

Text used in Bethany L. Mallino's "I can see just fine!" Pen and Ink Snellen Chart

8/19/19

Kerri,

I am grateful to have connected with you at WISSIT. I had significant pressure in my chest regarding trauma informed education and learning America's true history. You recommended that I do that work for 10 min a day to allow time to breathe and process. This year my goal is to stop running around in a panic and just stand. Allowing my grounded-ness to be the magnet that attracts those who need connection.

Every fall, FCPS invites its K-12 art teachers to submit art for the "Artist Teacher Exhibit". I've been selected to participate 5 times! I have a new concept for this year's show...

I want to make a 20"x30" Snellen eye chart (image attached) and title it, "I can see just fine". Where the letters are currently completely filled with black ink, I want to fill them with words/sentences/names/dates. The idea is that from far away, you look across the room and your brain registers that this is an image you know well. However, upon further investigation, as you walk closer, you notice the tiny words that fill the familiar Snellen chart letters.

Where I'm needing some guidance and/or direction...

I want the words to be about America's shameful history of oppression and injustice. I thought about listing the names of those killed by police, names of slaves mentioned in Jesse J. Holland's "The Invisibles: The Untold Story of African American Slaves in The White House", perhaps black poetry or quotes, white on Black crime statistics, etc. I don't want to make the assumption that I know what's important to Blacks. I don't know enough to make that judgement. What are your thoughts? Does this make sense?

With gratitude,

Bethany

8/27/19

Kerri,

I hope your school year has started off well! I wanted to circle back to see if you had thoughts about my art project. Grateful, Bethany

9/3/19

Bethany,

Thanks for sharing this with me. I've thought a lot about this.

Instead of focusing on those who have been excluded and brutalized- why not focus on those who were doing the brutalizing and excluding?

Here is what you wrote:

"I want the words to be about America's shameful history of oppression and injustice. I thought about listing the names of those killed by police, names of slaves mentioned in Jesse J. Holland's "The Invisibles: The Untold Story of African American Slaves in The White House", perhaps black poetry or quotes, white on Black crime statistics, etc. I don't want to make the assumption that I know what's important to Blacks. I don't know enough to make that judgement. What are your thoughts? Does this make sense?"

Instead of focusing on the victims- why not focus on what hate looks like? People who are the victims of hate know what it looks like, we also know who we've lost. This means nothing to people who are not directly affected and cannot see the hate they may perpetuate in their own lives.

We, POC, make a lot of art about OUR experiences. Have you considered focusing your art project on YOUR experiences? Food for thought? Kerri

9/7/19

This is an amazing idea! Do I have your blessing to include our exchange in the artwork?

9/8/19 Sure

I was born and raised in Bellwood, PA. Where I grew up is part of what the Urban Dictionary calls the "Alabama of the Northeast". It's definition continues, "Members of the media from outside of the state perceive Pennsylvania as a 'swing state'- one that could go either left or right politically. This is far from true. PA is actually a state that has 2 distinct regions. On the ends of the state you have the urbanized areas, which are traditionally moderately liberal. This includes Philly, Allentown, Scranton-Wilkes barre in the east and Pittsburgh and Erie in the west. These parts of PA are generally a mix of center-right 'union democrats' and true northeastern liberals. However, central PA is by far the most conservative area in the Northeastern US. This area is called an 'Alabama' because it's known for having a lot of rednecks (due to the fact that this is part of Appalachia).

I graduated from Bellwood-Anits High School in 1997. My parents graduated from the same high school in 1972. We had some of the same teachers. They were in 1st grade together. As of the 2000 census, there were 2,016 people, 776 households, and 555 families residing in the borough. The racial makeup of the borough was 98.81% White, 0.10% African American, 0.05% Native American, 0.20% Asian, 0.20% from other races. Hispanic or Latino of any race were 0.89% of the population. There were 776 households, out of which 32.7% had children under the age of 18 living with them, 55.5% were married couples living together, 10.8% had a female householder with no husband present, and 28.4% were non-families. The median income for a household in the borough was \$34,595, and the median income for a family was \$40,091. Males had a median income of \$28,869 versus \$17,424 for females. The per capita income for the borough was \$14,323. About 5.6% of families and 9.3% of the population were below the poverty line. (Wikipedia)

This past summer I attended the Summer Institute on Education, Equity, and Justice (SIEEJ) at American University. It broke open my white privilege world where a crack had started to grow. It's the first time I learned that the 4th of July isn't a holiday equally celebrated by all Americans. "My" 4th of July was always hang our flag on the porch, hot dogs, hamburgers, fireworks, and maybe even a parade. When it's all you know, you can't see what is directly in front of you. During a trip home after SIEEJ, I engaged in a dialogue with my dad and his only sibling, my uncle.

