also cites Diop’s more nuanced complications of historical continuity and cultural unity (Clarke, 1989). Clarke observes where Diop places some limiting principles upon the cradles continuity concept. Paradoxically, the same historical source supporting continuity also begets its limitations:

Dr. Diop does not neglect the broader dimensions of history. He shows that history cannot be restricted by the limits of ethnic group, nation or culture. Roman history is Greek as well as Roman, and both Greek and Roman history are Egyptian, because the entire Mediterranean was civilized by Egypt and Egypt in turn borrowed from other parts of Africa, especially Ethiopia. Africa came into the Mediterranean world mainly through Greece, which has been under African influence. The first Greek invasion of Africa was peaceful and scholarly. This invasion brought in Herodotus. Egypt had lost its independence over a century

before his visit. This was the beginning of the period of foreign domination over Egypt that would last ...for over two thousand years (Clarke, 1989, p. 114).

John Henrik Clarke thereby cites Diop's more nuanced complications of historical continuity and cultural unity. Here, it appears the broader linguistic, historical, geographical and physical anthropological cradle supports of Diopan scholarship converge to acknowledge some blending of cradle borders. Nonetheless, Meyers' (2003) distinction of deeper cultural mainstays concurs with Diop's remaining cradles thesis.

Cultristorical Tyrannical Panics

After the triple-births of triarchy, and systems/policy continuity, tyrannical panics form the third concept of temporal triarchy. A confluence of simultaneous race, class and gender emergencies surface at various points in western history, triggering heightened cultural and policy panics. The-pre-Civil War and current Obama-Hillary-and-browning backlash constitute two prime panics periods. Supreme Court Chief Judge Roger Taney inscribed in the Dred Scott (1857) opinion that African descendants were not human under law and hence deserving of citizenship rights. He did so not through robust legalisms, but by invoking his personal, cultural and historical center of multi-hierarchy. He argued that America's cultural forbears of Britain and Europe generally had always been racist in all their institutions. He, thereby, argued implicit social and cultural precedent as the naked basis of legal precedent. The law was but another reflection of an institutionalized, cultural worldview.

Likewise, Taney's personal enslaver culture was implicitly seeped in hierarchy, and, therefore, its three central forms. He had foreshadowed the opinion through his daily cultural behavior attendant to slavery of violent racial caste construction; parasitic, dehumanizing forced labor; and systemic mass rape. Similarly, most of the nine justices

were enslavers, much like the first dozen presidents outside of John and John Quincy Adams who heroically championed the freedom of African *Amistad* rebels.

Thus, enslavement culture's hierarchical trifecta of extreme patriarchal, materialist racism, not intellectual policy intricacies, formed the basis of foundational American jurisprudential and legislative policy making. In cultural continuity through today, white materialist patriarchs dominate the Court as ensured by their Trump-Federalist Society selection, and aggressive usurpation of President Barack Obama's appointment powers. Consistent with the patriarchal cultural view of women reflected in *Coverture* and slavery, the Samuel Alito led *Dobbs* opinion revoked 50 years of women's bodily autonomy. Chief patriarch judge John Roberts had similarly revoked the crucible of Black voting rights and citizenship within the Voting Rights Act pre-clearance provision a decade prior (*Shelby County v. Holder*, 2013). Completing triarchy, the Court targeted workers' rights to organize (*Janus v. AFSCME*, 2018). Amidst all of these rights contractions, it, yet, singularly expanded the gun freedoms at the cultural intrasection of historical whiteness, class and patriarchy coincidental to Obama's assumption of power (*District of Columbia v. Heller*, 2008). Judicial philosophies of federalism, states' rights, and other law school miscellany were exposed again as mere pretext for triarchal policy—and obfuscations of insidiously operative cultural identity.

Whereas the first three problem steps outline what behaviors, who performs them, and where institutionally they reside, the fourth problem step addresses when these behaviors appear most acute. It culminates the process and asserts temporal triggers activating the most acutely hierarchical policies. Coined by this paper as cultural historical moral panics, these describe times of multiple encroachments upon the hierarchical order, resulting in heightened grievance, cultural crisis and frenetic policy backlash. The cultural focus within this concept derives mainly from three theorists. Cheikh Anta Diop distinguished the often distrustful, violent and selfish eco-behavioral/

environmental predilections of Northern cradle, harsh-climate cultural societies (1989); and Molefi Asante conceptualized cultural dislocation (2003), and most recently co-authored, with Nah Dove (2021), a juxtaposition of Maatic pro-human versus inequitable, pro-hierarchy cultural dispositions.

The term also claims two other influences. The moral, axiological aspect has roots in Asante's original text, *Afrocentricity*, which detailed the cultural core of even religious moral identities (1980). Finally, the constituent term, moral panic, derives from the book, *Folk Devils and Moral Panics*, written at the advent of the *Roe* decision (Cohen, 1972). In it author Stanley Cohen defines the term as when a "condition, episode, person or group of persons emerges to become defined as a threat to societal values and interests" (1972, p. 1). While Cohen identifies mass media as a key disseminator of moral panics, this paper's cultural moral panics highlights the government's role as a central cultural and historical driver, including through its powerful federal Supreme Court. The volume of panics is multiplied, however, when government and corporate media conjoin in intrasectional unity, as occurred between the demonstrably anti-choice and antiAfrican Trump administration and leading cable news outlet, FOX News. The formidable propaganda potential of merged government and media misinformation gatekeepers, a key marker of fascism, signals that, like state mediated culture and history, panics too are far from pure products of chance or objective, neutral facts. Combined, these steps form a dynamically formidable cultural-historical public policy panic of undemocratic hierarchy. Yet, analytically disaggregated, they offer separate entrees for transformative intervention.

The above steps of problematic policy hierarchy further provide the foundation for understanding hierarchical policy invocations of culture and history to disempower women, African Americans and the poor throughout US history. More precisely, hierarchical policies emerge as necessitated culturally and historically; they move to the

western drumbeat of the times, especially as it intensifies to a triarchal moral panics crescendo.

The manifestly frothy flurry of white male triarchal policies now occurring are far from coincidental in their timing. It occurs precisely as educated and single white women reversed prior political equivocation patterns described herein as the double-dipping phenomenon, and follows the electoral example of African American women and men, and women of color, in voting against Trump in 2020. Its patriarchy also retorts the Black women-process-led, neo-Reconstructionist electoral outcomes in Georgia senatorial races of 2018 and 2020. In response, angry white men and triarchally unified women pursued a blitzkrieg of unprecedented draconian electoral controls, adding a state legislative right to reverse secretaries of state's electoral certification of citizen's votes, and a similar state legislative and gubernatorial right to override or forgo state court supervision of these draconian state election laws. Likewise, court patriarchs swiftly issued the *Dobbs* case reversal of women's procreative choice, and signaled that patriarchal panic policies had only begun. Its case dictum thus stated and implied further threats to interracial and LGBTQ privacy rights including marriage, consensual sexual relationships, and contraception. Contextualizing these panics are a rapidly browning America and masochistic white mortality rates, largely from drug addiction, suicide, Covid denial and rural rejection of expanded Medicaid among other increasingly complex "deaths of despair" (Caffrey, 2019). Importantly, this despair is triarchally framed in numerical Welsian demographic insecurity from the outset.

A closer assessment of past historical panics yields Sankofan lessons for today's redress. The cultural purposes of this package of panicked policy actions form historical continuity with those of prior panicked periods, such as that preceding the Civil War. The late 1850s conjoined the racial-economic panics of Southern insecurities around slavery's westward and unfettered expansion, as well as gender panics over low

Protestant birth rates relative to a growing Catholic immigrant population. Resulting panicked policies included the infamous *Dred Scott* decision and first outright abortion bans—both occurring in 1857. As documented by historical associations' recent *Dobbs* legal brief, abortion opponents, past and present, were guided by the same three patriarchal Diopan cultural purposes as motivated enslaver Roger Taney who wrote the *Dred Scott* decision: patriarchy, xenophobic racism and the intense cultural panics of the times borne of these multiple perceived simultaneous cultural encroachments. Aggrieved from all sides, the ruling white male Protestant, heterosexual, elitist hierarchy unleashed a whole-society backlash.

Patriarchal anti-choice culture co-motivated the first abortion ban. The ban's New England proponents constituted primary sources for the historians' later *Dobbs* brief to the court:

But Storer enlisted support from the newly-formed all-male American Medical Association (AMA), playing to certain physicians' fears that "abortions are infinitely more frequent among Protestant women than among Catholic," and encouraging their disapproval of women shirking the maternal duties for which they were "physiologically constituted" and "destined by nature" (citations omitted) Storer's message gained acceptance among certain influential physicians ... mounting a calculated and widespread attack on abortion that influenced legislators and additional physicians coast-to-coast (2021).

Alito's *Dobbs* opinion omits that his 1850's model further punished married women with greater penalties based upon their paternal ownership. Also unmentioned by Alito is the rigid English common law that codified this strict patriarchy, Coverture. Under English common law Coverture "covered" wives under their husbands' legal identity and stripped wives of economic rights and burdens as if children. These included, for example, the right to form a contract, own property in one's name, and will it to others. Coverture doctrine at its core appears to simply codify and amplify Diopan cultural values of Northern cradle patriarchy (Diop, 1974). The Court's patriarchy, thus, dually deputizes

an army of white male controllers of white female procreation and discretionary African women-targeted incarceration.

Racial-xenophobic anti-choice history, like patriarchy, claims a vital role in founding anti-choice. As documented in the historians' *Dobbs* brief, the 1857 iteration of this element manifested as racial/xenophobic concern for overpopulated Catholic "foreigners" replacing "native (Protestant) stock":

Storer believed that abortions were endangering what he saw as the ideal America: a society of white Protestants in which women adhered strictly to their proper "duties"—marriage and childbearing. While Storer believed that abortion was always morally wrong, two other concerns were inextricable from his condemnation of abortion on that ground: his ethnocentric concerns about rising immigrant birthrates and his blame of married Protestant women for abandoning their primary responsibility of motherhood...culpable for the falling birth rate (2021).

