

2022-06-23 Rama's White Knight Reports

JUNE 23, 2022

June 16, 2022 to June 23, 2022

To our readers: Rama's White Knights Report, for the most part, will present information from Rama's contacts on very current events. Sometimes, additional commentary may show up, in the form of more explanation about an important issue, or as an article inserted to provide more insight on the subject being presented.

Find more info on those folks Rama talks to - who are there to keep us in the loop as well - at <https://www.rainbowroundtable.net/rama-s-contacts>

2022-06-17

Friday

Dalai Lama

[Dalai Lama @DalaiLama · Jun 17](#)

The only way to effectively deal with negative emotions, the only way to really reduce them, is through the mind, through the application of counteractive mental states that oppose the negative emotions affecting us. That's the only real, long-term way to reduce them.

2022-06-17

Friday

Sweet Angelique the Cat

Rama: I received a text message from **Sweet Angelique the Cat**, at 12:10 pm early this afternoon. She said to me, "Lord Rama, Sergey Lavrov, the Foreign Minister of Russia, in an exclusive interview to BBC News, said 'The operation in Ukraine is a Special Military Operation to remove the Khazarian Nazis from Ukraine.' Mr Lavrov continued: 'Things are not what they seem.'"

Then Sweet Angelique went on: "The West is calling this an invasion; Russia is calling this a Special Military Operation, and Mr Zalinsky is killing his own people for profit from the United States.

"The Putin look-alike showed up at the Davos Switzerland Economic Forum today. The Putin look-alike called out the E U as well, today, for creating the propaganda that Russia is, in their words, a pariah. Please put all of this in the Circle of Support.

"We are going through a tremendous upliftment at this point in time. The sun is still sending out HUGE MAGNETIC waves. As we absorb more Light, we absorb more Love. See you in the Light of the Most Radiant One. Sat Nam! Namaste! Blaze the Violet Fire!"

Note: Goddess is here; She is collecting Her children.



2022-06-18

Saturday

Dr Cornell West by radio

Rama: I heard **Dr Cornell West** today, on Public Radio International. He was talking about Juneteenth and he spoke about how it took 2 years after the signing of the Emancipation Proclamation for the news to reach Texas.

NOTE: In recognition and in honour of Juneteenth, Democracy Now presented 3 major stories, two of which are referred to below. The full text is at the end of the notes.

2022-06-20 "No Atonement, No Repair": Watch Nikole Hannah-Jones Call for Slavery Reparations in Speech to U.N. General Assembly

https://www.democracynow.org/2022/6/20/no_atonement_no_repair_watch_nikole

2022-06-20 Harvard's Deep Ties to Slavery: Report Shows It Profited, Then Tried to Erase History of Complicity

https://www.democracynow.org/2022/6/20/harvards_deep_ties_to_slavery_report

2022-06-20

Monday

Dalai Lama

[Dalai Lama@DalaiLama· Jun 20](#)

We are all basically the same. We all have the same human mind. It is true that external influences—one's surroundings and so forth—are important, but ultimately the nature of mind itself is more important. Each and every one of us has the same potential, the same mental quality.

2022-06-20

Monday

Tom the Ring-tailed Cat

Rama: I received a text message from **Tom the Ring-tailed Cat** at 11:15 am this morning! He said to me, "Lord Rama, I am here with Sweet Angelique the Cat at the sacred site, Göbekli Tepe, an ancient portal that was used often by the Sumerian people to transport people and starships between star systems."

Tom the Cat continued, "We have been alerted by the Ashtar Command that there are some galactic folks coming through the portals here. This is in conjunction with the summer solstice and the solar flare this morning. These folks are from the Pleiades; they have some answers about what is going on at the present time. It's all about Love and Compassion. As we want to become a Type 1 civilization, ALL violence must cease. Love is the Answer. Sat Nam! Namaste! Blaze the Violet Fire!"

SEE: <https://www.haaretz.com/archaeology/2022-06-07/ty-article-magazine/visiting-gobekli-tepe-the-worlds-earliest-temple-built-in-a-paradise-that-is-no-more/00000181-3ded-d207-a795-7ded6a9c0000>

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[Göbekli Tepe](#)

Neolithic archaeological site in Turkey

Göbekli Tepe is a Neolithic archaeological site in the Southeastern Anatolia Region of Turkey. Dated to the Pre-Pottery ... read more

https://en.wikipedia.org/wiki/Göbekli_Tepe

2022-06-22

Wednesday

The Poppy Lady

Rama: I received a text message from **The Poppy Lady** at 1:30 pm this afternoon. She said to me, "Lord Rama, we, myself and Fing Del Nor, are on the ground in Afghanistan in our star ship. There has been a big earthquake; the instrument panel on our star ship registered the quake at 6.1 on the Richter Scale. There are upwards of 1500 dead, maybe more, and reports from earth media say that at least 1500 are injured.

