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THE CONSTRUCTION OF STEREOTYPES AND OBJECTIFICATION OF THE POPULATION
BLACK PEOPLE IN BRAZILIAN SOCIETY - A HISTORIOGRAPHIC LOOK

Course Completion Work (scientific article) presented as a partial requirement for obtaining the title of specialist in Afro-Brazilian History and Culture from INE - Instituto Nacional de Ensino – FAHE - Faculty of Human and Exact Administration

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SUMMARY

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Article prepared as a course conclusion work for the specialization in Afro-Brazilian History and Culture, based on the historiography of slavery and post-abolition of the black population in Brazil, and its repercussions on the mentality and culture that generates common sense in the country. Analyzing, exposing and relating different contexts and historical dynamics, it provides a succinct but concise approach to the process of dehumanization of people racialized as "black" and the consequent vision of utilitarianism to this day. The process of stigmatization and stereotype feeding, which conditions such individuals to pre-determined social places, and exclusion, is the main focus; in order to contribute to the understanding of the force that the historical slavery process had in structuring the exclusion of the black population in Brazil and its consequent naturalization of this exclusion and marginalization.

Key words: History 1. Racism 2. Slavery 3. History of mentalities 4. History of Brazil 5.

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ABSTRACT

Article elaborated as a course conclusion work of specialization in Afro-Brazilian History and Culture, based on the historiography of slavery and post-abolition of the black population in Brazil, and its repercussions on the mentality and culture that generates common sense in the country. Analyzing, exposing and relating various contexts and historical dynamics, it makes a succinct but concise approach to the process of dehumanization of racialized people as "negres" and the consequent view of utilities to this day. The process of stigmatization and feeding of stereotypes, which conditions such individuals to predetermined social places, and exclusion, is the main focus; in order to contribute to the understanding of the strength that the slave-based historical process had in structuring the exclusion of the black population in Brazil and its consequent naturalization of this exclusion and marginalization.

Keywords: Story 1. Racism 2. Slavery 3. History of mentalities 4. Brazil's history 5.

SUMMARY
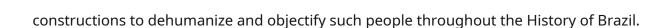
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1   INTRODUCTION

Brazil has a sui generis position in the Americas, as the last country to officially decree the end of slavery by the state. In more than three and a half centuries, twelve and a half million black people were kidnapped from their origins to Brazilian lands, with the purpose of working between twelve and fifteen hours a day to enrich European families and the Brazilian state, in addition to serving as objects of sexual use for these same gentlemen.

Embedded in the collective memory of the Brazilian population are the remains of almost four centuries of enslavement of black people as a form of labor exploitation, wealth production, social organization and development of social and cultural strata. This history covered the entire range of concepts and common places of bodies in Brazil according to their proximity or not to blackness, which is directly determined by a map of stereotypes that aims to determine indefinitely the places of "masters" and "slaves" in society. Brazilian society, as Clovis Moura explains perfectly[two].

This "map", although invisible to the naked eye, is extremely efficient in determining and positioning bodies in Brazilian society, according to their skin tone, and an intricate tangle of codes, which can only be deciphered, taking into account the subjective nature of racial relations in Brazil, after the perennial enslavement of people racialized as black by the Brazilian state. It is important to observe the cultural construction that resulted from the sequencing of centuries of common sense, about the "natural" places of people in Brazil, according to their racial status, for the understanding and analytical deepening of the social interactions resulting from this process.

In this fruitful field of elements to be observed and exposed, Historiography, through the modality known as "History of mentalities", brings a rich range of analytical possibilities of the cultural and subjective formation of the Brazilian population. Using this analytical apparatus, it will be exposed and exemplified. How negative stereotypes were developed and reaffirmed in relation to the racialized population as black; and in what ways these were used

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[two]Clovis de Assis Moura (Amarante, 10/07/1925 - São Paulo, 23/12/2003), Sociologist, Historian, Brazilian writer.

constructions to dehumanize and objectify such people throughout the History of Brazil.

To reach an in-depth and real understanding of the subjectivities resulting from the previous history of Brazilian society, legally slave until 1888; It is also extremely important, a theoretical journey to Europe and the gestation of the concept of humanity, produced by the classic racism of European societies that colonized African and Asian nations; in need of ideological and moral contributions for their undertakings of rapacity, enslavement and imperialist cultural imposition, and consolidating this understanding, through scientific racism after the slave regime, which gave meaning to the exclusionary state policies and actions developed in Brazil.