These racial and xenophobic policy motivations remain almost identical today. One need only replace the above Catholic references with Black, brown, Jewish and Muslim references. The sentiments are commonly shared among conservative organizational standard bearers of whiteness such as FOX News and the Federalist Society from which each of the Court's conservative majority members was selected. Thus, also mirroring today's white cultural panic about a browning American demographic and electorate, the 19th century founders of anti-choice combined the worst of their fears of genetic replacement and hierarchical disruption, as documented by the historians's brief:

Storer claimed that white, American-born, middleclass married women were increasingly using abortion to limit the size of their families, causing precipitous fertility decline in New England. ...[I]nsisting that "marriage, where the parties shrink from its highest responsibilities, is nothing less than legalized prostitution" ...[h]e viewed these women's actions as unnatural, selfish... (2021).

Classist anti-choice history thirdly extends beyond Storer's transactional view of marriage and completes the race/patriarchy convergence as triarchy. The fledgling all white and male elite American Medical Association whom Storer convinced to adopt his

anti-choice cause possessed a clear class incentive. As Black and diverse midwives were then largely performing the early pregnancy abortions before “quickenings” by using natural African and Native medicines, Western men profited not from these procedures or their resulting medical relationships (Farrell, 2022). Appropriating these medicines, as did Ben Franklin, offered the only modicum of material western patriarchal benefit from abortion. By negating abortions, Storer and the AMA also negated midwives’ maternal care monopoly and facilitated their white male elite takeover. By creating OB/GYN care during this period and limiting midwives through new licensure laws and an abortion ban, the white men of the AMA usurped prenatal and maternal medicine through today. White male doctors accompanied by white nurses further used their professionalized hierarchy to foster a cultural misogyny science of “hysterical and savage women” (Briggs, 2000) parallel in perfidy and purpose with 18th century race science. The material-class basis of anti-abortion is, thus, not only anti-African mothers’ lives, but anti-African midwives and doulas making a living.

Absent from Alito’s 1857 precedent is the cultural-historical context of that time. It coincided with the enslavement expansion panic of *Dred Scott* (1857), the Fugitive Slave Act of 1850 and the hastening of America’s bloodiest war, fought over those very issues. Specific to child birth, each enslaved child born to the plantation brought increased wealth, and each white child brought heirs, fellow enslavers and voters to challenge the North. Hence, the US South’s paranoia concerning Westward expansion or foreclosure of slavery implicated societal race, sex and money—the triple indicators of hierarchical panic.

In panics urgency triarchy deepens its Northern cradle reflection, described by Diop in almost identical triarchy and panics terms: economic—resource scarcity, piracy, and nomadic-hunting; patriarchal—female enslavement and debasement, family

organization, and survivalism; and xenophobic—ferocity, parochialism, individualism, moral solitude, disgust for existence, and tragic arts and letters (Diop, 1974).

The whole anti-choice century, thus, corresponds with periods of intense racial-patriarchal-class panic by ruling class white men. Problematic from the onset, Alito's selected historical times also coincide with the most perilous legal regimes for Black women's bodily autonomy—enslavement and segregation. They commenced in precisely the same year as the *Dred Scott* decision in 1857 and extended until *Roe* in 1973. They also coincide with the end of the religious right movement's failed attempts to reverse *Brown* desegregation through publicly funded private segregation academies which began immediately after *Brown* and extend through today (Carr, 2012) .

Perhaps signaling social paranoia or psychological displacement, the ultimate “replacement” fear and subconscious genetic insecurity (Welsing, 1982) arguably underlies every public policy that results in Black and white death disparity— such as the 300% difference in Black/white maternal and infant mortality (Artiga et al., 2020) and 323% differential in fatal police shootings (Swartz et al., 2020). Such institutional bloodletting corresponds with a rapidly browning American population and electorate, and a school system, also under “CRT” siege, that is already majority minority.

A pattern emerges of urgent white conservative patriarchal outcry—a potent mixture of numerical insecurity (Welsing, 1982), political grievance (Stevenson, 2014), and violent redress (Anderson, 2016). French author Renaud Camus coined the theory of “the great replacement” which he describes as “ethnic and civilizational substitution” and “reverse colonization” of Europe by non-native peoples (2011). Likewise, the aftermath of *Dobbs* already shows the signs of panicked cultural decision making. Ten year-old rape victims forced to leave states to abort; dangerously carried, unviable miscarriages due to fearful doctors facing criminal scrutiny; and similarly absurd, yet, predictable outcomes proliferate through a continuous stream of news headlines. One

such national story read, “A Florida appeals court decided Monday to uphold a lower court’s ruling that a pregnant 16-year-old had not shown she was “mature” enough to terminate her unwanted pregnancy, and must therefore give birth” (Boboltz, 2022). Such are not the outcomes of reasoned laws, but of panicked, emotional ones. These panics complete the three elements of hierarchical public policy for today much as in 1857.

For dedicated triarchists, each institutional pathway constitutes an opportunity to disseminate triarchal culture. Beginning with the educational cultural repositories of teachers, processes and curricula, they saturate the triarchal states of each category commensurate with the current cycle of cultural/historical panics. For example, increasing current panics over a browning America and, especially its Southern electorate, has triggered the panic alarm within each institutional pathway repository. The usual Eurocentric, patriarchal curricula have therefore given way to heightened anti-“CRT” triarchal book bans akin to the Nazi book burning of all nonconformist literature in 1933.

Similarly, panics enlist unities within the second educational cultural reservoir of process. The usual punitive, agency-reducing and sedentary western schooling processes have been panics-upgraded. During the prior rights expansion period, educational processes featured anti-racism, anti-patriarchy, and raised consciousness of homophobia and other triarchal bullying. The current panics has instantly supplanted this temporary Euro-Zeitgeist with core and acute triarchy, expressly forbidding social-cultural learning, anti-bullying learning, and related Maatic processes. This panic Euro-recentering directly assaults Southern Cradle, complementary matriarchal modes and their cultural adherents, both jettisoned for direct misogyny, racism and classism as if an undiluted potion to restore the western triarchal cultural body from its fever of cultural panic.

Finally, the third educational cultural reservoir, teachers themselves, become targets for patriarchal shifting. As public school teachers typically consist of 75% white women with further lesser pluralities of Black, Latina and Asian women, government and corporate triarchs are seeking creative ways to rapidly add white manist influence over the profession. Within Florida, the cultural capital of educational panics, Governor Ron DeSantis has, thus, announced his new recruitment targeting veterans to the teaching field. In so doing, he declared, “Our veterans have a wealth of knowledge and experience they can bring to bear in the classroom. [...] For too long, the requirements to be a teacher have been too rigid.” Importantly, women constitute only 16% of the enlisted military and even less of the veteran population. As DeSantis has not limited his target to officers, these new teachers are unlikely to possess the college training or certifications for proficient teaching. What they will bring is the intended cultural qualification to lead urgent cultural cradle warfare: white, male, authoritative and very conservative.

Ultimately, panics periods multiply and intensify the already holistic potency of triarchal culture. Like the alarm from rebellion, escape, or sexual infraction, triggering the past frantic white fight-and-flight of summoned lynch mobs, secession and instant militias—today’s proliferating panics likewise create an avalanche of whole community obeisance and resulting panics phenomena. A few of these phenomena are outlined below while others appear in the attached Glossary and future Theory sections—each discussed briefly for future development and exploration.

- *Opportunistic Amicability Panics:* Many panics conquests of Maafa began with ostensible “friendship.” For example, Arab conquest in Egypt in the 7th century ensued after the allied invitation to assist Kemet in ridding itself of Roman invaders. Likewise, prior invasion by Greek protégé of Aristotle, Alexander, followed an extensive amicable period of social exchange between the elder

Kemet and visiting student citizens of young Greek city-states—from Pythagoras to Herodotus and Aristotle. Similar opportunism patterns emerge in Portugals enslavement betrayal of Angolan Allie's and Pilgrim advantage of Native American largess.

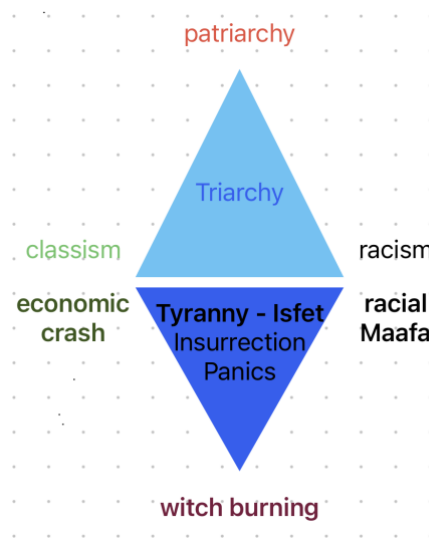
- *Opportunistic Chaos Panics:* Others triarchs attached themselves to existing or assisted emergencies such as natural disasters exacerbated by prior multi-government neglect in New Orleans before Hurricane Katrina in 2005. Hence, both utopic and dystopic seasons may open the door to panics. During either time, triarchal threat forms the pivotal element to usher active panics. Triarchal opportunism then ensues much as Texas Hurricane Harvey's relief resources , like those of past Haitian, Nee Orleans and other disasters, followed patterned diversion to white elitist hands and their Intrasectional cultural beneficiaries.
- *Accelerated Conflict:* War and other disastrous human made urgencies likewise set the table for triarchal feasting. Triarchs such as Dick Cheney and the war hawks of the George W. Bush administration desire and instigate war because it allows full orgies of unfettered triarchy without need for knitting the niceties of polite proxy—politics, “failed” diplomacy, discursive euphemism, etc. Maafa war-opportunism thus guided white marauding violence after Katrina, and Trump's call to suspend the constitution due to manufactured voting irregularities. Georgia Rep. Marjorie T. Green eagerly added her secessionist call for “national divorce.”
- *Means Triarchy Unities of Panic:* All wars, therefore, provide clear diagrams for understanding the makeup of panics. One example is the triarchal holism of war

methods. Total war takes all triarchal forms, not merely militaristic. The North choked the South's economy via the ports of Anacondia, much as France applied post-independence blockades to Haiti.