I shared with them my recent discovery about the 4th of July. How, "we" celebrate our freedom from Britain then continued to objectify and enslave. How could Blacks possibly celebrate white freedom when their own enslavement shouldn't have ever happened? Unbelievably, my uncle insinuated that "they" were probably better here in America than in Africa. I could NOT believe my ears. He wanted to know if "schools teach patriotism these days?". I said it depends on which families you talk to. If your undocumented parents are being taken, it's probably hard to be "patriotic". I told him I was not currently proud of the country we've become. I asked them how they, as two white men, would feel if the majority of the US House and Senate were Black women, even the president. Would you put full trust that these women had your best interest at heart? That they were advocating for you?

We also discussed the boarder wall. My dad says he gets most upset when reporters compare those crossing our southern border with HIS paternal grandparents. That they have nothing in common. My question back was, "How are they NOT exactly like them?" The reasoning is because his grandparents did it legally. If the lives of my children were endangered, I would do whatever it took to save them, regardless of which laws I'd be breaking. I cannot understand the lack of empathy. Why is it so challenging to look through another lens to gain perspective? I remember my paternal grandfather watching basketball games on tv and commenting on how many (n-word)s were on the court. He also referred to brazil nuts as "(n-word) toes".

I know where my family is from and can trace it back hundreds of years through Ancestry.com: Padula (paternal grandfather) dad 1845 Italy, mom 1873 Italy, Snyder (paternal grandmother) dad 1852 Pennsylvania, mom 1867 France, Kurtz (maternal grandmother) dad 1703 Germany, mom 1689 Germany, Dingeldein (maternal grandfather) dad 1771 Germany, 1727 Ireland. I don't just have birth, death, and census records, I have photos, obituaries, grave locations, and family narratives. Pieces of my history aren't missing or erased. That's white privilege.

These conversations with my family made me wonder, what was I actually taught in school? What were my parents taught? What history was I learning or rather WHOSE American History was I learning? Who decided what history to put into textbooks and curriculum used across The United States? Were they all white men? Were any BIPOC (Black Indigenous People of Color) represented at all?

I'm learning you don't view through multiple lenses in the hope that you'll find the one that's "just right" for you. This isn't Goldilocks and the Three Bears. You try on multiple lenses because that's what empathetic people do. The more lenses you view through, the more your own personal prescription changes so you can better see yourself.

Here are some lenses that have awakened me....

Andrew Johnson was the first man in this country made president by an assassin's bullet. He wouldn't be shy about using his newly gained power. The most famous Black man in America, the Abolitionist Frederick Douglass, had his doubts about the new president. At Lincoln's second inaugural, Johnson meets with

Frederick Douglass. When Johnson realizes he has to shake a Black man's hand his smile turns into a scowl. Douglass smells the liquor on his breath. He's already drunk at 11am. Douglass says to his friend, "No matter what else Andrew Johnson is, he is no friend of the Black." Even as the freed people celebrated the death of slavery, Douglass was forced to wonder, in what new skin will the old snake come forth?

Summer 1865: Major General Oliver Howard was the head of a new government agency, the Bureau of Refugees, Freedmen, and Abandoned Lands. Howard was given a few hundred agents and then charged with overseeing the entire transition of southern society from slavery to freedom.

The Freedmen's Bureau was supposed to protect Blacks from violence. It was supposed to give them access to education.

At the end of July, General Howard ordered his agents to begin renting out 40 acre plots. The Freedmen would have 3 years to buy the land outright. Of Course this phrase, "40 acres and a mule" was picked up by African Americans all around the south. Many people thought this is a blueprint for reconstruction. But within weeks, Howard's plans were in trouble.

