

University Sin Fronteras
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How do we resolve these problems of liberation?

We must deal with race, class, gender, capitalism and colonialism., etc.

These issues play an important role in society today!!

I do NOT have an answer for the question beyond keeping it central in our minds as we seek to understand and move past the ways in which class, race and gender divisions interfere with the cause of guaranteeing liberation for everyone.

What we know today, as capitalism, is actually just corporatism. A system where the powerful write and change laws to benefit themselves at the expense of the politically weak.

Race, Class, and Gender are powerful tools for power because they determine the way we relate to each other. These are technologies that are imbedded/inscribed on our BODIES, MINDS, and PSYCHIC, Because they are fundamental to the stability of capital and its ability to generate wealth.

Race, Class and gender also central to the production of wealth because they extract value by devaluing the sources of wealth production. We begin to resolve/marginalize/smash these tools by producing NEW TOOLS, by creating new conditions, spaces that make race and class and capitalism dissolve.

We should look at each other as ONE. Also, we must figure out the root causes and the people behind it. What are their motives in the long run? It is just to have total control over the masses?

We must have their plan down pack so we can create ours. We need to know who did what, when, where and why?

I feel that if we don't consider ourselves as the majority, we will become

the minority mentally.

My geo-political location and location of historical continuum, I think its decolonizing rooted from a U.S. , Southern, Black radical perspective.

I think its a de-colonial paradigm shift to remember history of US South and Black radical tradition as part of a hemispheric battle between colonial and liberation forces. From the geo-political a historic continuum location of Black radical tradition in the US South.

I think we can contribute if we are IN a process of de-colonialism, an advance understanding of white supremacy and its impact on the global liberation and revolutionary movement.

It seems that once a day, I find the same representation on nonchalant indifference that makes me question how to resolve these problems because of the rage and disdain. I fight back today. I attempt to channel these thoughts into legislative actions and I am hoping that at some point there will be some relief. Until then however, my goal is to add to my ability to fight injustice towards broader level of responsibility.

Solving these problems begins with us. We have to be each other's keeper. We have to apply the position (principle) " an injury to one is an injury to all". I say this because even in the present so called 'freedom and american dream', some 'americans' enjoy more privileges than others.

'America' still sees itself as the world's greatest country. It may interest you to know that for every on 'american' killed in any foreign country, 'America' finds a way to take 20 lives in replacement of their one life.

So until we the oppressed unite and fight our common enemy, we will not resolve this problem. We ARE one family globally!

We start with ourselves-within our organizing circles and movements. We carve out 'just as much' time as we spend fighting the 'external powers that be' with fighting the 'internalized' messages of our worth, value, and human power in regards to race, class and gender.

We should develop values and principles that guide our inter-actions and work. We need to infuse this 'analysis and discussion' in our

meetings, gatherings, and assemblies.

In organizing circles in multi-generation, multi-cultural and multi-racial spaces. Once we liberate ourselves within the movement, we will get a sense of our collective power to liberate ourselves among the 99% to address impositions and outside oppression.

The struggle is a struggle of ideas: and the power to implement those ideas. The nation; class, gender struggle that now housed primality in capitalism and its outgrowth can only be resolved by the destruction of this economic system.

But it can't stop there but must be joined by a social revolution that transformed social contradictions like patriarchy, classism, and heterosexism.

We must liberate space to further our ideas and make the kind alliances, fronts, and coalitions to gain victories. The struggle for peace and justice, the struggle against the prison industrial complex, the uniting with forces like ALBA, and against imperial aggression around the world.

We must debunk any attempt to justify, validate any theory/practice used to oppress humanity.

The practice of colonialism, racism, etc. should be defined as the criminal actions of perpetrators or their apologists.

Increasing dialogue by those of us opposing these theories is VITAL but it must go to affirming our vision of society and most importantly we must model individually and collectively the world, practices we are trying to bring into being.

this past weekend I participated in a youth leadership conference. We had the opportunity to learn about the history as well as the issues currently affecting the LGBTQ community. Several people were not allies, because they had separated themselves from a group of people that society deems as inappropriate or even deplorable. By the end of the conference, after all the education, discussions, and workshops, a young man raised his hand and shared this..."I am the advisor to the President at my University. It is my duty to create the school's policies and bills. I

never thought LGBTQ issues were important, so I pushed that bill to the bottom of the stack. After this weekend, I am going back to my school and making it #1.”