- *Policing Pathway Panics*: Policing forms microcosmic, individual, and episodic parallels with the war opportunism of whole community western panics. Police encounters with Black men can cause a panicked "blackout" like fit of triarchy. Marked by apparent inability or reluctance of nuanced thinking, police seem to accelerate conflict and reverse de-escalation policies for Black people. Like panics generally, police panics is triggered by temporal context. In societal unity, once triarchal panic is triggered, even the mildest police or gun (white vigilante) reform is berated through epithet as "defunding (all of) the police" or being "soft on crime." Yet, no one would think to pose this false choice fallacy of either granting a repeatedly negligent surgeon absolute practice impunity or else being anti-medicine. Such is the reptilian abdication of reason of panics. Extended to policy, triarchal slave patrol laws have carved out special police qualified immunity, powerful political police unions, and deferred law suit accountability, often to urban cities where white police perpetrators don't live. These all render police carte blanche triarchy based on an implicit cultural construction of embodied panics to enforce the thin blue line, A.K.A., the color line.
- *Intrasectional Cross-Class Panic Unity*: A patriarchal-racial joint political panics of emerged in 2016 from the cultural coup represented by woman-led presidency after Barack Obama's successful two terms. This panic engulfed white elite men just as it did working class whites. The white mob of working class men and the white elites came together again as they did after Bacon's rebellion. The Wall

Street “Brooks Brothers Riot” of the 2000 election in Florida thus begat another white collar storm for political power—the ‘Brooks Brothers’ tea party, begun by a CNBC business commenter’s verbal explosion over Barack Obama’s Affordable Care Act, deemed a “socialist” affront to white capitalist patriarchy.

Such all encompassing panic gives rise to implosive tendencies of each hierarchy, and ultimately, to tyrannical attack against government itself as the fourth triarchy.



Tyrannical, Violent Isfet

“American democracy is nothing but disguised hypocrisy” (Malcolm X)

“The fight for political equality cannot be separated from the fight for equality more broadly” (DuBois, 1935)

The most acute of panics triggers the nadir of triarchal means and ends—anti-government tyranny. Why? As government is the ultimate tool of triarchal white patriarchal and material inflation, panicked westerners seek its acute favoritism to

remedy their triarchal panics grievance. If government does not oblige due to residual principles from the dormant pre-panic, triarchs become irate and see usurping government power by coup as their only cultural remedy. Hence, Far Right aggrieved losers of the 2020 presidential election facing the prospect of a shrinking base electorate have projected bias and “woke” labels upon governmental intelligence agencies, political parties, backed corporations, funded schools and anyone deemed inadequately compliant with their urgent cultural call.

In historical continuity, Nathaniel Bacon gathered angry white indentured men (while adding enslaved men with promised freedom). Triarchal in nature, their anger stemmed from jealous disdain for the economic fur contracts which Native Americans shared with the landowning elite, their own relative penury and their inability to attract the few available women within the early colony. Hence, the racial, class, and sexual bases of triarchy were alighted like a three-log fire.

Trump’s cultural architect Steve Bannon had from early on conveyed the intent to “replace” the administrative state. Consistently, throughout its four-year term the administration corrupted agencies from the IRS to the postal service and many federal courts—all in preparation for the ultimate tyranny—the January 6, 2021, coup attempt. This too formed many glaring historical unities, especially with the anti-Reconstruction aggrieved ex-Confederate panic of the Wilmington Race Massacre and successful bloody coup of 1898. Invoking the same secessionist panics flag and fervor, failed NM Republican candidate, Solomon Peña, fired live rounds into the home of his Democratic rival, much as AZ conservative Kari Lake, like her mentor, Trump, refuses at all costs to acknowledge defeat. In tyrannical vertical unity, Donald Trump, Sr., a former president of the United States, openly proposed suspending parts of the constitution much as he had sought to cajole military leaders into seizing ballots under martial law. Far Right Georgia

congressional firebrand Marjory Taylor Green has since raised the 1861 tyranny thermostat by tweeting euphemistically for “a national divorce” of Southern states.

Ultimately, the state empowers cultural triarchy with the P’s of public policy, policing arms, people and purse funding. In turn triarchy grows like Frankenstein to eventually challenge its state host for insufficient allegiance. The State thereby creates its own demise in tyranny. Tyrannical racism, sexism and classism, likewise, implode per Marxist class conflict and capitalism succession historical materialism (Marx & Engels, 1972), the *African Womanism* witch burning analysis of Dove and Stone (Dove, 1999) and the *Antiracism* (Kendi, 2021) and *Black Reconstruction* (DuBois, 1935) critique.

An instructive 20th century example is found in America’s contradictory continuity of inspiring the Nazi rise and then having to quell its consumptive, existential threat with total war—much as occurred around the Civil War Confederacy after the North had long participated in the industrial refinement tranche of triangular enslavement. At the same moment that Churchill takes a bow to America to entreat Roosevelt to partner in fighting fascist Nazism, he and FDR are fighting themselves. As illustrated in the later table, Nazism in fact began under the tutelage of American segregation, and continued in partnership with American confederate ethos. England was at its height of empiric pursuits as a global colonizer. At the root of racism and indeed all hierarchy within the triarchy is tyranny and the implosive eventuality of anti-democratic government and culture—i.e., white (patriarchal-Christian) nationalist rebellion. Much as Marx believed capitalism to be inherently implosive, and leading in linear progression to socialism and communism, what is incontrovertible is the same implosive quality within the race and patriarchy schism.

Exacerbating this implosive tyrannical pattern, triarchal privilege grants leniency to white male violence granted by the cultural Bill of Whites with white cultural constitution. Cultural aversion to punishing crimes of white male triarchal expression

follows. Hence, despite Hitler's attempted coup in 1923 his trial and conviction only resulted in eight months in prison. One historian, therefore, noted, "a haunting failure of justice with catastrophic consequences" (King, 2017). We find the same patterns in Robert E Lee's meager two-year secession sentence and Donald Trump's long evasion of legal consequence for insurrection and a lifetime of triarchal crimes.

The carrot of triarchy, oily grievance of panics, and stirring stick of leniency together boil the toxic ingredients of a tyranny stew. Triarchy's insatiable cultural appetite further drives tyranny forward. As Eric Williams observed in *Capitalism and Slavery*,

Expansion is a necessity of slave societies; the slave power requires ever fresh conquests.¹⁷ "It is more profitable," wrote Merivale, "to cultivate a fresh soil by the dear labour of slaves, than an exhausted one by the cheap labour of free-men."¹⁸ From Virginia and Maryland to Carolina, Georgia, Texas and the Middle West; from Barbados to Jamaica to Saint Domingue and then to Cuba; the logic was inexorable and the same (Williams, 1944).

So all consuming is the triple appetite for triarchy that its whole supersedes the individual logics and priorities of its constituent hierarchies. Hence, Williams further explicates that colonial profit greed successively ensnared—through systems of genocidal tribute, indenture, and slavery—Native, white and African workers.

The first instance of slave trading and slave labor developed in the New World involved, racially, not the Negro but the Indian. The Indians rapidly succumbed to the excessive labor demanded of them, the insufficient diet, the white man's diseases, and their inability to adjust themselves to the new way of life (Williams, 1944).

Each hierarchy forges a path to tyranny. Elon Musk is a prime example. As the western adage states, "Freedom of the press belongs to those who own one." This speaks the epitome of the *Bill of Whites* and ownership-based class triarchy. It lays the path from class triarchy to tyranny as white men at the pinnacle of state political power, corporate wealth concentration and patriarchy, satiate their greed with additional piques of hierarchy. The restive triarch resembles the cultural Marvel character Thanos who

united the infinity stones for godlike omnipotence. Possessing the six stones granted one control over the domains of mind, time, space, power, and reality. Similar tyrannical wholeness flows from consolidated race-class-gender triarchy within the hands of a triarchal cadre. Conjoining state and corporate power, thus, forms the core of tyrannical, authoritarian government (Kotkin, 2021).

Afrocentricity and Black studies offer important vantage points from which to comprehend tyranny's cultural core. In *Souls of Black Folk*, DuBois observes continuities of domestic triarchy and global tyranny,

Can you imagine the United States protesting against Turkish atrocities in Armenia, while the Turks are silent about mobs in Chicago and St. Louis; what is Louvain (the German massacre of Belgian citizens during the Great War) compared with Memphis, Waco, Washington, Dyersburg, and Estill Springs? In short, what is the black man but America's Belgium, and how could America condemn Germany that which she commits, just as brutally, within her own borders (DuBois, 1906)?

Linking triarchy and tyranny, DuBois later coins the correlating term of "abolition democracy" in *Black Reconstruction*. Seeing the Black plight in a way akin to triarchal and institutional pathway holism, he explicates full demands for Black "physical freedom, civil rights, economic opportunity and education and the right to vote, [as a] a matter of sheer human justice and right" (1935).

Frederick Douglass had more pointedly conjoined domestic and global hierarchical tyranny in his famous address, *What to the Slave is the 4th of July*, "[Y]our denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery" (Douglass, 1852).

Likewise, David Walker's Appeal further converges domestic anti-Africanism and tyranny, not only as equals, but as metaphysically the same.

Then if he gives peace and tranquility to tyrants, and permits them to keep our fathers, our mothers, ourselves and our children in eternal ignorance and

wretchedness, to support them and their families, would he be to us a God of justice (Walker, 1829)?

As such, the continuum of triarchy and tyranny logically leads to a proposition that western culture, contrary to Enlightenment claims, culturally predisposes western adherents to eventual tyrannical impulses, accelerated and triggered by anti-poor, anti-woman and anti-African culturism. Ultimately, as scholars have observed of Harriet Tubman, Frederick Douglass, Sojourner Truth and others, African men and women, thus, constitute the most culturally and historically justified founders of both Asantean, Afrocentric anti-tyrannical Maaticity and Jeffersonian, Euro-poetic Enlightenment freedom in America.

Tyrannical Implosion-Paradox

The aforementioned paradox of government-driven triarchy ultimately forming anti-government tyranny is best illustrated in segregation massacres such as Wilmington, NC and Tulsa, OK. In Tulsa, white mob destruction of Black Wall Street was marked by state action throughout, and, thus, white cultural enforcement via public policy. It was the Tulsa Police Department that deputized and armed the marauding white mob, the state of Oklahoma with federal blessing that installed a National Guard internment camp similar to that created for Japanese Americans during WWII, the state that declared martial law, and the courts that allowed insurance companies to deny any compensation under the legal fiction of a generalized “riot”. As with the long continuity of police executions of unarmed Black men during street encounters, public policy concerning Black folks often forms its own unwritten cultural code—government acts moving with the haste of opportunity and panic of whiteness, unmoored by pen or process.