1865: In September Johnson ordered Howard to restore almost all of the land in the hands of The Freedmen's Bureau back to the Confederates he had pardoned. It fell to Oliver Howard to go and inform freed people that they were probably going to have to start entering into labor contracts with, in many cases, their former owners. Howard knew he had to deliver this devastating news in person. In places like Edisto Island on the South Carolina coast. He could not believe it. And so they refused to leave. The freed people start shouting, No, No and then an old woman starts singing "Nobody knows the troubles I've seen". Everyone in this church starts singing this song. Howard is just devastated. The Edisto Islanders desperately appealed directly to the president, "We were the only true and loyal people that were found in possession of these lands. We have always been ready to fight if needs be to preserve this glorious union. Will a good and just government take from us all this right and make us subject to the will of those who have cheated and oppressed us? We look to you in this trying hour as a true friend of the poor and neglected race." Their plea went unanswered.

The United States had the opportunity at that time to make amends for centuries of enslavement. The us had the opportunity to make it possible for the formerly enslaved people to be economically independent and the country failed to do it. By not redistributing that land, it consigned most of them to a dependence that remained for decades afterwards. And we're still dealing with the fallout from that. PBS RECONSTRUCTION: AMERICA AFTER THE CIVIL WAR Part 1, Hour 1

The Invisibles: The Untold Story of African American Slaves in the White House by Jesse J. Holland
p. 5 Starting with the nation's first president, Gen. George Washington, and proceeding through the architect of the North's victory in the Civil War, Gen. Ulysses S. Grant, twelve of the first eighteen US presidents owned Africans as slaves at one time or another in their lives. Washintgon, Thomas Jefferson, James Madison, James Monroe, Andrew Jackson, Martin Van Buren, William Henry Harrison, John Tyler, James K. Polk, Zachary Taylor, Andrew Johnson, and Grant all had different attitudes about slavery during their time as president, but all kept African American slaves. Washington, Jefferson, and Madison all spoke against slavery before becoming president, yet kept slaves at their plantations to help line their pockets and keep them in the American aristocracy.

p. 7 But even for those who know the White House slaves existed, finding any trace of their existence in today's White House is almost impossible.

p. 8 But there is nothing inside the executive mansion to mark the existence of the slaves who lived and worked there, despite the fact that hundreds of people walk through the former slave quarters at the White House on a daily basis and never know it.

The Diplomatic Reception Room is an entrance to the White House from the National Mall for the family, and a location for important news conferences for the president. For such an important room, its true history is often missed: The millions of people who see that room on television and the thousands who walk through it on tours and at the white House Christmas party don't know they're looking at part of what originally was the slave quarters inside the White House.

p 48-50. Philadelphia was the right city for a black slave to learn about her options. It had the largest northern free black community in the United States with more than two thousand free African Americans. Only blocks away from the President's House, some of these black Philadelphians were banding together to help each other and their community. In a small brick house on North Fifth Street, free blacks met and founded the Free African Society, the nation's first black self-help and civic organization. They opened up private schools for black children, operated food programs for the poor and widowed, issued marriage licenses for black couples, and bought pre-paid medical plans for Free African Society members and their families. Pennsylvania was the first former colony to take steps to abolish slavery in 1780. By the time Washington moved into the President's House in Philadelphia in 1790, the state not only was on its way to freeing its slaves but the slaves of any plantation owner who crossed state line.

Under Pennsylvania law, slaves could demand their freedom after their master spent six months in the state. Washington, as leader of the government and a citizen of Virginia, claimed that Pennsylvania law didn't apply to him. But just in case, the president employed a legal trick that would allow him to work in Philadelphia and keep ownership of his slaves.

The six-month clock restarted each time the slave owner and slave crossed the Pennsylvania state line. So, between March 1791 and October 1796, the Washingtons made fourteen trips from Philadelphia to Mount Vernon, rotating their slaves in and out of Pennsylvania to keep them under their control. Martha herself took part in this plan. Washington was on his southern tour in May 1791 when the first six-month deadline approached. To interrupt their Pennsylvania residency, Martha Washington took Oney and another slave to Trenton, New Jersey, for two days, and sent other slaves back to Mount Vernon before the deadline to prevent them from obtaining their freedom.

While the Washingtons made sure Oney stayed in their possession while leading the new nation, Oney must have hoped to be freed after their death. The Washingtons were known as kind slave owners, recognizing slave marriages and family relationships and refusing to sell slaves off the Mount Vernon plantation without the slave's consent. Washington may have even told some of his slaves about his plan to free them all after he and Martha died. But that was not Oney's fate.