"Besides our shuttle craft, the Ashtar Command have brought 2 more shuttle craft here to assist. [**R:** In other words, there were 3 fully decloaked shuttle craft, on the ground, plainly visible to everyone.] Please place all of this in the Circle of Support. See you in the Light of the Most Radiant One. Sat Nam! Namaste!"

Note: Rama asked the Poppy Lady "How will the NuGen coin be able to be protected when it goes on the open exchange on June 30th, at the end of this month?"

I asked that question because Professor Richard Wolff said this present Empire was in decline. The Poppy Lady answered, "Lord Rama, you have no idea what is going on behind the scenes from where I can see: read my lips! WE HAVE WON! As Maher Baba says, 'Don't worry, be happy!' May Peace prevail in your heart and in the world. Blaze the Violet Fire!"

Karnak Temple Guardian Cat – sent to Lord Rama by Tom the Ring-tailed Cat June 23, 2022



2022-06-23

Thursday

Rama: I received a text message from the Two High Venerable Lamas who work with His Holiness, Kun Dun. They said to me, "Lord Rama, His Holiness had spokesperson Kahempo Sonam Tenphel of the 17th Tibetan Parliament in Exile address the 8th World Parliamentarians' Convention on Tibet yesterday, Wednesday, June 22, 2022.

What these two said to me personally is "Lord Rama, we need to stop the war within ourselves. Stop buying into the propaganda your state news fascist agencies in the West are putting out. Also, Lord Rama, let the people in the world know that his Holiness, through Lama Tenphel, to China: Stop the propaganda that His Holiness is not the true spiritual leader of the Tibetan people.

At this time of your summer solstice in the north, there is a particular portal at Stonehenge that has opened for the whole of Mother Gaia. It is bringing in the transfigurational crystalline light of the sun to touch the hearts of everyone for the sake of World Group Service to Peace and Oneness of Being. There is only One of us here. See you in the Light of the Most Radiant One. Sat Nam! Namaste! Blaze the Violet Fire!"

NOTE: As Sikh Singer Snatam Kaur sings, "The sun shines on everyone; it doesn't make choices!"

THE PRESENTATION BY His Holiness' spokesperson is below

2022-06-23 Welcome Speech by the Speaker on 8th World Parliamentarians' Convention on Tibet

<https://tibet.net/welcome-speech-by-the-speaker-on-8th-world-parliamentarians-convention-on-tibet/>



Speaker Khenpo Sonam Tenphel delivering inaugural speech at the 8th World Parliamentarians' Convention on Tibet

Dharamshala: Speaker Khenpo Sonam Tenphel of the 17th Tibetan Parliament in Exile delivered his inaugural speech at the 8th World Parliamentarians' Convention on Tibet on 22 June 2022.

The Speaker said "It gives me immense pleasure to welcome all the distinguished parliamentarians from across the world to this convention. It is certainly an honour for me to address this esteemed gathering on behalf of the Tibetan Parliament-in-Exile. I would like to thank all of you for taking out time from your busy schedule to show your solidarity for the just cause of Tibet.

With the growing unethical and inhuman atrocities around the world in general and in Tibet by the leadership of the People's Republic of China in particular, to have such a convention and bring all the like-minded decision-makers on one platform becomes pivotal. Till date, we have had seven World Parliamentarians' Conventions on Tibet (WPCT) in various countries.

All the WPCTs had been possible with the co-host Parliamentary Tibet Support groups of those countries. The 3rd WPCT was held in Washington DC in 1997 with the strong support from Late Congressman Benjamin Gilman and his team including Honourable incumbent Speaker, Nancy Pelosi. Likewise, this convention is possible with the unflinching support from Honourable Speaker Nancy Pelosi, Honourable US Representative Jim McGovern and many other friends in the US Congress who are friends of His Holiness and Tibet. Without their support this convention could not have been possible within a very short period of time.