Ida B. Wells-Barnett, in *Southern Horrors: Lynch Law in all Its Phases* (1892), and *Red Record* (1895), doggedly investigated other such racial attacks and documented similar hierarchical convergences. Resentful poor and working-class white men at the sight of Black success, feared that such success had both diminished their “whiteness wage” (DuBois, 1935) and enabled *potential* sexual liaisons of white women and Black male successes. This sexual union was often contrived, exaggerated, and when true, was virtually always consensual per Wells’s research. Grapevine tropes of triarchal combustion, nonetheless, ensued—whether upon Emmett Till, Freedom Riders challenging the white patriarchal material order, or countless whole communities: Coldfax, LA (1873); Wilmington, NC (1898); Atlanta, GA (1906); Elaine, AK (1919); Rosewood, FL (1923), etc. In Greenwood alone, the white mobs killed 300+ people and rendered homeless 11,000. In cultural and historical continuity, such acts and actors form direct kinship with today’s racial law enforcers of Black mass incarceration.

The following graphic illustrates the sober global implications of western triarchal-tyranny historical continuities expressed in translational unities. Specifically, it juxtaposes parallels of American, Italian and German fascism from World War II to today. In his bestselling 2017 work, *On Tyranny*, Tim Snyder similarly applies European historical tyranny continuities to current American politics. Warning of “America’s turn towards authoritarianism,” he observes that “[h]istory does not repeat, but it does instruct.” In his analysis, Snyder further observes numerous European authoritarian unities, albeit without acknowledging their implicit triarchal cultural unity as seen in Asante and Diop’s works. Snyder, nonetheless, implicates broader European political unities of cultural triarchy and tyranny:

Both fascism and communism were responses to globalization: to the real and perceived inequalities it created, and the apparent helplessness of the

democracies in addressing them. Fascists rejected reason in the name of will, denying objective truth in favor of a glorious myth articulated by leaders who claimed to give voice to the people. They put a face on globalization, arguing that its complex challenges were the result of a conspiracy against the nation (Snyder, 2017).

Yet, within “globalization” resides unspoken Triarchal constituent cultural panics. Among these are immigration of racialized others, “glorious myth” -breaking “objective truths” of Afrocentric and Black studies, along with Indigenous, women’s and other long excluded education. Indeed, patriarchal, oligarchic, white supremacist triarchy embodies the glorious myth.

In addition, Snyder describes tyranny’s assault on truth by Trump and his historical antecedents in a way that subsumes and implies the multiple Pathway lies of anti-African miseducation, criminalization and structural poverty-unemployment, “You submit to tyranny when you renounce the difference between what you want to hear and what is actually the case. ... truth dies in four modes, all of which we have just witnessed” (Snyder, 2017).

Thus, with triarchal assistance, tyranny enters an open door via its tool of Isfet-havoc in hand. The door is cultural panics, and the tool is triarchal violence. Specifically, tyranny flows from the stated cultural panics of multiply threatened triarchy. In addition, historically continuing cultural models from Confederate secession to Nazi usurpation and blitzkrieg, today’s Western triarchal tyrants seek total and immediate power over every institutional government lever in order to expand power by all violent means—verbal, political, armed, economic, etc.

Like Todd Aiken, Roy Moore, and others before him, Ohio House Republican and best selling “Hillbilly” cultural writer, JD Vantz, recently decreed in violent patriarchy, policies should direct women to stay in “violent” marriages, rape is merely “inconvenient,” and abortion is akin to slavery. This violent patriarchal proclamation finds

ample physical, legislative and other complements in the current tyrannical panics
onslaught. Hence, the following graphic was created to illustrate the larger scale of
tyrannical contin-unities.

TYRANNICAL ISFET CONTIN-UNITIES

Cam R. Almonor, 2023

20th Century to Today

Jim Crow U.S. Fascist Germany/ Italy



AUTHORITARIANISM/ LIES	America 1st US Nazi accommodations stall action—C.Lindbergh, H.Ford "Segregation forever.. (1950s). "Render to God and Trump" (2019) Trump sought to compromise institutions for expanded federalist triarchy Hayes-Tilden Compromise of 1877 exchanged No. presidency for So. terror MAGA vigilantes; FL election & abortion police paid and created for triarchy Trump with 173 US support of his base sought insurrection, martial law	"El Fuhrer" proclaimed as Hitler, much as So. governors' state rights power "I people, 1 empire, 1 leader" "Turning the little man into part of a big dragon" BUILT public works, Autobahn, replaced unions, united with private businesses Political compromise: Hitler as chancellor despite only 173 parliament vote Brown shirts militia attacked communists, dissidents 1933, Nazis burn parliament (Reichstag) to create emergency, seize power	"duce, duce" chants, as new emperor "Everything for the state. Nothing against the state." Animated gestures "The trains will run on time" public construction campaign Public construction campaign endeared state to public Black shirts militia assaulted rivals/ 1920 March on Rome, took power Used democracy to gain 173 seats, then coalition power before shifting to tyranny.
MEANS			
ENDS	RACISM/ CLASSISM 1919, Red Summer race massacres in over 26 cities—anti- Black WWI vets 10-to-1 racial wealth disparity continues from gov. redline/ segregation Jim Crow Black codes state-enforced inequality via police & vigilantes Post-Brown So. Segregation Academies; Daughters of the Confederacy	1904-1907, Germany genocide against the Herero & Nama of SW Africa "More prosperity, expanded borders", "master race", Scapegoat Jews Once in power, ended free press, imprisoned opposition, consolidated power Children Youth Clubs, Bavarian retreat footage softened Hitler for women	1935, Italy invaded Ethiopia after losing Battle of Adawa in 1896—US silent Simple social scapegoating for complex economic problems Italian fascists undermined judges, press with direct pressure, terminations Mussolini told women to provide children, stay home, used schools, youth groups
MORE	Shock and awe, coup in Wilmington, NC, 1898 1939 "Pro-America" Hitler rally fills Madison Sq Garden, Trump rallies/ parade 1915, Birth of a Nation sets mass violence; Wilson screens in WH; CRT bans South expansionism: Fugitive S.A. 1850, Dred Scott 1857, Fort Sumpter 1861	Blitzkrieg expansive Nazi Congress Hall modeled after Roman coliseum Goebbels filmed mass rallies & stowed in cinemas to 70m; 1933 book burning Camps shifted; conformity, forced labor, massacre final solution; war spread	fascination and terror mass Mussolini rallies at Piazza de Benezia established Fascist Grand Council over all policies & appointments; 1922 pursued parallel war strategy in unity with Germany
UNITIES	GEOPOLITICAL GRADUALISM		
PRIOR	Post Civil War. Southern Redemption mission fueled Jim Crow	WWI Loss: "Stab in the back" myth fueled WWI	WWI Victory: "Mutilated victory" fueled WWI
CONTIN-	Jan. 6 insurrectionists paraded Confederate flag & 1776 slogans	Third Reich modeled first two: Ancient Rome & 19th c Prussia	Bld of the Imperial Forum lined with imposing ancient Roman emperor statues
UNITIES	Pro-Hitler faction of Congress secession trial, 1944; Baron Euro fascism, 2023	Studied US South, Mussolini's success from prison and wrote Mein Kampf.	Joined Germany in assisting Franco 3 yr. Spanish civil war, bombing his own people.

Sources used to fill table content: (Stevens, 2018), (Maddow, 2023), (Whitman, 2017)

CHAPTER 6. HOW: METHODOLOGY

“Afrocentricity seeks to place the African in the center of events and situations that involve African people. Why should Africans be on the periphery of their own narrative?” (Asante, 2017, p. 23).

As with the Theories developed herein, Methods correspond with the disciplines engaged by the dissertation’s targeted research inquiry. These begin with the qualitative approaches associated with the central Africological disciplinary concern for culturally centering miseducated African American children. In addition, the dissertation’s added cultural, institutional and legal contexts introduce additional methods. Specifically, added cultural contexts include the parallel hierarchies of patriarchy and classism.

Pathways institutions of education, criminal justice and employment further imply their own methods. These mostly consist of the experiential multi-career observations of the author. Educational reflections draw upon 10 years of co-leading a Central New Jersey African rites of passage program and one term teaching middle school math, history and English in Philadelphia. Criminal justice case study reflections stem from prior work in both defense and prosecution and similarly qualitatively guide quantitative analyses of criminal justice policies.

Finally, the broader legal policy context invokes its own group of methods. Principally these include relevant narrative research and reflection derived from having interviewed hundreds of indigent and African descended legal clients facing numerous triarchal economic-racial-gendered policies for over a decade. In addition, the Economic triarchy section features case studies and caselaw analysis for three cases which I represented that culminated in court-created policy. Other Triarchal legal case analyses appear at various points of analysis, such as for relevant aspects of the *Dred Scott*, *Plessy* and *Dodds* decisions. Other policies derive from Congress and state legislatures, thereby linking public policy methods—principally, the mixed method, Problem Solving

Methodology. Ultimately, a later section proposal transforms important aspects of this method to incorporate the cultural and historical focus of Afrocentricity.

Afrocentric Methods

Afrocentric analysis and location form key Afrocentric methods of the dissertation. In support, Africology establishes its disciplinary scope,

The Afrocentric study of phenomena, events, ideas, and personalities related to Africa... The mere study of phenomena of Africa is not Africology but some other intellectual enterprise. The scholar who generates research questions based on the centrality of Africa is engaged in a very different research inquiry than the one who imposes Western criteria on the phenomena (Asante, 1990, p. 14).

Per Asante's foundational text, *Afrocentricity* (1980), African experiential culture and history determine all centered inquiry: the right questions to ask, and the right way to answer them. Moreover, the spiritual complements physical data; holistic subject immersion is necessary; and extrasensory, immeasurable intuition constitutes a valid information source (Asante, 1987). Asante and Dove further guide prohuman methodology in *Being Human Being*, "Afrocentric theory demands a discourse that privileges African reality from the perspective of humanity in civilization" (2021, p. 20). Ultimately, per the *Afrocentric Paradigm* (Mazama, 2003) and *Research Methods in Africana Studies* (McDougal, 2017), knowledge generated by one's methods must liberate the oppressed while reflecting their culture and shared humanity.