Think about the places built to be occupied by people considered black in Brazilian society, both today and throughout the country's history after the invasion of Pindorama by Europeans; is to think about racism in the structure of the mentality of those who consider themselves Brazilians.

two   DEVELOPMENT

Talking, dissecting, rationalizing about racial issues requires basic theoretical contributions. It is essential to understand that raciality was born from racism and not the other way around. That race is a social classification and not a biological one, and that all the social ills of the countries in the Americas, where there was the systematic enslavement of kidnapped people from the African continent as a production system, are directly linked to this historical past. Its determining agent is racism towards descendants of these enslaved people. It is part of your cultural formation.

This historical reality determined what is called "structural racism" which becomes part of the culture of these countries and especially Brazil, determining the value judgment of common sense and references of what is acceptable and naturally appropriate in society. Far from being an unhealthy aspect within the current reality of the country,

> "Racism is the normal manifestation of a society, and not a pathological phenomenon or one that expresses some type of abnormality. Racism provides the meaning, logic and technology for reproducing the forms of inequality and violence that shape contemporary social life."

(ALMEIDA, 2019, p. 12)

Based on this premise, coined by Jurist, Philosopher and university professor Silvio Almeida, we have as real and usual the phenomena of articulation of forms of oppression, exclusion, objectification, invisiblization and dehumanization of black people and the effectiveness of these oppressions in reproductions of stereotypes by black men and women as standards of behavior of the average individual in Brazilian society, seeking to maintain white supremacy in all aspects of this society, even if most of the time despite the understanding of this process by this same population.

2.1 THE ORIGIN OF RACISM; THE DRIVE OF NEGATIVE STIGMAS PERPETUATED IN RELATION TO THE BLACK POPULATION, IN SLAVERY AND POST ABOLITION BRAZIL

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It is essential to return to the years of pre-capitalism, to understand racism as an ideology of domination, which developed a system of exclusion and supremacy. European nations and empires, immersed in competition for

development and enrichment of their empires and nations, they developed a concept of colonialist imperialism, which united them in advancing cultural and economic dominance and in the exploitation of natural assets from non-European lands. Driven by nascent capitalism, they developed disputes, no longer between Nordics, Latins, Mediterraneans and Alpines; and yes, between conquests of territories and exploitation and subjection of peoples, which they began to characterize as non-white.

Through an unwritten "agreement", these nations begin to invade and overpower nations on neighboring continents, with the aim of developing central capitalism and expanding and fortifying political and socioeconomic privileges and powers, and consolidating their cultures as superior.

To pave this ambition, these European nations began to develop the concept of race, to differentiate themselves from the rest of the world and, using moralizing beliefs and coated with religiosity, began to position themselves as a "civilized" group, having a divine mission. to "humanize" the rest of the world's population, through colonization:

> "As can be seen, this anthroposociology was a reflection and aftermath of sociopolitical competition between the nations of Europe. It was, therefore, a Eurocentric science. With the installation and dynamism of the colonial system and its imperialist unfolding, it extends to the rest of the world and there seeks to have a more comprehensive and systematic vision, uniting all European ethnic differences into a compact block – the white one –, which becomes the contrast with the rest of the uncivilized, dependent, and racially diverse populations of that continent. The differences between the Nordic, the Alpine and the Mediterranean are no longer considered, which become, in a generic way, components of the white race. And this race had, for reasons of biological superiority, the right to protect other peoples" (MOURA, 1994, p. 4)

United by a common interest, the capitalist thirst for wealth accumulation, white Europeans marched towards the expansion of their domains, even if this meant the destruction of entire continents and the political/economic and sociocultural extermination of the non-white peoples of these continents, an action characteristic of the policies of the genocidal project inaugurated in slave colonialism.

This union of different ethnicities, with a single purpose, determined the consolidation of a series of dogmas, stigmas and ideologies supported by an immense spread of hatred and contempt for everything that was not "white European". The use of the Church to morally and spiritually support this project was crucial to its success. As it was developed and created artificially and without facts and concrete evidence, this new form of worldview needed to be

constantly fed with stereotypes, which dehumanized all non-European people, and, therefore, not worthy of the blessings of "real" humans. This is the summary of the birth of raciality, which marks modern human society, the love child of European racism and white supremacy.