The wedding of Elizabeth Custis to Law brought the couple to Philadelphia and inside the President's House. Soon after, Mrs. Washington informed Oney that she was to be given as a gift to the bride.

WHITE LIES

AN INVESTIGATIVE PODCAST FROM NPR

In 1965, a white minister was murdered in Selma, Alabama. For more than 50 years, witnesses buried the truth about what happened. This is the story of a murder at the center of the civil rights movement and the lies that kept it from being solved. It's an event that rippled far beyond the time and place where it happened, sparking national outrage and galvanizing support for one of the most significant laws of the 20th century. This narrative uses audio and documents recorded and printed in 1965. Some images may be disturbing. We've chosen not to censor offensive language.

On March 7, 1965, James Reeb, a white Unitarian minister living in Boston, watched the evening news coverage of Bloody Sunday with his wife, Marie.

That day, hundreds of African Americans had gathered in Selma to march to the state capital and demand the right to vote.

They made it just over the Edmund Pettus Bridge before Alabama state troopers confronted them.

JOANNE BLAND, Co-founder of the National Voting Rights Museum, Selma, Ala.

Interviewed in January 2018, recalling Bloody Sunday

They were just beating people. People were just screaming and screaming. People lay everywhere bleeding, not moving. I thought they were dead. The last thing I remember is seeing this horse and this lady and I don't know what happened. Did he hit her and she fell? Did the horse just run over her? I do know, I could still hear the sound her head made when it hit that pavement.

When the Rev. Martin Luther King Jr. sent a telegram the next morning calling on clergy across the country to come to Selma, Reeb bought a plane ticket.

That evening, after he read his daughters a bedtime story, his wife drove him to the airport.

Civil rights activists were not welcome in Selma in 1965. Three weeks earlier, Jimmie Lee Jackson, an unarmed black man, had been shot by police in nearby Marion after a peaceful protest. The march to Montgomery that ended in Bloody Sunday was organized in response to his death.

And in late March, Ku Klux Klansmen would shoot and kill Viola Liuzzo, a white civil rights activist from Detroit.

Reeb arrived in Selma on Tuesday, March 9, with another white minister from Boston, Orloff Miller (left). They participated in a short march led by King and later met up with Clark Olsen (right), who had flown in from California.

Segregation was illegal by 1965, but black patrons and white supporters of the civil rights movement were still not welcome at many establishments in Selma.

So when it was time for dinner, the ministers went to Walker's Cafe, a black-owned restaurant on Washington Street. Inside, the jukebox was playing what had become an anthem for the civil rights movement, Sam Cooke's "A Change Is Gonna Come."

After dinner, the three gathered to walk to a meeting at Brown Chapel AME Church, where King was expected to speak. They would never make it.

The Attack

Reeb, Olsen and Miller left Walker's Cafe, turned right and walked northeast on Washington Street. Their walk took them toward the Silver Moon Cafe.

REV. ORLOFF MILLER

Interviewed in November 1985 for PBS's *Eyes on the Prize*

And as we started walking from across the street, there appeared four or five white men, and they yelled at us, "Hey, you niggers." And we did not look across at them, but we just sort of quickened our pace, we didn't run but, ah, continued walking in the same direction.

Reeb walked on the sidewalk closest to the street, just behind Olsen and Miller. As they approached the Silver Moon, Olsen glanced back and saw that the men who had yelled at them had caught up.

REV. CLARK OLSEN

Interviewed in March 1965 by WATV

I did look around in time to see one man with some kind of a stick or a pipe or a club swing this, this stick, uh, violently at Jim Reeb. And he swung this stick and it hit Jim on the side of the head. And Jim immediately fell to the pavement on his back.

The attackers continued kicking Reeb and Miller, who had balled himself up on the ground for protection, and punched Olsen in the chest and face. Then Olsen and Miller helped Reeb, still conscious, to his feet and the three walked to the Boynton Insurance Agency, headquarters for one of the civil rights organizations, where they called an ambulance.

On the X-ray table at Burwell Infirmary, a black-owned clinic, Reeb lost consciousness. A doctor who examined him determined he needed a neurosurgeon. The closest one was in Birmingham, nearly two hours away.

A few miles outside Selma, the ambulance got a flat tire. The group doubled back toward Selma to call for a second ambulance.