Hence, if all inquiry centers African experience and human ends, utilizing qualitative investigations such as ethnography/ Afronography and observation does not negate the quantitative, aggregate empiricism of conventional policy analysis. Yet, the third eye of holistic, balanced Maaticity also adds full cultural complements. Among these, artistic affect, spiritual transcendence, and collective reflection, for example, bring historical and ancestral wisdom to one's understanding and application of all policy data categories. Cognitive, affective and conative conjoined knowledge production, thus,

constitutes a foundation of the Afrocentric paradigm (Mazama, 2003). These elements of inquiry operate inextricably as one, just as a documentary narrative, its statistical data context, and ethical use for social change mutually inform one another. In fact our axiological compass properly guides our epistemological pursuits, lest our greatest human discoveries become the most destructive tools of hierarchical inhumanity.

Kemetic knowledge, thus, makes clear the philosophical, reflective and moral basis of all epistemology: It clarifies life purpose and thereby meaning, and remains moored in moral divinity. Per Kemetic wisdom, “Make your life the subject of intense inquiry, in this way you will discover its goal, direction, and destiny (Ashby, p. 25)”. Therefore, Kemetic Maaticity calls societal problem solvers to center humanity affirming self-knowledge, functional consciousness and moral discipline within one’s policy study. “The purpose of all human life is to achieve a state of consciousness apart from bodily concerns. ...Men and women are to become God-like through a life of virtue and the cultivation of the spirit to scientific knowledge, practice and bodily discipline” (Ashby, p. 25).

Diopan Transformative Holism

John Henrik Clarke reminds us that Diop’s multidisciplinary African focus exemplified this type of methodological holism: “Using the disciplines of linguistics, cultural and physical anthropology, history and the knowledge of chemistry and physics which his research required, he forged new theoretical pathways and revealed new evidence in the quest to uncover the ancient origins and unifying principles of classical African civilization” (Clarke, 1989, p. 110). I term this marriage of thesis profundity and Afrocentric multi-sub-disciplinarity of method the *Diopian holistic transformative methodology model*.

Diopian methodological holism and freedom rest securely in his work's clear disciplinary center and unequivocal cultural location (Asante, 2003). Diop so noted, "[I]f we are to return to the source culturally, it must be at the foundation of our humanities. We must teach it systematically and show all that our people contributed to other peoples of the world before passing the torch" (Finch and Diop, 1989, p. 368). The resulting methodological holism manifests in at least four pivotal areas: proofs, disciplinary breadth, thesis depth, and people.

Diop's very work implies that holistic, multi-subject unities of proofs constitute necessities for arguing transformational change in African historiography. "The main thesis of the present work is a redefinition of the place of Egypt in African History in particular and in the world story in general. Dr. Diop calls attention to the historical, archaeological and anthropological evidence that supports his thesis" (Clarke, 1989, p. 115).

Similarly, subsequent major adaptations of Diopism utilize holistic argumentation to support their transformative theses. Dr. Asante's Afrocentricity and his related lectures at Temple University broadly use historical, linguistic, spiritual and other cultural tools to recenter Africa in pedagogy and historical culture. Dr. Ivan Van Sertima, likewise, broadly argued his major thesis of Pre-Columbian African voyage and influence within the Mesopotamian Olmecs of current Mexico. His Rutgers University lectures, like his seminal text, *They Came Before Columbus* (1976), emphasized the breadth of supporting proof genres from oceanographic currents, to metallurgical, historical, botanical and physical anthropological arguments to buttress his rebuttal to Columbus mythology.

This multi-subject Diopian model invokes not only mixed qualitative and quantitative methods, but the various humanities, arts, social sciences, physical sciences and metaphysics of African Maatic philosophy and pedagogical holism. Diop's

multidisciplinary method facilitates not only breadth of scale, but depth of research intricacy. Akin to a complex procedure performed by a coordinated team of surgeons from multiple specializations, Afrocentric multi-sub-disciplinarity enables complex, hybrid research question diagnoses and interdependent operational theories. Diop's two central theses illustrate this dual transformative potential—that of Black Kemetic historiography and its cultural *contin-unities* with Africa's Southeast origin from whence humanity began and marched upward to its Nile Valley antiquitous pinnacle:

Diop's claim, lest we forget, is not an idle one. He has drawn on a wide body of evidence including linguistic and archaeological data, Greek and Latin Classics as well as evidence obtained from modern scientific techniques such as the application of Carbon 14. All this has enabled him to advance a second and related claim— that of cultural affinity between the Ancient Egyptians and the rest of Africa. This affinity is particularly evident in the structure of African languages

The main thesis of the present work is a redefinition of the place of Egypt in African History in particular and in the world story in general. Dr. Diop calls attention to the historical, archaeological and anthropological evidence that supports his thesis (Clarke, 1989, p. 115).

Diop's methodological holism further implies cooperative scholarship complements for scholars without his self-contained Imhotep levels of multidisciplinary. Thus, when an interviewer asked which science disciplines African study necessitates, Diop replied by signaling a cooperative scholarship—one adaptable to cultrolicity:

[T]he historian today must be many sided, mastering most of the scientific disciplines which now come into the study of the past and this is impossible. But what is clear is that the historian's educational background must be vast and profound. It would be tedious to enumerate the different scientific disciplines it would be necessary to master to be able, for example, to be really productive in the field of historical investigation. I think that the way to overcome this difficulty is to create teams which would integrate scientists from the various disciplines so as to respond to the necessities of a collective work.

Diop emphasizes that just as the breadth of African research necessitates multi-sub-disciplinarity, the contrasted practical limits of individual study necessitate cooperation of Africological experts within each of these contextual subfields:

Unfortunately, the historian today must be many sided, mastering most of the scientific disciplines which now come into the study of the past and this is impossible. But what is clear is that the historian's educational background must be vast and profound. It would be tedious to enumerate the different scientific disciplines it would be necessary to master to be able, for example, to be really productive in the field of historical investigation. I think that the way to overcome this difficulty is to create teams which would integrate scientists from the various disciplines so as to respond to the necessities of a collective work (Interview, p. 362).

Through shared African community consciousness to guide this multilayered problem solving purpose, Diop further prescribes a broad methodological unity and deep multigenerational epistemological continuity:

First, we must have a heightened awareness of the nature of the work to be done, of the effort to be undertaken. I believe this is the most important thing. To know what has to be done has nothing to do with the brevity of human life. To solve problems by organizing the work because it is not possible, in the space of one human life to solve all the problems posed by our cultural birth. But I believe that now the African peoples throughout the world are sufficiently aware and sensitive to the task to be undertaken and that is a great step. What is important is the organization of the work. ...As long as I live, I will assist in the formation of interdisciplinary teams for the pursuit of this task here as well as in America (Finch and Diop, 1989, p. 368-9).

Application to Dissertation

Given the many subject areas subsumed by both culture and public policy, and also the transformative proposition of Afrocentric cultricity, this dissertation adopts the multi-subject methodological imperative of Asante, Diop, and Van Sertima. Such reflects the mandate of a novel codified cultural framework to govern the lives of African descendants, diaspora-dispersed though they be, and their human co-citizens—South, North and worldwide.

Ultimately, the breadth of cultural continuities of codified culture asserted by this thesis—multiple triarchy expressed by intrasectional cultural actors and respective pathway institutions—demands a host of areas of observational theorization. While

challenging, this mandate is also mutually liberating. As stated, the ambitious undertaking frees the scholar's hand to requisite contextual fields. Yet, as Sall intimated in eulogizing Diop, so does the African mission of his method liberate the Afrocentric scholar:

[H]e helped start a necessary process of epistemological liberation. It is the challenge of Africa's intellectuals, scientists, researchers to complete that process by sharpening in ourselves the capacity to uncover buried scientific truths, by becoming intellectually tough enough to break with old slavish habits of dependence on alien approval, by accepting fully our responsibility to achieve scientific autonomy, and by identifying relevant classificatory criteria springing from our daily living realities, from the necessities of our won world and from aspirations born of our own highest dreams (Sall, p. 73).

Importantly, applying Diop's cultural ideas to public policy is not without well-anchored precedent. Unrelegated to canonical historiography and abstract cultural theorization alone, Diop's scholarship fully explores the political correlatives of Black classical Kemetology and its Sankofan cultural continuity to today. As Finch observed upon interviewing Diop,

Professor Diop is no ivory-tower intellectual. He has been a political activist his entire adult life, in France and in Senegal. He has worked out a theoretical model for the political, economic and social reconstruction of Africa and has seen many of the programs and projects he has advocated over the last 30 years become public policy in his own country (Finch and Diop, 1989, p. 370).

Hence, Diop's development of federated political Pan-Africanism exemplifies the foundation of this dissertation. Diop himself modeled the merger of cultrology or codified culture. Conversely, history also illustrates Diop's admonition against continuities of Northern Cradle cultural impositions upon Africans.

Continuities and unities of cultrology or codified culture abound and reach the most fundamental aspects of state mediated identity. Much as with the legal invention of white and Hispanic identities in the Americas, American law defined both who was and was not "one-drop" Negro, and what Negro entailed, through culture and policy. It

installed and enforced these identities and their relative social ladder placement by the social behavioral prods of government purse and punishment.

Stick continuities flowed to individual plantation whips in the Americas from international threats to arm African rival neighbors if one did not provide adequate volumes of enslaved bodies for trade. Carrot continues likewise flowed from the European arms and alcohol traded to African nations at stage one of the enslavement triangle, to the existential housing, clothing and food inducements of house v. field dehumanization in the second stage. Walker presents a prime example of the symbiotic interplay of codified culture in the shaping of state Blackness. "In the United States, nineteenth century law in some southern states essentially made "having known African ancestors" the definition of Negro, Colored, or Black. Law became social custom such that the politically defined Afro-American group is biologically heterogeneous" (Walker, 1995, p. 83).

Diopan support also exists for the triarchal-Maafa side of cultrolicy. Diop clarifies the sequencing of slavery and racism in his first major publication. Yet, if one substitutes triarchal racism culture for racism, it illuminates cultrolicy: "Slavery was not born of racism (culture): rather, racism (culture) was the consequence of slavery," (Diop, 1974, p. 47). As Moitt infers from Diop's further description of culturally codified "primitif, inférieur, doué d'une mentalité pré-logique" (Diop, 1974, p. 48), "[T]he emphasis on slavery must have reinforced the social stratification which characterized plantation society and which placed Whites at the top and Blacks at the bottom" (Moitt, 1989, p. 355).