2.2 BLACK SLAVERY IN BRAZIL: THE EVERYDAY SOURCE OF THE FEEDBACK OF STEREOTYPES AND DEHUMANIZATION OF THE NON-WHITE POPULATION

As already discussed, the creation of the ideology of white supremacy over other human types was essential for the expansion of the European slave-colonizing capitalist system, and provided support for the support of this regime in Brazil for almost four centuries.

The social dynamics in the colony, and later the Brazilian republic, were entirely derived from the concept of race, as a determining factor in the places of its individuals, as a composition of the nation. Every non-white person in slave-owning Brazil was non-human, with some who overcame this categorization becoming almost-human, this view being widely accepted as normal within the common sense of society at the time. Church, state and media complemented each other in maintaining this status quo, as a healthy standard for Brazilian society. Throughout these centuries, the animalization and objectification of enslaved people allowed absurd atrocities against millions of people, without the repulsion of society in general, and without the insurrections and systematic resistance of thousands of enslaved people.

The enslavement of black people brought by force from different parts of the African continent to all regions of Brazil, over the centuries, had different nuances aimed at its continuity. One of these situations was forced copulation between black people to increase the number of slaves on farms and mills and for sale. Many black men were chosen due to their physical size and sexual gifts to be "breeders" through the rape of various enslaved women. There are reports of black men in this situation who copulated with dozens of women in the same day. It was common for enslaved people to be subjected to slave owners; It was part of the function of black people, as a "animation tool", to be an instrument of pleasure. Often for the entertainment of friends and

visitors, the masters forced the enslaved to have orgies in front of them, and these visitors often participated by subjecting the enslaved to their fetishes.

Forbidden to enter churches and practice their original religiosity, these men and women were reminded daily that their destiny was because they were not children of the Christian god, who cursed them and relegated them to that terrible fate. The explanation for this curse was found in a biblical myth, where the almighty had cursed a common ancestor of the African populations, and because of this, they were handed over to be shaped by the devil, and that is why they began to be born with their darkness and their appearance. .

Their original, animistic religiosity was influenced by this diabolical affiliation, which was nothing more than the cult of demonic hordes, to destroy the pure divine holy sacrament that was revealed to legitimate humans in Europe.

Because they are not children of God, therefore, human; it was impossible for these same people to have the qualities of the divine being: Intelligence, logical reasoning, balance, sense of justice, kindness, love and spirituality. They were animalistic, savage. Some, due to a lot of catechization and experience with white people, developed a certain dose of civility, but not because of innate ability but because of obeying the training of magnanimous gentlemen. It was the general concept. Many, as they were children of rape by enslaved masters, slightly escaped the horrifying appearance of the devil, becoming more attractive appearing as mucamos in the big house, as described by Lilia Moritz Schwarcz in "The Spectacle of Races".

After the abolition of slavery, as a state policy in Brazil, those who were then enslaved began to wander as pariahs in Brazilian society; now being a "problem" to be solved by the ruling class. It is in this context that laws criminalizing "vagrancy", capoeira, and any and all cultural expressions or aspects of life linked to the condition of formerly enslaved populations, are created with the aim of restricting their transit through the metropolises, as well as criminalizing them, aiming to its extermination and stigmatization, to stop any possibility of commercial fraternities, provision of services or acquisition of goods by this population.

The Brazilian state thus develops the beginning of the criminalization of blackness. Making being black the prerogative to be considered a criminal, regardless of the action taken. And although it never developed a martial law punishable by

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death, makes such extermination legal through the refusal of criminal correction of murders of black people; in reality, "help" for their eugenic project of nation.

Searching in Europe for a solution to the "problem" of the black population, the Brazilian state, together with its economic and intellectual elites, imported the concepts of scientific racism thriving in European societies, and through the theories of intellectuals such as Cesare Lombroso, and Arthur by Gobineau, the consensus is reached that the country can only progress as a nation if blackness is extirpated from its society. In other words: black individuals, now no longer being used as private property of the white population, as they are inferior human beings without special moral and cognitive capabilities, are therefore an obstacle to the country's growth.