Reeb arrived at Birmingham's University Hospital 3 1/2 hours after he was attacked.

A neurosurgeon operated to remove an epidural hematoma, but it was too late. Reeb was put on life support. He died two days after the attack. He was 38 years old.

An hour later, authorities charged three men with first-degree murder: Elmer Cook, William Stanley Hoggle and Namon O'Neal Hoggle.

The following Monday, King gave the eulogy at a memorial service for Reeb in Selma.

The same day, President Lyndon B. Johnson invoked Reeb's death in a speech that introduced what would become the Voting Rights Act of 1965. He signed it into law five months later.

PRESIDENT LYNDON B. JOHNSON

March 15, 1965

Their cause must be our cause, too. Because it's not just Negroes, but really it's all of us who must overcome the crippling legacy of bigotry and injustice. And we shall overcome.

The Trial

Elmer Cook, William Stanley Hoggle and Namon O'Neal Hoggle went on trial for Reeb's murder in December 1965.

Blanchard McLeod, who had been named in a Department of Justice lawsuit for suppressing attempts by African Americans to register to vote, headed up the prosecution.

He openly speculated that a conviction was unlikely, telling reporters he had a weak case against the defendants.

Clark Olsen and Orloff Miller were the only witnesses who testified for the prosecution. Both ministers identified Elmer Cook as one of the attackers.

REV. CLARK OLSEN

Interviewed in December 2014

I looked around and I knew where the defendants were sitting, so I did say, 'He did it.' But I remember feeling some fear that I'm standing in this Southern courtroom and I'm saying, 'You did it.' And I'm being quote protected by sheriff's deputies. That fear didn't go away for years.

The defense team lined up 150 witnesses in support of the defendants.

Witnesses gave alibis for each of the accused. Another testified that he had checked Reeb's ambulance and found no flat tire.

And in his closing argument, the defense attorney, Joe Pilcher, presented a theory: that the injuries Reeb sustained when he was attacked outside the Silver Moon weren't enough to kill him.

The civil rights movement needed a white martyr, Pilcher told jurors. He argued that civil rights activists had delayed getting Reeb medical treatment and let him die — or killed Reeb themselves.

The all-white, all-male jury deliberated for 97 minutes before finding the defendants not guilty.

A Lie Takes Root

A few weeks after the trial, Sol Tepper, a leader of Selma's all-white Citizens Council and an outspoken segregationist, distributed a seven-page letter amplifying Pilcher's closing argument.

The letter promulgated the theory that the true villain was the civil rights movement itself.

Tepper crafted it to absolve Reeb's attackers and the people who lied to protect them.

That lie took root in 1965.

When NPR returned to investigate the case more than 50 years later, we found that the lie was still alive.

"The stories that went flying around ..."

"Anything that happens, there's always a second story."

"Say, 'Oh yeah he really wasn't — it was the bad doctors.' Or something like that?"

"Well you know, did he hit his head on the pavement?"

"Slow ambulances to Birmingham ..."

"I think they killed a man on the way to Birmingham. I just always will believe it."

And we talked to people still living with the consequences.

JOANNE BLAND, Co-founder of the National Voting Rights Museum, Selma, Ala.

Interviewed in January 2018

The pain that their lies and actions caused, the pain you inflict is still there. It's like a tree with branches. That if you cut off one branch, don't mean the damn tree gon' die. It just gonna grow another branch. We need to find the root of all this.

MARIE REEB, James Reeb's widow

Interviewed May 6, 2018

Well, of course I was hoping that, you know, with both Clark and Orloff being right there and being witnesses to the attack, that, you know, justice would be served. And of course it wasn't.

The Department of Justice reopened the James Reeb case in 2008 and closed it in 2011. Its Notice To Close File report states, "this matter lacks prosecutive merit and should be closed." To this day, no one has ever been held accountable for Reeb's murder.

More than 50 years after the attack, NPR returned to Selma. We wanted to know why the truth about this murder had been so obscured and why so many people were intent on keeping it that way.

To hear how we uncovered the lies and finally exposed the truth, listen to the [White Lies podcast](#).