Slavery laws thereby reinforced and multiplied the latent racism culture founded in Diop's Northern cradle and outlined through Dove's meticulous historical continuities of Greek, Indo-Aryan and other pre-slavery sprigs of cultural racism. Concluding this sequence, Diop, thus, observed what is describable as a culturolicy of "Nègre" de

“Humanité inférieure” (Diop, 1974, p. 49)—a culturally seeded codification of Black inhumanity and inferiority that, subsequently, becomes culturally developed and rooted.

CHAPTER 7. WHY AND HOW SO: THEORETICAL AND PHILOSOPHICAL REBUTTALS

Given the many breaches of insular disciplinarity represented by this holistic and expansive dissertation, the number of philosophical detractors is too numerous to address without dwarfing the main text. Yet, three contenders deserve direct rebuttal as they relate to foundational aspects of the thesis: its general merger of African culture and western policy frames, focus on race as preeminent within the triarchal problem, and assertion of Afrocentric cultural solutions deemed unduly structural, classic forms by postmodern academe.

False Dilemma: Blues People's Lo' Culture or The Master's Policy Tools

This controversy concerns the ubiquitous adage that one cannot successfully use for liberation "the master's tools" designed for oppression. It follows that American public policy, founded in a U.S. Constitution written of, by and for land usurping, elite, white patriarchal enslavers, presents the pinnacle of such oppressive tools. A basic challenge emerges to the application of African cultural analysis as represented by Asante's *Afrocentricity* (1980) to the context of American public policy.

Here Asante's *Kemet, Afrocentricity and Knowledge* (1990) establishes important Afrocentric parameters. These reflect the Maatic Being Human Being framework developed with Dove three decades later (2021). The former work, thus, defines the Afrocentric method as "seeking to transform human reality by ushering in a human openness to cultural pluralism which cannot exist without the unlocking of the minds for acceptance of an expansion of consciousness" (Asante, 1990, p. v).

Conversely, it rebuts European "existentialism, phenomenology, and structuralism," illuminating that these are grounded in a European world-view that does

not permit pluralism. Of course, the instant context of this paper, formulating culturally inclusive American public policy, anchors in the same political premise of American cultural pluralism. Thus, paradoxically, the Maatic Afrocentric lens better suits America's written policy foundations than does the hierarchical western culture of the nation's putative founders. Instead of these 1776 political founders, Harriet Tubman, Frederick Douglass, Fannie Lou Hamer and Martin Luther King, Jr., authentically represent the nation's pluralistic, human charter—a fourth founding to complicate the Temporal Chapter. With poetry equal to that of those carved in Mt. Rushmore, these African American founding mothers and fathers add the substance of their actions in successively rebirthing the country in greater proximity to its claimed constitution.

African thinkers who may not have championed voting initially, quickly observed through a Maafa mirroring, that must be part of the struggle given its white sequestration. As Zora Neale Hurston observed, "I give my hand, my heart and my head to the total struggle ... I have been made to believe in this democracy thing, and I am all for tasting this democracy out. The flavor must be good. If the Occident is so intent in keeping the taste out of darker mouths that it spends all those billions and expends all those millions of lives ... to keep it among themselves, then it must be something good. I crave to sample this gorgeous thing ... repeal all Jim Crow Laws! Not in some future generation, but repeal now and forever!"

It is implausible to ignore either the ubiquitous policy influences of today's omnipresent state, or the historical-cultural imprint of the past 500 years of Maafa. In addition, engaging western policy arenas need not disadvantage African culture. As explained by Cheikh Ahmadou Dieng, this imperative flows from, "The "accidents" of history (slave trade, colonisation, economic, political, cultural and psychological trauma) (which) have made the black African people amnesic: the collective historical memory of the African people has been profoundly affected."

Scholars have guided the path with useful Afrocentric skills for mixed cultural spaces—from Smith’s (Adé’s) beneficial extraction (2015) to Asante and Mazama’s Afrocentric infusion (2017). In addition, models abound. Political movement and Maatic cultural leader successes have varied in scope yet proliferated in number over centuries: Adam Clayton Powell, Jr., Barbara Jordan, Barack Obama, Stacey Abrams, Ketanji Brown Jackson, Kwame Nkrumah, Jomo Kenyatta, Nnamdi Benjamin Azikiwe, etc.

Girded with a clear historical and cultural consciousness and people-anchored purpose, Afrocentric policy actors may honor and emulate these political elders and ancestors, thereby heeding Diop’s call to expand African historical consciousness. This call is keenly acute within the compulsory institutions in which African American bodies reside as their minds are daily cultivated. Like Martin Luther King, Jr., Barack Obama and Fred Hampton, and those of ancient Kemet, political and cultural influence and persuasion need not limit to African people.

Today’s policy scholars of consciousness must likewise engage. They need act in historical continuity, and even more so today given a contracting technological world, seeped in shared global challenges of climate emergency, triarchal mass destructive war and disease. There is no choice but to engage the world and entreat it toward Maatic cultural balance away from the triarchal brink. Given a fast browning world and nation, and new global rivalries, the North-South bipolar it has added complication and contestation. The parents and co-equals of world humanity and civilization have a role to play and word to say. “Cheikh Anta turns to history which he uses as a tool in the process of “reestablishment” of the truth with its corollaries (Africa as the birthplace of humanity and of its first civilisation, historical continuity, cultural unity...” (Dieng, p. 83).

Racial Ideas: True Policy Motive or Pretext for Patriarchal Materialism

“The problems of racial injustice and economic injustice cannot be solved without a radical redistribution of political and economic power. A nation that continues year after

year to spend more money on military defense than on programs of social uplift is approaching spiritual death.”

—Martin Luther King, Jr.,

“As a people, our most cherished and valuable achievements are the achievements of spirit. With an Afrocentric spirit, all things can be made to happen; it is the source of genuine revolutionary commitment.”

—Molefi Kete Asante, *Afrocentricity: The Theory of Social Change* (1990)

Sum: Foundational to the paper, this section addresses conflicting arguments for racial ideas versus material motive as the principal driver of racism. It does so variously, but especially, by distinguishing between inception and implementation of racist ideas. While racial ideas were initially designed by enslaver elites as pretextual moral absolution for immorally amassed material wealth, with time, the added psychological profit of racial ideas begat patterned behaviors of race-culture ideology. Therefore, while material gain forms the initial and ongoing mother’s milk of western racial idea architects, as racial culture matures, racial ideas grow in societal importance, becoming the meat and potatoes of racialized white masses and the Africans, past and present, from whom they harvest their whiteness wage and identity. Ultimately, this dissertation’s central premise of holistic triarchy suggests that western racist ideas do not currently exist apart from materialism and patriarchy, but as one cultural whole—thus, rendering largely moot the debate over initial pretext or motive.

From whence cometh race and racism—specifically, racial ideas and racist policies? Does race emanate biologically, through economic pretext or as a result of racist policies? In *The Economic Aspect of the Abolition of the West Indian Slave Trade and Slavery*, Eric Williams observed, “Slavery was not born of racism; rather, racism was the consequence of slavery” (2014). Williams further developed this assertion in *Capitalism and Slavery*,

Here, then, is the origin of Negro slavery. The reason was economic, not racial; it had to do not with the color of the laborer, but the cheapness of the labor. As compared with Indian and white labor, Negro slavery was eminently superior.

Quoting *Slavery and Servitude in North Carolina* (Bassett, 1896, 2002), Williams adds, "In each case, it was a survival of the fittest." Of course, Williams' and Bassett's assertion raises its own biological claims which are perhaps more fully explicated by the environmental-biological hybrid of relative historical exposure to European diseases.

Addressing race-biology more fulsomely, Diop rebuts the de Gobineau and Hegelian, western notion of a biological racial basis. Flourishing through the European Enlightenment and race science eugenics narratives, these ideas further ramified through religious, legal and other institutional adaptation—together enforcing a whole-society triarchy within both public policy and culture. Diop addressed the separate and unequal race-biology fallacy, both indirectly through his central historiography of Black African Kemetic antiquity and directly through his scientific discourses on genetic and phenotypical racial argument.

Importantly, in *The African Origin of Civilization: Myth or Reality*, he asserts, "Anthropologists have invented the ingenious, convenient, fictional notion of the 'true Negro,' which allows them to consider, if need be, all the real Negroes on earth as fake Negroes, more or less approaching a kind of Platonic archetype, without ever attaining it. Thus, African history is full of 'Negroids,' Hamites, semi-Hamites, Nilo-Hamitics, Ethiopoids, Sabaeans, even Caucasoids! Yet, if one stuck strictly to scientific data and archeological facts, the prototype of the White race would be sought in vain throughout the earliest years to present-day humanity (1974).

Having dispatched the biological claim of western race, Diop points to hierarchy, "The western conception of race which leads to a hierarchised set of relations is therefore discarded here (1974, p. 21). Yet, the order of racial ideas and hierarchical policy remains contested. Specifically, returning to the focal controversy introducing this paper, there appears a divide between two centers of African American thought

concerning the primacy of racial ideas as driving motivations of hierarchical public policy, versus, as mere pretexts for interest-driven behavior.

Ibram X. Kendi, author of *Stamped from the Beginning* (2016) and *How to Be an Anti-Racist* (2019), theorizes what one may describe as the racism pretext view of racial ideas. Kendi notes in *Stamped* that such racial thinking first surfaced in Portugal in the 16th century, expressly to justify the start of transatlantic chattel slavery by a professed Christian nation (2016). Portugal not only lied about Black inhumanity as a grand pretext for its greed, but did so while fully projecting its own hierarchical inhumanity. Asante and Dove concur on this point, “[T]here was no race consciousness prior to the 15th century; there was differentiation among the population of the earth based on geography, physical traits, and languages, but differences did not mean social rankings assigned to all humans on earth” (Asante & Dove, 2021, p. 6).

Kendi further describes pretext’s function for avoiding systemic redress. This occurs through western legal episodic framing of racism within post Civil Rights Movement laws. In *Stamped* he explains, “I was taught the popular folktale of racism: that ignorant and hateful people had produced racist ideas, and that these racist people had instituted racist policies. But when I learned the [true] motives behind the production of many of America’s most influentially racist ideas, it became quite obvious that this folktale, though sensible, was not based on a firm footing of historical evidence” (2016, (p. 9). Kendi, thus, states his pretext sequence of policies and ideas plainly, “racial discrimination led to racist ideas which led to ignorance and hate... this is the causal relationship driving America’s history of race relations” (p. 9).