The education of an issue's history and struggle (unlimited teaching of it, that is) can open minds. By learning about the issue, we can THEN begin to think in which way we can progress.

Patriarchy, racism and classism are tools of an economic system called capitalism. As such their resolution can come from two advances: a new economic system or new tools to maintain the same system.

Capitalism as a development from feudalism bases itself on the accumulation of land and wealth by individuals or institutions. Land however, only produces wealth if worked, farmed or mined, or constructed upon. One person or family alone cannot work the land far past the point of subsistence into wealth creation. Thus, it is necessary to have large numbers of people who do not own land come to work on the land. The question then becomes what would motivate or force people to work land for the production of another's wealth? Motivation costs and further the diminishment of wealth. The other solution is to force. Patriarchy, classism, and racism are excellent tools of force

Capitalism will be hard pressed to find better tools to maintain it. Thus, if the tools of oppression are dismantled, new systems of economy would necessarily develop. The best tools to maintain oppressive systems is the embargo of information and education which opposes it. Thus the best tools to dismantle those systems are the dissemination of information and education.

Gender and race and SEX and violence are more than just TOOLS for exploitation. There is a question of POWER and the drive for power over others that has to be resolved through clear and present memory as well as new imagination about ways to organize one's relations.

If liberation is a genderful, plentiful, colorful decolonized world. We can call out words to liberate gender, race and class, but what is hard to decolonizing that is not just anti-, I know sovereign, -genderful, colorful, bountiful sovereign world. The people have to want it, have to see the benefits for themselves.

(a grant or donation) as a WIN! And it is important to measure success in terms of CONVERGENCE! Moments of gender liberation! Experiences of standing strong in the struggle! Joy and love despite great sorrow.

Until we can fracture patriarchy, I have a hard time trusting any centralization of power. This leads me to look for temporary, limited, provisional, small scale, collabotaive -?-- , networked knowledge and practices as a framework for liberatory resistance, rebellion, experimentation in our lifetimes.

This leads me to resist borders, whether physical or conceptual and further complicates my relationship with the nation-state as a mechanism for either reformist social legislative/electoral improvement or as a vechile for revolutionary regime change.

I see so clearly that fundamental structures within us and that surround us must be shifted.

I absolutely think liberatory work can be done within the context of capitalism. But I think it is most impactful most powerful and most effective when it is done with a larger vision that is anti-capitalist.

Resolving the issues require dismantling capitalism and class---as Bianca mentioned though, there are many people of color who have also been part of the 'bribe'.

I think, simplistically, the issue is capitalism. I am not sure that the entire system can be dismantled in an immediate future. But I think small scale efforts to disengage in the economic system. Creating small alternative systems that refuse to be co-opted would be useful.

Regarding moving the liberation movement forward, I think a more realistic and cohesive consciousness. From which a useful propaganda campaign can develop.

The debate that a race or gender is particularly superior to that of another. We are all Humans in which case born equal. I think that these problems root from being born into a society that believes in hierarchy of humans. Whenever the whole some humans are better than others are brought out , the idea continued from generation to generation. It is not a thought someone comes up with, it is an idea

implemented into their minds since birth.

We have to redefine our roles as generation and teach around the changes of nature and not just man to man communications.

communal healing is first. How can I unite with my Black sisters if she thinks her family's history of rape has made her genetically superior to me? How can I unite with my Black brother if he hates me or harasses me because my masculine gender presentation threatens him? When he also prefers a lighter woman? When his mother prayed that he would be born with 'good hair' ?

These internalized oppression along race, gender and queerness can be addressed within grassroots neighborhood based on conversations. With Atlanta's history of segregation and gentrification we have most neighborhoods divided as class and class is primarily correlated with race and is assumed based on race.

That in mind, we will primarily move in predominately of color spaces. The neighborhoods are already shaped and organized along these lines, and so you can try to unearth and heal wounds of class/race neighborhood embodies. Once folks realize the hierarchical structures along their false concepts of race/class unity we can understand the depth and completely of 'otherness' and 'ally-ship' outside of whiteness and along lines of gender, queerness, etc.

Uniting across those lines and demanding unapologetic liberation, I think is even stronger union/force to upheaval white supremacy than ally-ship with people of color vs white. ---that still pivots people of color as other.