The situation inside Tibet still remains grim and painful despite the false lofty claims of being liberated and developed. Tibetans are denied of the most basic human rights, as also enshrined in the UN Universal Declaration of Human Rights. Any form of expression that is against the dictates of China's Communists Regime can have severe consequences of ending up in prison. While Chinese authorities are marketing Tibet as a tourist destination based on spiritual attraction of the Buddhist culture and landscape, Beijing has tightened its control over Tibetan religious expression and practice. The communist leadership who explicitly rejects even the idea of past and future lives are busy meddling in the system of reincarnation and especially the reincarnation of Dalai Lama. PRC not only want control of Tibet's territory but they also dream to have control over the minds of Tibetans by capturing the institution of Dalai Lama for their political end, which we reject in the strongest word and we want the free world to follow suit. The space for the Tibetans to protect, preserve and practice Tibetan Buddhist culture and identity is shrinking severely. Since 2009, 157 known cases of Tibetans from every sectors of life have set themselves on fire in one of the biggest political protest in human history, yet instead of

addressing to the causes of this desperation, PRC has strengthened the very wrong policies that caused it. In a nutshell, Tibetans in Tibet continue to face political repression, cultural and social exclusion, economic and educational marginalisation and massive environmental destruction.

In exile, democracy is the gift of His Holiness the Dalai Lama to the people of Tibet. We have a democratic and popularly elected leadership that is accountable to the Tibetan Parliament-in-Exile. The Central Tibetan Administration is governed by rules and regulations with transparency and accountability in governance. Despite having a thousand years of history of being an independent country, we are sincere and committed to the Middle Way Policy to resolve the conflict between Tibet and China through a mutually beneficial way. We urge the leadership of PRC to show historical responsibility and political wisdom to come to the table to resume the stalled talks with the representatives of His Holiness the Dalai Lama, if you are sincere in your call for stability of mainland China.

The Tibetan refugee community is thriving around the world with the kind humanitarian help from a number of Governments and the people of these countries, especially India who has been a host to His Holiness and Central Tibetan Administration for more than six decades. Likewise Tibet and Tibetans are indebted to the unwavering support by the Government and people of United States of America for supporting the just cause of Tibetans in many ways, such as passing of the Tibet Policy and Support Act 2020, Reciprocal Access to Tibet Act and appointment of the special coordinator for Tibet Uzra Zeya to name a few. These gestures truly support our belief in democratic values, boost the morale of our suffering Tibetans inside Tibet and our hope in our movement. Any success story of ours can become an inspiration for many of other nationals in the world who are making an attempt to accomplish their rightful cause. Thus, the sharing and learning from the experiences among striving nationals could be crucial in building up our cases stronger.

Through such a convention we hope more and more nations come forward in following the footsteps of the United States in passing such acts to make differences in the lives of the suffering humanity and not succumb to the dictates of authoritarian regimes like PRC. The outbreak of Wuhan Covid-19 pandemic has shown to world how fragile human existence is and how interdependent our existence is. The arrogance of Communist Chinese leadership's saving their own image and not sharing early findings and data on the virus has led to the death of millions of people around the world. Even now while we are meeting here in Capitol hills, millions of Chinese people are facing the brunt of Xi's wrong Zero Covid Policy. My heart goes out to all of them. The leadership of PRC should be held accountable for bringing such magnitude of miseries to the humanity.

My speech would not be complete if the Tibetan Parliament-in-Exile and I fail to show our solidarity with the people of Ukraine who are suffering under the invasion. Since Tibet has gone through it, we can relate with the appalling situation there. His Holiness the Dalai Lama endorses to engage in dialogue rather than war and bloodshed to solve the differences. We Tibetans firmly believe that no one can get happiness by giving pain and grief to others. We pray for this war to end at the earliest and may this world be a better place for all to live in peace and harmony.

I end my speech here with hopes that this convention would pave the way forward in injecting more zeal and commitment among the decision-makers to stand with Tibet. We urge you to be vocal on the pressing issues of Tibet in your respective countries and to make the return of His Holiness the Dalai Lama and his people possible as per the wishes of the martyrs who have laid their lives for Tibet."

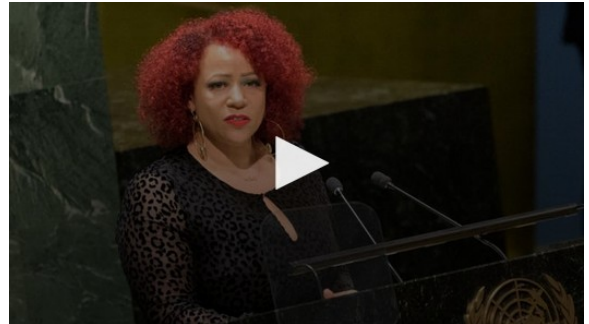


2022-06-20 "No Atonement, No Repair": Watch Nikole Hannah-Jones Call for Slavery Reparations in Speech to U.N. General Assembly

https://www.democracynow.org/2022/6/20/no_atonement_no_repair_watch_nikole

Topics [Slavery](#)
 [United Nations](#)

Links [1619 Project at The New York Times](#)
 [The 1619 Project: A New Origin Story](#)



In March, the United Nations marked the International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade. Pulitzer Prize-winning journalist Nikole Hannah-Jones, creator of The New York Times's groundbreaking 1619 Project, addressed the U.N. General Assembly. As part of our Juneteenth special, we air her full address. "It is time for the nations that engaged in and profited from the transatlantic slave trade to do what is right and what is just. It is time for them to make reparations to the descendants of chattel slavery in the Americas," Hannah-Jones said. "This is our global truth, a truth we as human beings understand with stark clarity: There can be no atonement if there is no repair."