This same pseudoscientific racism was in the minds of intellectuals and the ruling class in the USA and other countries in the Americas. Developing each one according to its context and cultural and political particularities, the countries of the Americas developed forms of extermination/segregation/ethnic cleansing in relation to their portion of the population originating from slavery. In the Brazilian reality, intellectuals such as Nina Rodrigues and João Batista de Lacerda, developed what for them was the ideal for our reality: Racial eugenics, or whitening of the population, through encouraging the dilution of blackness through gradual miscegenation for whitening. For this purpose, massive immigration of Europeans and even Asians, in much smaller numbers, was encouraged; for the country, with all kinds of incentives and tax and social allowances for them, in the certainty that in half a century, Brazil would be a Caucasian nation in the Americas and therefore prosperous and evolved.

2.3 THE USE OF STEREOTYPES BY RACISM TO DETERMINE EXCLUSIONS AND ENSURE PRIVILEGES

In this area of   secular slavery heritage, racialized individuals lose individuality and humanity, being deliberately homogenized as a representation of the race and, therefore, subject to use and enjoyment by whiteness, which, holding the economic and social privileges arising from slavery, also declares itself representation. universal humanity. The black body has the fate of representing sub-humanity or exception, a usable object

and disposable. Racialized people, such as black and indigenous people in Brazil, are stripped of their individual particularities, homogenizing all diversity into a single spectrum. Making the particularities of the racialized being invisible, taking their individuality.

In this aspect, Frantz Fanon, Franco-Martinican psychiatrist, philosopher and essayist (1925-1961), is surgical when he says (FANON, 1952, p.71) "The black man is not a man", exposing how the race factor overcomes the gender in racist societies. For these societies in which Brazil is included, the black man is first and foremost a "black", with all the conditioning and limiting connotations that this entails, functioning in the same way for the black woman.

Being conditioned to pre-established standards of behavior, sexuality, profession and social position are tricks used by racism to limit the action and resourcefulness of black bodies, as well as an effort to preserve the place of privilege of whiteness, which is seen as a universal representation of humanity , cannot be framed in negative stereotypes.

It is in this context that machismo, patriarchy and heteronormativity add to racism, delimiting black bodies to a standard of inferiority and objectified subjection, to physical and emotional violence, making the understanding of intersectionality, that is, the interactions of these oppressions, the key to understanding the phenomena involved in raciality and the door to the development of theoretical and behavioral measures necessary to fight to alleviate these problems.

Extremely well described and conceptualized by the Master in feminist studies and doctoral candidate in gender studies, Carla Akotirene, in the book "Intersectionality", this theoretical tool, basically used to conceptualize and develop understandings in relation to the oppressions suffered by black women in the unfolding of oppressions and exclusions, also serves as a contribution to understanding how racism acts in maintaining the oppression of black male bodies.

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Although they are not the main victims of machismo and patriarchy, subjects in the condition of black men are also victimized by these cultural oppressions, also integrated into structural and institutional racism, "I'm talking about millions of men, in whom they deliberately instilled fear, inferiority complex, trembling, prostration, despair, servility" (CÉSAIRE, 1977, p. 08).

Aimé Césaire (1913- 2008), Martinican writer, poet, teacher and politician succinctly exposes the condition of the black man in the face of the exclusionary dynamics of the racist system in this expression that is part of his famous "Discourse on colonialism", where he points out the black man's difficulty in maintaining mental and psychological health, in addition to damaged self-esteem amid the atrocities of the legacy of the slavery and colonial regime.

Currently throughout the diaspora and in Brazil, there have not been many changes. There is a society culturally based on machismo and patriarchy that privileges men and relegates women to a secondary position, but that goes further and delegates third place to the black man, who is "not a man", but rather a mixture of self-rejection, inferiority complex and feeling of non-adequacy in the white human world.

This range of internalized negative feelings leads this black man to reproduce culturally absorbed machismo in an extreme way, because according to Helen Lobanov, a black feminist activist, "It is difficult for the black man to deconstruct himself, because machismo is the only power he has in this society", taking this flood of oppression to the base of the pyramid that is black women, through multiple forms of violence.

The reality of this black man, then, is the demands of a system that privileges men, but denies humanity to black people, leading them to the collapse of themselves.

The reinforcement of stereotypical standards, the demand for a performance defined based on slavery oppression, and the firm feeling of being a social pariah when not framed in these cages, drives black men and women to madness, to suicide, to being exterminated, to violence domestic violence and negative self-esteem and inferiority complex. In some situations, explicit self-hatred.