Here, Kendi further rebuts the common “folktale racism” overemphasis of individualized, bad intentional actor racism which took hold after the Civil Rights Movement’s televised atrocities. He instead emphasizes institutional policy wrongs and rights over the ineffectual, whack-a- mole trap of individual redress.

Asante and Dove, co-authors of *Being Human Being: Transforming the Race Discourse* (2021) propose a different view. I refer to the latter as motive. They describe it thusly,

Our thesis...(is) that the racial ladder, with its descriptive statements about African people, ...lazy, childlike, inferior in character and physical characteristics, simple-minded, and similar to animals, prevents the expression of humanity and cripples the imagination of European writers who cannot believe that the people they have been taught to hate and despise were the creators of Kemet and Nubia (p. 81) (emphasis added).

Therefore, beyond Kendi's reading of racial construction as a useful alibi, racial ideas for Asante and Dove constitute a driving cultural motivation.

Consistent with their motivational-process emphasis on racial ideas, Asante and Dove argue for dismantling racism and other hierarchies, not only as societal outcomes, but also within the dismantling process. Afrocentricity, likewise, concerns not only substantive African phenomena, but consistently prescribes African ways of seeing those phenomena (1980). *Being Human* adds human emphasis to the same epistemological holism. Citing Jaima (2019), the authors assert, "it is truly impossible to have a meaningful discussion about racism within the trope of race itself" (p. 6). Attributing motivational policy primacy to those acting on racial ideas, therefore, further implies the importance of countervailing motivational ideas to recenter African and human perspectives within public policy.

Situating this project holistically, I adopt the *Being Human Being* cultural motive premise of racial ideas, while also employing both models as more complementary elements than they would initially appear. As two initial observations, for example, neither theory falls into Kendi's admonished trap of individual redress inefficiency: Antiracism addresses systemic policies, and *Being Human Being* addresses societal hierarchical ideas—neither denotes individualized "folktale racism". Nonetheless, there remains an important difference between these theoretical models in the weight given to

racial ideas in either motivating racism, or merely serving as its convenient rationalization.

Here, secondly, it is quite conceivable, even likely, that the Eurocentric masterminds of racist ideas did know better. These include learned elites with considerable enslavement wealth, from Portuguese enslaver King Henry's 1453 commissioned biographer, de Zurara, to fellow enslaver, race-monarch Thomas Jefferson three centuries later—both highlighted by Kendi in *Stamped* (2016). As further supported in the British slavery context (Williams, 1936), their massive economic profits provide clear incentive to conjure racial ideas as convenient pretextual rationalization.

While Jefferson was schooled from childhood with a British hierarchical race filter it is unclear to what extent he read countervailing narratives from Herodotus or his contemporary, deVolney, who both documented the genius of Black African antiquity. De Zurara, however, was certainly directly exposed to Black genius among the Moors of his region who were then four decades from the end of a 1,000 year reign in Southern Europe in which they had lifted it technologically and otherwise from its Dark Ages. Thus, it appears likely that pretext and motive coexisted as successively complementary racial ladder builders.

The dual profiting pretext and cultural motive rationale finds further support in the pre-American racial ladder builders of colonial Jamestown after Bacon's Rebellion. The first colonial legislature, the House of Burgesses, crafted novel race laws specifically to prevent further multiracial rebellion. Such policy actions support the pretext hypothesis, as their racial ideas were produced for effect and not from belief. Yet, as their enactors and their children sipped the sauce of their own racial ideas of Euro world conquest—discovery, Manifest Destiny, etc.—they increasingly embodied what they had imbibed. While their material interest in profitable racial ideas never ceased, to it was joined the addictive psychological-cultural succor of motivating racial belief. Like the coupled riches

of a violent heist—the racial massacres and coups of Greenwood in 1921 and Wilmington in 1898—and accompanying absolution by white yellow journalism, the material and psycho-cultural wages of racial ideas are not competitors but powerful complements.

Thus, continuing the historical analysis of early racial ladder conception, it can be and is plausibly just as true, that other European thinkers and their masses raised in ambient racial ideas as if water and air, were and are indeed true Triarchy believers, high on their own supply,' as the AAVE colloquialism eschews. DuBois so observed the rapt identification with and embrace of such ideas through the enduring American “problem of the color line” (1903) and its corollary “public and psychological wage” of whiteness (1935). James Baldwin, likewise, vividly describes the alluring altitude and foreshadowed fall of the white racial high in *The Fire Next Time*,

White Americans find it . . . difficult . . . to divest themselves of the notion that they are in possession of some intrinsic value that black people need, or want. This assumption...makes the solution to the Negro problem depend on the speed with which Negroes accept and adopt white standards... [In reality,] the only thing white people have that black people need, or should want, is power—and no one holds power forever. White people cannot, in the generality, be taken as models of how to live. Rather, the white man is himself in sore need of new standards, which will release him from his confusion and place him once again in fruitful communion with the depths of his own being.

Well versed in the mores of Southern culture and politics, Lyndon B. Johnson similarly observed that “the lowest white man” was captured beyond material reason by the psychological lure of white supremacy. Like whiteness cocaine dealers to absolute addicts, white elite government and corporate shapers of such racial system ideas could “pick his pockets” with his gleeful consent—after all, they had repaid the “lowest white man” with untold interest through constructed caste-like social status. Although feudal monarchy through mercantile and industrial capitalism presented clear oppressive bases for white worker rebellion, for rebellious white working men, the dual provision of mind-

and-money whiteness and patriarchy purchased their partnership in the triarchal ponzi scheme. Thus, while racial ideas began for their conjurers as mere lights to the pathway of inhuman profiteering, multiplied by masses and time, they have become a cultural conflagration of race, class and gender hierarchy. With each generation it engulfs new cultural adherents like moths to flame—a fire each time.

Perhaps the strongest rebuttal to a narrowly interpreted Kendi policy-only, racial pretext model consists of this: While all individual humans possess the capacity for periodic hierarchical thinking, those within cultures that center more Maatic principles and ideas, such as Kemet, have promulgated laws that reflect those cultural principles and not their hierarchical interests (Wimby, 1984; Lesko, 2001; Allen, 2010; Ogunosimi, 1984). Absent Western colonial prompting, most Southern cradle societies did not adopt policies resembling intergenerational chattel slavery, extreme capitalist inequality or core patriarchal imbalance, despite the shared short-term interest of male leadership in doing so. Beyond economic interest, therefore, cultural ideas and their psychological wages, help to explain this gap.

Mediating the models of pretext and motive, I offer additional mediations between these models, but first delve deeper into important offerings of each. Stamped asserts racist ideas as pretexts for self-interested racist policies, “The principal function of racist ideas in American history has been the suppression of resistance to racial discrimination and its resulting racial disparities” (p. 10).

Stamped further points to the elite, well informed sources of racist ideas to support his point, “Time and again, racist ideas have not been cooked up from the boiling pot of ignorance and hate. Time and again, powerful and brilliant men and women have produced racist ideas in order to justify the racist policies of their era, in order to redirect the blame for their era’s racial disparities away from those policies and onto Black people” (p. 9).

Hence, Kendi follows Dr. Martin Luther King, Jr.'s, admonition against solely battling on the idea plane of moral and educational appeals when that plane is used as a pretextual mirage. King so stated at Western Michigan University in December 1963, "[W]hile it may be true that morality cannot be legislated, behavior can be regulated. It may be true that the law cannot change the heart but it can restrain the heartless. ...the law cannot make a man love me but it can keep him from lynching me and I think that is pretty important, also." The (direct) appeal of the King – Kendi pretextual view, thus, lies in its direct behavioral policy consequences upon racist hands without need for the intermediary negotiation of the heart and head. Regardless whether racial ideas constituted the pathway to a racist law, transforming the law to punish such acts and incentivize human alternatives blazes a new trail and destination. One need not prioritize repairing the onramping racial path with re-education as it has been rendered functionally obsolete; and in time culture and education too will reflect this new reality.

Stamped adds, "the principal producers and defenders of racist ideas will not join us. And no logic or fact or history book can change them, because logic and facts and scholarship have little to do with why they are expressing racist ideas in the first place" (p. 11). Yet, here, Kendi exceeds King's mandate. King warned against falling for solely educational redress at the expense of behavioral legislation. As a moralist and prophetic voice for human, spiritual, and not merely civil rights, King necessarily appealed beyond legislation as well. Kendi's model, thus, appears overly exclusive in its sober policy focus. It, nonetheless, provides an important emphasis on scale and systems which would best apply to both systemic laws and systemic cultural ideas.

Ultimately, a key flaw in an exclusive pretext hypothesis, thus, lies in its premise of rational cost/benefit analysis action and actors. While its premise rings true for the white elite inception of racist politics ideas, other social and psychological incentives further motivate the white masses. Hence, while all whites benefit from "Whiteness as

property“ (Harris, 2012) and are spared the exacting, systemic and exorbitant Black Tax (Rochester, 2018)—as noted, the lowest material white masses have also enjoyed for 500 years the sheer cultural euphoria of racial relativism and ranking.

Being Human ultimately comes first and highlights three areas: culture, history and knowledge. Asante and Dove take issue with Kendi’s dismissal of racial ideas as only pretexts to justify self-interested racist policies such as slavery and segregation. Yet, they critique some policies purporting to target racist ideas, “Policies regarding the importance of anti-racist training, behaviors, and so on are unable to get to the root of its existence but merely put a bandage on a suppurating disease. There appears to be no origin or blame as it appears that we have all practiced the racialization of humanity” (2021, p. 35).

Here, Asante and Dove offer perhaps the most salient basis for the Being Human motive approach: It attacks the rooted ideas at the eventual psychological core of every racist system, not merely its dangerous economic, militaristic and political branches. As Bryan Stevenson (2014) admonished and Joy DeGruy Leary (2005) demonstrated, slavery’s most enduring deleterious legacy was not its horrific physical crimes upon its generations, but the psychological crimes upon them and all subsequent ones.

Asante and Dove further illustrate how racial ideas motivate and shape policy through examples such as *Plessy v. Ferguson* (1896), which upheld “separate but equal” segregation. The authors note, “Protecting the racial ladder weighed heavily on the justices as they affirmed their support for the illusion of the purity of the white race” (p. 101). Recognizing this, the *Brown v. Board* reversal of *Plessy* held that segregation conferred a psychological “badge of inferiority” that rendered forced radical separation inherently unequal (1954). Notwithstanding these psychological wages, the material aspect of such a weighing by a *Plessy* court dominated by enslavers is incontrovertible.