AMY GOODMAN: This is *Democracy Now!*, democracynow.org, *The War and Peace Report*. I'm Amy Goodman.

As we continue our Juneteenth special broadcast, we turn now to Nikole Hannah-Jones, the Pulitzer Prize-winning *New York Times* journalist who created The 1619 Project. In March, Nikole Hannah-Jones addressed the United Nations General Assembly as the U.N. marked the International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade.

NIKOLE HANNAH-JONES: Good morning. It is my deepest honor to speak before you today on this day of international remembrance of the victims of the transatlantic slave trade. I have dedicated my life's work to excavating the modern legacy of transatlantic slavery, and so my thoughts are never far from what has become the defining subject of my journalism, and what I believe continues to be the defining undercurrent of life in the Americas: the legacy of slavery.

I stand before you, the great-great-grandchild of enslaved men and women born here in the United States of America, part of the millions who lived and died under the brutal, immoral and inhumane system of chattel slavery that existed for the first 250 years of the land that would come to think of itself as the freest nation in the history of the world.

We gather here to mark the global trade that took some 15 million beloved human beings across the Atlantic in the hulls of barbaric ships, the largest forced migration in the history of the world, one that would reshape the entire Atlantic world and transform the global economy. We must never forget the scale and the depth of the horrors that people of African descent suffered in the name of profit, profit that enriched the European colonial powers and built the nascent economy of the United States. We must never forget how the systems of slavery collapsed, only to be reborn in other models of violent and racist economic exploitation, such as what we benignly call Jim Crow in the United States, but what is more aptly called apartheid.

But on this solemn day of remembrance, the looking back cannot be and should not be solely defined by African-descended people's enslavement. Just as defining, just as important to

remembering the legacy of the transatlantic slavery are the stories of Black resistance that would, more than any other force, lead to slavery's collapse in our hemisphere.

No people voluntarily submit to their enslavement. And by obscuring the role of Black resistance in our collective rememberings of the transatlantic slave trade, we continue to do the work of those who sought to justify slavery by stripping us of our collective humanity.

People of African descent resisted their enslavement from the moment of their capture. They resisted on the long walk from the interior of Africa to the coast. They resisted in the castles before being dragged out to the waiting ships. They resisted so frequently on the water that slave ships had to be specially designed to try to prevent mutiny. The ocean became the final resting place of thousands of Africans who resisted by choosing a final swim with the ancestors over enslavement in a strange land.

As we remember our brutal enslavement by people who believed themselves to be civilized, even as they tortured, abused and murdered other human beings for profit, for sugar for their tea, for molasses for their rum, for cotton to wear and for tobacco to smoke, we must remember most the fierce Black radical tradition of resistance, that did not begin with anti-colonialism efforts on the continent or with civil rights movements in the United States and other places, but with, as the scholar Cedric Robinson argued, the Cimarrones of Mexico, who ran away to Indigenous communities or formed their own fugitive communities known as *palenques*. We must remember Yanga, who led a community of fugitive Africans and fought the Spaniards so fiercely that they won their status as a free Black settlement.

We must remember Brazil's *quilombolas*, including Palmares, a fugitive Black community that would endure for 90 years in the Portuguese colony, that would import more Africans into slavery than anywhere else in the Atlantic world.

We must remember the Maroons of British and French Guiana, Cuba and the United States, and the "Bush Negroes" of Suriname, who fought against their oppressors for five decades attempting — as they were attempting to reenslave them.

We must remember the revolts of enslaved people in Jamaica in 1690, in New York City in 1712, Queen Nanny in 1720, the Stono Rebellion in 1739, and Tacky's Rebellion in 1760. We must remember the successful uprising of enslaved people — the most successful uprising of enslaved people in the history of the world, the Haitian Revolution, where enslaved people rose up and defeated three mighty colonial empires, becoming the first nation in the Americas to abolish slavery and establishing the world's first free Black republic — an audacity that the Western world has punished Haiti for ever since.