As already explained, racist stereotypes were inexorably linked and reinforced in the black population by centuries of slavery. Such a powerful and consistent historical process produces fruits, like the realities above. Constantly fed back by the Brazilian media, mainly television; Through their soap operas, films, and talk shows, they feed in the collective imagination what becomes a prison for the non-white portion of the country. The black man is always assigned the role of criminal, poor, drug dealer, ignorant, ugly, needy or idiotic subordinate. The feminine gender, on the other hand, is added to all these adjectives already

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mentioned, also the figure of the domestic worker, a clear and iconic proof of the continuity of the slave system in modern society; and the "friend" of the main female figure, who only exists because of her and to help her, without having her own life, family, loves... It is irrefutable, when analyzed impartially and in light of the entire historical content exposed above, the use of these standards as conditions and perpetuators, of an imaginary built over centuries, about black people, to limit and condition them to marginality and exclusion.

The nickname of hypersexualization is aimed at black men and women, reducing these people to objects of sexual use and animalistic characteristics, such as the "negão do WhatsApp", a meme of a black man with a super enlarged sexual organ, and the "mulata "; common figure of Brazilian carnival, featuring half-naked black women who dance frantically as an attraction for this popular festival, for international tourism. Interestingly, despite the majority of people in Brazil, this figure has always been a representation of international sexual tourism in the world. Such reinforcement of black people as sexual objects faithfully reproduces the entire dynamics of slave-owning Brazil, as reviewed above; and brings marginalization in affective relationships and neglect of romantic goals to this population. The racist stereotypes that objectify non-white people in Brazil still follow the maxim well summarized by Gilberto Freyre: "white women to marry, mulatto women to fornicate, and black women to work".

The indisputable fact that Freyre's premise remains alive and fed back in Brazilian society is the almost non-existent number of rich and famous men, regardless of whether they are black or white; married to black women. According to IBGE, dark black women are the most significant population group in the "singles" category.

The use of the "marginal" profile, and government measures to classify black men within this "category", remains strong, with populist programs exposing young black men "suspected" of crimes as the major problem of crime in the country, despite the presumption of innocence; which, as shown above, is a privilege historically constructed for white people, developed by white people. The result of this structure is that Brazil is currently the country with the most lethal police in the world, with a record number of deaths of black children and adolescents by the state's armed wing.

The use of the stigma of intellectual inferiority still persists, although in a more discreet way in the media throughout Brazil. Trying to maintain the vigor of caricature characters reinforcing this stereotype such as Mussum and Tião Macalé; Today, in social media memes, we have the appearance of a black person or a little monkey, when we want to denote being outside the scope of the conversation. Being the "monkey", an ancient figure of the racist and animalizing association of black people. This unreasonable brand resulting from this stereotyping, served for decades and still serves today, to relegate black people to always subordinate roles, even to those with proven secular education. A veil of distrust always hovers over black people when assigned to cultural, technical or specific support roles. Due to the success that this stereotype still has in Brazilian common sense, mistakes made by black professionals are immediately attributed to incompetence and disqualification, while for white people, the context factor is always used as a mitigating factor.

Black people trained in colleges throughout Brazil, in professions that were previously "strongholds" of whiteness, such as medicine, engineering or law, experience daily challenges or doubts regarding their ability as professionals, a direct result of this cultural construction. This is in addition to previous experience in academia, where teachers and students have discreetly expressed their doubts about their ability to respond with satisfactory results to the curricular requirements of the course content on several occasions.

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3   FINAL CONSIDERATIONS

To conclude all these reflections, I bring real examples of the experiences of black people, which explicitly exemplify the analyses, findings and historiographic narratives elaborated above. The certainty of the veracity of the preambles of the oppressions exposed, which I was an eyewitness and am also a target of, inspired and guided me to research and debate on these themes. Historiographical knowledge combined with experience led me to look forward to this work.

ER S; died at the age of twenty-eight due to complications during childbirth, this being advance as a result of physical violence inflicted on her by her partner, a black man son of a white woman, a single mother of six children who reluctantly accepted the marriage of her black son who did not follow her guidelines of "cleaning up the family", as well as made his other brothers men. On the contrary, she placed herself in the position of defiant, causing general disgust by falling in love, marrying and having children with a dark black woman.