An Indigenous Peoples' History of the United States for Young People by Roxanne Dunbar-Ortiz Adapted by Jean Mendoza and Debbie Reese (pages 12-14)

The “nation of immigrants” framework obscures the US practice of settler colonialism. The following ideas are basic to American settler colonialism:

- White supremacy. The idea that European American “civilization” is superior to those of the American Indians and of the Africans who were enslaved for economic gain is called white supremacy. At the individual level, this means that “white” lives are seen as more valuable than those of darker-skinned people.
- African American slavery. Although slavery is mostly associated with the American South, the entire country, as it grew, benefitted from the enslavement of people, primarily Africans and African Americans.
- A policy of genocide and land theft. The United Nations now defines genocide as an act, or acts, “committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group. These acts are: a) Killing members of the group; b) Causing serious bodily harm to members of the group; c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; d) Imposing measures intended to prevent births within the group; e) Forcibly transferring children of the group to another group.

The following statement from General William T. Sherman in 1873 is an example of what genocidal attitudes sound like: “We must act with vindictive earnestness against the Sioux, even to their extermination, men, women and children... during an assault, the soldiers can not pause to distinguish between male and female, or even discriminate as to age.”

The continued influence of settler colonialism and genocide show up when history is retold in a way that celebrates settlers and makes Indigenous peoples disappear from the historical record. This practice is sometimes called “firsting and lasting.” You may have seen examples of it. All over North America are places that are described as “the first” settlement, building, or school. Invariably this means the first settlement, building, or school created by white settlers, as if no one lived there before they came.

The Chinese Exclusion Act lasted for 60 years.

We have to remember that for most of the 19th century, immigration into the United States was basically open. You just showed up. So the Chinese Exclusion Law is one of the first really comprehensively restrictive laws. And it is also the first and only time in the entire history of the United States that a group is singled out by name— Chinese, by name as being undesirable.

“Starting in California, the Chinese we marked as different. And I see the 1882 bill as a link in the chain of bills and a chain of legislation and race riots and purges that are trying to move the country toward ethnic cleansing. The 1882 bill was not about labor, I think it was about white purity and “How do we get rid of people who are different?”.

U.S. Census of 1840
total population: 17,069,453
Free White: 14,195,695
Slaves: 2,487,455
Free Colored: 386,303
Indians: (Not included)
Chinese:4

The Chinese Exclusion Act PBS

Witnessing Whiteness: The Need to Talk About Race and How to do it by Shelly Tochluk

Preface p. vi Additionally, I would like to offer a couple of explanations regarding my use of language. Like Frances Kendall, I too have struggled over whether or not to capitalize the term “white” in order to be consistent with my capitalization of “Black.” I capitalize “Black” because most Black people I know can talk about their identity as Black people. They know what pitmans for them to be Black, and it is important. They capitalize it and , therefore, I do as well.

On the other hand, most “white” people I know have no idea what it means that they are white. There is little racial awareness formed around this term, and for this reason, it seems inappropriate to offer “white” the same weight. This is in now way intended to diminish white people’s humanity but simply to highlight that our society has not asked us to do the work required to form an identity around being white. Readers will note that when I speak of Radical White Identity, a consciously-formed antiracist white identity constructed within a group of which I am part, the term is capitalized. I therefore offer my inconsistency as a challenge to white

readers. We should sit with the discomfort of our whiteness being left in the lower case until we work toward an antiracist white identity of which we can be proud.

p. v Ultimately, the model of witnessing invites a process, a journey that offers possibilities for an altered way of being that can lead to an effective antiracist practice but without defining an exact goal or destination. The nature of the path requires this open-ended beginning. This racial identity journey involves challenging terrain...for everyone. The tone, therefore, reflects the need to each individual to determine how, and to what degree, this information should be utilized and incorporated. This may also be where my own faith enters. We must leave room for spirit to move, to guide, and to lead people toward their next steps.

I found conversations with most white people on matters of race fruitless. I now see that those conversations failed, in part, because they were not in the spirit of two people sharing dialogue. They were arguments, meant to bolster my view of the world and break theirs down.

I now feel more at home, at home. I remain unsatisfied with the level of understanding of my white community in terms of race, but I accept my home community as flawed and in need of healing, like most communities. I now find conversations to be spirited moments of engagement and learning. Reaching deeply into myself. I find connecting points. Remnants of former ways of thinking help me to build bridges with those as yet unfamiliar with the strange language I speak. I find myself in conversations in which the terms white privilege, systemic and institutional racism, and white supremacist system are defined and explored.