Based on these arguments, this paper adopts the well supported Being Human model and shares its emphasis on the underlying cultural ideas that motivate policy promulgation, enforcement and adherence—or the lack thereof. Long term transformation is dubious without addressing such ideas. Yet, the proposed approach further identifies key compulsory institutional policy sites of these cultural hierarchical ideas. They too require redress if we are as a human society to slay the many-headed monster of hierarchy, root and branch—in both the transformative long term and the urgent now. As shown below and throughout this paper, one must focus particularly upon the hierarchy monster’s patriarchal-lead head, its racist-biggest head, and its classist-ever present head. These and other framework elements follow, along with this paper’s suggested additions to Asante and Dove’s model.

Upholding Diop’s primacy of historical culture, Asante and Dove put forth a process beginning with cultural identity through “components of history, language, psychology, and spirituality” (p. 36). Among these, they emphasize history as “the cultural glue that unifies a community with a sense of belonging...historical continuity that is spiritually connected to the ancestors...providing a consciousness that enables people to identify themselves as part of a population connected in ways that defined the traditional similarities in distinctions from other cultural groups” (p. 36).

Asante and Dove further describe culture in a fashion no less broad and ubiquitous than its public policy contexts. Culture, thus, acts as “a powerful purveyor of ideas, values, and beliefs...aids in the shaping of human thoughts and behavior...provides a reservoir of information grounded in experiences that act as a foundation for making sense of life and how it may be lived... affects decisions and actions in the methods employed to build social institutions like family, healthcare, education, politics, economies, entertainment, the arts, and spiritual systems” (p. 37, citing, Dove, 2015b).

As importantly, they interpose knowledge/ epistemology as generative of culture and, by implication, preceding the interaction of culture and policy. They, thus, describe knowledge as “gained through the historical, linguistic, psychological, and spiritual experiences of people...affect(ing) the shaping of the mind (as) the mind affects the shaping of the knowledge and therefore culture” (p. 37).

Asante and Dove supplant Kendis' blunt material analysis with a more ideological origin story of race-policy. They present an alternative framework for the interplay of racial ladder hierarchy ideas, societal behaviors and laws, “[W]hile we applaud the comprehensive nature of Kendi’s research, we are inclined in our work to concentrate on how patriarchy is linked to hierarchy and how both are generators of racial ranking” (p. 3). Hence, the authors not only center hierarchies but distinguish them and begin a vital work of this paper by mapping their dynamic inter-relationship.

Patriarchy centers Asante and Dove’s Diopan analysis. African matriarchy, Asante and Dove first describe as a fluid, functional relationship, “the reality is that women and men take on the rules that they are equipped to do and there is freedom to do what is necessary physically, mentally, and spiritually that can be institutionalized in the best way for societies to develop” (p. 27). Thus, “male and female social roles may interchange, unlike the European gender roles, which are rigidly associated with sex” (p. 33).

They further contrast western “[p]atriarchy as fundamental to debasement of women, and ... the cultural root of the construction of race, formed by the patriarchal bond, a covenant fashioned by women and men to “hierarch-ize” themselves above all phenotypes, ...hierarchy imposed not only in the racial invasion of humanity but also in theories that rely on concepts of class, gender, sex, and ethnicity...race and patriarchy cannot be separated from each other or these other cultural and social structures, which would not exist without them” (p. 23).

New hierarchies emerge from their subsequent patriarchal birthing process. Asante and Dove, therefore, relay Diop's human shift from matriarchal female-male reciprocity and xenophilia in Africa, to cold, harsh Northern xenophobic patriarchy upon migration 70,000 years ago. "The man dominated the woman... The first hierarchy of injustice that was reflected in the family, society, nation, and civilization" (p. 41).

In sum, preceding DuBois's color line, they describe a Diopan foundational typology of humanity as, thus, cultural—either female-male reciprocity or male-female patriarchy (p. 66). Asante and Dove, thus, place Euro-patriarchy as the generative, central hub of all hierarchy and assign spokes from that center reaching out to create racism and greed in its orbiting wheel.

As further patriarchal offspring, "Inferiorizing" domination becomes the "first act of terror" (p. 55). Yet, far from patriarchal victims, white women play a vital role in the process of metastasizing patriarchy to create both classism and racism, among other hierarchies: "[R]acism evolved as an agreement between patriarchal women and men... White supremacist women...give birth to the new rising supremacists, [and] cannot, in reality, be separated from their men in a cultural enterprise from which they both benefit" (p. 64). Thus, two of the many hierarchical offspring of patriarchy join it within the focus of this paper—racism and classism.

As economic class hierarchy Asante and Dove describe the process of birthing greed from patriarchy through several steps, including, "servility," which "provides the man with the time to do something for himself", such that "individualism, superiority, indolence, materialism, and greed can manifest." This includes, for example, enslavement's wealth extractions from African families used to birth the industrial revolution (p. 47). Within classism, Asante and Dove further describe the overlapping "uncivilized behavior(al)...characteristics" of both patriarchy (greedy, slothful, individualistic, superior, indolent, aggressive) and capitalism (p. 65). Adding for the

complexity, if the structural servility of Northern cradle women's culture fosters self-centered greed in its men, what of the cultural multiplier effect of the involuntary servitude of enslaved African men and women in building an agrarian economy and ushering its nascent industrial revolution?

Race and racism finally emerge per Asante and Dove's historical account. While the patriarchal parentage of race is of great importance, this paper's use of the racial Frankenstein metaphor denotes that racism has subsequently come into its own. Its reversal will not come by only addressing its patriarchal childhood home. It has fully developed, and left the house, now fully emancipated and wrecking global havoc.

Supporting the racial Frankenstein and moderating pretext, Kendi, likewise, observes, "[The] American mind [is] consumed with racist ideas: individualizing White negativity and generalizing Black negativity." Asante and Dove, thus, prioritize the racial ladder, "race as a biological illusion... remains responsible for racism in the creation of labels such as "Negro" (p. 3). They, thus, describe its ominous effects in an all encompassing "global race war" (p. 56), promulgating a hierarchically fixed "racial ladder" (p. 57), and broadly encompassing all facets of societal institutions and leadership, such by Pope Nicholas (p. 55), the academic canon of the "Pan European Academy" (p. 56), "churches, schools, legislatures, courts, and libraries" (p. 57), media (p. 119), "art, literature, science, and even theology" (p. 207), and "every sector of society" (p. 119).

Building upon these dynamic hierarchical models within Being Human Being, this paper asserts a further functional merger of all hierarchies, unified by a common source continuity of white landowning, government and business patriarchs. It further suggests other complementary devices for granular public policy Maatic humanization and de-racialization.

Postmodernism: Legerdemain Challenge to Afrocentric Cultural Analysis

The epistemological assumptions of postmodernism pose a direct challenge to the cultural and structuralist foundations of Afrocentricity. Yet, upon close inspection, postmodernism functions as an insidious tool of the same Euro-classical structures it decries. The result is African agency reduction formations, defined by Tillotson as “any system of thought that distracts, neutralizes, or reduces the need and desire for assertive collective agency by African Americans” (Tillotson, p. 61).

Postmodernism performs its reductionist function in concert with Western universalism: “[O]ne of our most challenging tasks is to debunk the notion that particularist positions are universal. Europe has paraded its own culture as the norm so long that Africans and Asians no longer understand ...European experience... [as] only particular aspects of the human experience, not universal, though they may have implications for other cultures” (Asante 2007, p. 52). Per Tillotson and Asante, postmodernist denunciation of cultural identities, in fact, uplifts and cements Western cultural identity, not only as ideal, but as singular and presumed universal. Asante, thus, observes, “the problem here is just as the African has found identity after 500 years of moving off-center, the West announces through postmodernists that there is no longer any warrant to discuss identity” (2002, p. 110).

Tillotson concurs, “locat(ing) group identity as a pejorative [‘essentialist’] behavior [post-modernism] established Anglo-Saxon cultural structures and narratives to remain the universal standard by which all is judged” (2007, p. 60). Thus, after a half-millennium of commandeering the world's fields to till and feed to all its cultural crop of Westernism, the postmodernist declares today's multicultural counter-crop planters passé. It unleashes an epistemological flood, ostensibly upon all, yet, in practice, spares the hallowed Euro-ground upon which it stands. The major impact of postmodern cultural

diminution is to sabotage African and multicultural agency, precisely as America diversifies and global denizens gain greater human, African and Southern Cradle cultural consciousness.

Policy poses the ultimate classical universalism. Beyond the ivory tower, nowhere is agency reduction more profound than within the realm of concerted, hierarchical political-cultural agents producing commensurate laws that ill serve the broader society and planet—i.e., public policy. Public policy codifies and enforces the cultural norms of ruling society, from Eurocentric public-school curricula to racialized, profiteer policing. As citizens, co-leaders of the Euro canon, and participants in other societal institutions and policies, postmodernists, therefore, partake in the most pervasive of cultural structures.

This dual epistemological and policy contradiction multiplies the agency reductionist stakes and function of postmodernism. Not only does postmodernism negate cultural pluralism within the academy, but it frustrates it within the halls of power. Belying as empty poetry the founding principles of First Amendment free expression and democratic “e pluribus unum,” it silences the voices of a rising multicultural majority, precisely as that majority is challenging the electoral power structure of Georgia, Texas and the Old South, and demanding equitable economic shares of both government and corporate endowments founded in slavery and colonialism.

In all, postmodernism has performed as an insidious cultural gatekeeper and gate closer for institutions both of the mind and material policy. Yet, after centuries of proselytizing its own culture by academic and policy pen, militarized sword and institutional practice, western trumpeting of cultural agnosticism rings as a hollow, convenient religion, claimed for others only after one has exhausted and enshrined one’s own sinning capacity.

Otherwise, postmodernism functions differently within a Euro-cultural context than an African one. Western disciplinary isolation invites structural scrutiny of cultural essentialism, reductionism, etc. Yet, African cultural epistemological context features broad holism and interconnection. It conjoins humanities, social sciences, physical sciences and the spiritual and metaphysical realm. Such holism negates postmodern critique.

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