JL S; Died at age 34 due to complications in the pharynx and hospital infection in as a result of a suicide attempt by ingesting Aldicarbe Carbamate (chumbinho), two months after being fired from the company where he worked for eleven years, because his superiors considered him a bad influence on the students on the course (he was a cooking teacher), who a man of size; "a black guy like that" (words of the general manager who reported his dismissal), having a marital relationship with another man, discovered by the students. Furthermore, JL S heard from his own mother that she understood and considered the company's stance correct, as it was really a bad example for younger people, for a black guy with a black complexion to be a "faggot".

JR S; killed at age 26, by six shots at close range, by military police, in in front of your residence. J, was returning from work and because he had a bottle of soda in his pocket, he was seen as a threat by a group of police officers who were patrolling the region.

BO R; high school teacher, supporter of Candomblé, was stoned by three students, when leaving the school where she works, because she was dressed in white and had a headband. She had several bruises and five stitches on her head.

Jairo Ribeiro da Silva, approached by police officers at Salvador's carnival, was inflicted with fanadas, as he was in the path of the agents' passage line. He needed physiotherapy for three months to regain movement in his fingers.

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MT F; Having been dating for two years, she was extremely emotionally scarred when she discovered that the end of her relationship was a request from her boyfriend's father, for him to look for a woman more suitable for the family. One that doesn't "get dirty". A year later, this same ex-boyfriend was marrying a white woman...

MLS O; Lawyer, practicing her profession for eight years, in a renowned law firm, has always tried to deal well with the fact that she is the only black person in the firm who does not work in a manual capacity, and has always tried not to question the fact that, among the nine working lawyers, she is the only one who only deals with matters of little relevance. However, what she would never have imagined would be that the fact that she had left her hair natural, without straightening, would be grounds for dismissal the next day, with the allegation that her profile no longer matched the company's vision of the way she presented herself. of a legal professional. Because of this situation, M went into a deep depression for almost a year, which led to her almost ending her marriage.

These examples from my experience give me empirical support for understanding the need for discussions about the harmful influence of negative stereotypes and their consequent dehumanization and objectification of the black population, in addition to intellectual sensitivity and place of speech.

In this cultural universe in which we are inserted, with these experiences tacitly proving how this imaginary created and fed by whiteness and reproduced by common sense, produces and perpetuates oppression and extermination against the non-white population in Brazil, it is urgent to produce approaches that focus and deconstruct racist stereotypes in the teaching of History today.

Both in teaching Afro-Brazilian History and Brazilian History; the inclusion of clarification on these historical constructions is urgent. The search by teachers for textbooks that focus on black heroes and personalities, who are generally obstructed in their greatness, within their respective historical moments, is fundamental for the creation and maintenance of students' imagination in relation to black people as gifted individuals of positive and great particularities.

Debates and exposure of this relationship between our previous history of slavery and the perpetuation of negative signs relating to people seen as black, must

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be inflated and current throughout the school year, and not just at specific times such as May and November.

High school, with more mature students and frequent users of social networks and streaming; there are gigantic possibilities for articulations between the content of the textbook and current approaches to racial relations in Brazil.

Bearing in mind that we are, as a society, a construction designed and developed with specific objectives, we can also make the teaching of Brazilian History and Afro-Brazilian History a motto for building ground for positive references for those who, since the invasion of these lands, have been dehumanized.

The construction of healthy self-esteem occurs through self-references that arouse pride. Black children generally do not have this possibility in their social environment, precisely because of everything that has already been exposed. It is precisely, in the school environment, that such a minimum reference can be constructed by the History educator. The emphasis on the cultural, culinary and aesthetic contributions of non-white populations to Brazil must be elaborated with practical and current examples, through dialogue with internet materials and everyday situations, supporting what is taught as credible and realistic.

But such care in the construction of classes and didactic exposition, of teaching Brazilian History and Afro-Brazilian History and Culture, must also be considered based on the construction of critical sense and an anti-racist stance, for the white student. Thinking about anti-racist historical education, only from the perspective of empowering non-white students, does not fulfill the purpose of resolving the effects of racism in the construction of the collective imagination. Both purposes must be pursued with equal diligence.

I conclude, hoping that this present work also serves as a contribution to the enrichment and increase of all those who wish to include in their pedagogical work, an education that helps in combating this social wound that has crossed and determined the direction of our History as a nation.

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