The Invisibles: The Untold Story of African American Slaves in the White House by Jesse J. Holland
Chapter 5: Slavery and the Construction of the White House p.66

The identity of these slaves and where they came from has been lost. There were thousands upon thousands in the Washington area at that time, with the largest single slave population in the United States being in Virginia at 292,627, according to the 1790 census. But the city commission, made up of President Washington's allies, never bothered to record the names of this first crew or which plantations they came from. Digging up clay was unskilled, tedious, and backbreaking work, and the men who did it were just laborers, not skilled artisans whose mark could be signed and remembered. Washington himself must have seen them digging, but there is no mention of these slaves in his letters or diaries. Instead, all the president noticed was newly hired Irish architect James Hoban, who "has laid out the foundation which is now digging and will be back in a month to enter heartily upon the work."

Equal Justice Initiative Understanding our history of racial injustice

America's history of racial inequality continues to undermine fair treatment, equal justice, and opportunity for many Americans. The Equal Justice Initiative believes we must acknowledge the truth about our history before we can heal: truth and reconciliation are sequential. As a nation, we have not yet acknowledged our history of racial injustice, including the genocide of Native people, the legacy of slavery and racial terror, and the legally-supported abuse of racial minorities. When we engage truthfully with our history, we are better equipped to address contemporary issues ranging from mass incarceration, immigration, and human rights to how we think and talk about cultural moments and icons.

EJI designed *A History of Racial Injustice* as a set of tools for learning more about people and events in American history that are critically important but not well known. This digital experience highlights events on this day in history with rich detail and intuitive sharing features, and our award-winning wall calendar is a tactile resource for display in classrooms, community centers, offices, and homes. Please join us in this important and long-neglected conversation about race in America by [sharing these stories](#).

"Native Americans Discovered Columbus" OXDX

OXDX Clothing is a Native American owned business based out of Tempe, Arizona that specializes in graphic art, screen printed apparel, and cut'n'sew clothing. Owner, designer, and artist Jared Yazzie (Diné-Navajo) has been producing artwork since 2009 to increase awareness of indigenous issues and to show the beauty of Native culture. "OXDX" is an abbreviation of the word "Overdose", a word Yazzie uses to describe the state of modern society. Sometimes we need to pull back and remember our culture, tradition, and those who have sacrificed before us.

“Dance is a PRAYER- NOT a performance. You do not clap afterwards.” “DAKOTA 38: Largest mass execution in US history. Lincoln decided 2 executions wasn’t enough so he added 36 more.” Debbie Reese, Indigenous Peoples’ Curriculum Day Teach-In, National Museum of the American Indian, Washington, DC

September

01

Chinese-American Child Denied Admission to San Francisco Public School
1884

02

White Miners Attack Chinese Laborers in Rock Springs, Wyoming
1885

03

Alabama Enacts Constitution Mandating Racial Segregation
1901

04

Clinton, Mississippi, Massacre Leaves Dozens of Black People Dead
1875

05

Walter Johnson Lynched in Princeton, West Virginia
1912

06

Alabama Prison Bans Prize-Winning Book, Slavery By Another Name
2010

07

Florida Elects First Black State Official Since Reconstruction
1976

08

Clyde Kennard Vows to Sue Segregated Mississippi College
1959

09

Enslaved Black People Rebel in South Carolina Colony
1739

10

Alabama White Students Flee Public School to Avoid Integration
1963

11

South Carolina Officials Rewrite Constitution; Disenfranchise Black...
1895

12

Black Students Attacked for Integrating Grenada, Mississippi Schools
1966

13

Alaska Settles Lawsuit, Finally Agrees to Build Schools for Native...
1976

14

White Militia Wages Coup Against Integrated Louisiana Government
1874

- 15
Four Black Girls Killed in Bombing of Birmingham, Alabama, Church
1963
- 16
Okeechobee Hurricane Kills Thousands of Black Farm Workers in Florida
1928
- 17
White Man Whipped for Interracial Relations in Colonial Virginia
1630
- 18
NAACP Protests Penn. Mayor's Deportation of Black and Mexican...
1923
- 19
Tuskegee Institute Opens in Segregated Alabama
1881
- 20
15,000 Protest Prosecution of Black Teens in Jena, Louisiana
2007
- 21
Troy Davis Executed in Georgia Despite Evidence of Innocence
2011
- 22
White Mobs Terrorize African Americans in Atlanta, Killing Dozens
1906
- 23
Virginia Assembly Declares Baptism Does Not Free Enslaved People
1667
- 24
Frederick Douglass Urges Black Convention To Be Hopeful Amidst Racial...
1883
- 25
Black Church Destroyed by Fire in Georgia
1962
- 26
Alabama Supreme Court Upholds Black Woman's Contempt Conviction
1963
- 27
Little Rock, Arkansas Votes to Close Public Schools Rather Than...
1958
- 28
Racial and Political Tensions Spark Massacre of Black Community in...
1868
- 29
Alabama Bars White Nurses From Treating Black Patients
1915

30

Hundreds of Black People Killed in Elaine, Arkansas, Massacre
1919

October

01

James Meredith Enrolls at University of Mississippi Amidst Riots
1962

02

Civil Rights Activists Imprisoned in Mississippi's Parchman Farm
1965

03

Supreme Court Considers Asian Eligibility for U.S. Citizenship
1922

04

National Convention of Colored Men Meets in Syracuse, New York
1864

05

Four Black Men Lynched in Macclenny, Florida
1920

06

Louisiana Official Withholds Marriage License for Interracial Couple
2009

07

State Troopers Attack Black Voter Registrants in Selma, Alabama
1963

08

Jackie Robinson Banned From Playing Interracial Baseball in Alabama
1953

09

Bob Hudson Lynched and Wife Beaten in Weakley County, Tennessee
1893

10

Mexican Diplomat, Farmworkers Killed During California Labor Strike
1933

11

United States Supreme Court Hears Arguments in Korematsu v....
1944

12

Police Kill Unarmed Black Man in Brentwood, Pennsylvania, Traffic Stop
1995

13

Four Black Men Lynched in Monroe County, Alabama
1892

14

DC Bar Association Ends Ban on Black Lawyers
1958

15
U.S. Supreme Court Strikes Down Civil Rights Act of 1875
1883

16
World Champion Sprinters Protest U.S. Racial Inequality at Olympics
1968

17
Pres. Grant Declares Martial Law in South Carolina Due To KKK Violence
1871

18
White Mob of 2000 People Lynches George Armwood in Maryland
1933

19
Dr. Martin Luther King Jr. Among 52 Arrested in Atlanta Sit-In Protest
1960

20
Colonial Virginia Authorizes "Owners" to Kill "Rebellious..."
1669

21
White Mob Attacks Abolitionist William Lloyd Garrison in Boston
1835

22
Five White Men Freed in Mississippi Lynching, Despite Confession
1946

23
NAACP Petitions UN to Condemn U.S. Mistreatment of Black Americans
1947

24
Meridian, Mississippi, Officials Sued for Unlawful Youth Incarceration
2012

25
Boston Police Harass Black Neighborhoods after False Shooting Charge
1989

26
Texas Bars Black People From Testifying in Some Court Proceedings
1866

27
Anti-Drug Abuse Act Creates 100-to-1 Crack/Powder Sentence Disparity
1986

28
"Bed Quota" First Appears in Immigration Detention Legislation
2009

29

White Mob Kidnaps and Whips Black Georgia Legislator
1869

30
Dr. Martin Luther King Jr. & Rev. Ralph Abernathy Jailed in Birmingham
1967

31
Silas Esters Lynched in LaRue County, Kentucky
1901

November

01
Carlisle Indian School Begins Forced Assimilation in Pennsylvania
1879

02
Alabamians Vote to Keep School Segregation in State Constitution
2004

03
Alabama Repeals Constitutional Ban on Interracial Marriage
2000

04
White Supremacist Benjamin Tillman Elected South Carolina Governor
1890

05
BART Officer Sentenced to Two Years in Fatal Shooting of Oscar Grant
2010

06
Colored Alabamian Reports Murder of Black Wagon Driver in...
1909

07
Two Black Women Die After Segregated Georgia Hospital Refuses Care
1931

08
Leesburg, Virginia: Young Black Man Lynched for Frightening White Girl
1889

09
Texas Legislature Authorizes Leasing of County Jail Inmates for Profit
1866

10
Whites Mobs Lead Racialized Political Coup in North Carolina
1898