We must remember revolts in Barbados in 1816, the Baptist War in Jamaica in 1831 and Nat Turner's Rebellion that same year in the United States, as Black people attempted to make manifest the words of Patrick Henry, the famed American revolutionary, who proclaimed, "Give me liberty, or give me death!" — even as he enslaved African human beings for profit. We must remember freedom fighters such as Harriet Tubman and Frederick Douglass and Gabriel Prosser.

We must remember that it was not merely the Enlightenment ideas, some reckoning amongst white abolitionists, that brought the end to the system that had enriched colonial powers, but that abolition was propelled by constant revolt that forced colonial powers to realize, as scholar Mary Reckford wrote, it would remain "more expensive and dangerous to maintain the old system than to abolish it." Black people were actors in their own freedom.

Obscuring and marginalizing stories of Black resistance serves to justify the hypocrisy of colonial Europe and the United States by insinuating that had slavery been so bad, surely, African peoples would have fought harder against it. These are lies of omission that in the absence of truth warp our collective memory.

Resistance, therefore, must be central to any remembrances of the transatlantic slave trade, and must, therefore, be connected to the ongoing resistance movements in the fight for Black liberation across the globe.

I stand here before you today, a recipient of that tradition of resistance.

My father was born in a little shack in 1945 on a cotton plantation in Greenwood, Mississippi. He was born into a family of sharecroppers, the violently enforced system of labor exploitation that emerged at the end of slavery. He was born into a strictly apartheid state, one where Black people could not vote, could not use the public library, could not attend schools with white children, and were lynched for things such as starting a union, walking into a room where a white woman was alone, failing to get off of the sidewalk fast enough in deference to a white person, or — the greatest crime of all in the American South — having the audacity to be a financially prosperous Black person. In Greenwood in the 1940s, life was so devastating that Black children could be put to the fields as early as the age of 3 to start carrying water to workers. So, when my father was 2 years old, my grandmother, Arlena Paul, a Black woman sharecropper, packed a suitcase and loaded her two young children on a northbound train and escaped the apartheid of the American South.

My grandmother had a fourth-grade education, and she would spend the rest of her life as a domestic and a janitor. But that single act of resistance, leaving the racial caste system of the American South with nothing but the determination that her own children would not pick cotton like she had, like her parents had, like her enslaved grandparents before her had, set in motion the events that would lead me to stand before this distinguished body today, addressing this most esteemed convening, representing all of the nations of the world. Hers was an act of resistance that mirrored those of millions of enslaved Black people who resisted every day in ways big and small. She, like our ancestors, resisted in order to plant the seed for freedoms and opportunities that she would never see for herself.

And it is this history, this understanding, that leads me to argue that the defining story of the African diaspora in the Americas is not slavery, but our resistance to it, of people determined to be free in societies that did not believe they had a right to freedom.

We must acknowledge this history as the legacy of slavery can be seen all around us. Today the descendants of slavery fight to resist their conditions in the societies that once enslaved them. They suffer the highest rates of poverty, the highest rates of incarceration, the highest rates of death and the highest rates of violence. And the tradition of resistance continues in protests against police violence and inequality from Brazil to Cuba to the United States.

But we, the people of the African diaspora, should not have to find ourselves still resisting. It is long past time for the European colonial powers, for the United States of America to live up to their own professed ideas, to become the great and moral nations that they believe themselves to be. It is not enough to simply regret what was done in the past; they are obligated to repair it.

As I stand before representatives of the countries that once enslaved African peoples and the peoples who were once enslaved, as we collectively remember this day, the way for me to honor those who toiled and died and fought is to say this clearly and without flinching: It is time for the nations that engaged in and profited from the transatlantic slave trade to do what is right and what is just.

It is time for them to make reparations to the descendants of chattel slavery in the Americas. This is our global truth, the truth we as human beings understand with stark clarity: There can be no atonement if there's no repair. It is time — it is long past time — for reparations for the transatlantic slave trade and all the devastation that it has wrought, and all the devastation that it continues to reap.

I thank you very much for your attention as we all remember this crime against humanity together. Thank you.

AMY GOODMAN: Nikole Hannah-Jones, the Pulitzer Prize-winning *New York Times* journalist who created The 1619 Project. When we come back, we look at how Harvard University has revealed the school's extensive ties to slavery. We'll speak to MIT historian Craig Steven Wilder, author of *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities*.

2022-06-20 Harvard's Deep Ties to Slavery: Report Shows It Profited, Then Tried to Erase History of Complicity

https://www.democracynow.org/2022/6/20/harvards_deep_ties_to_slavery_report

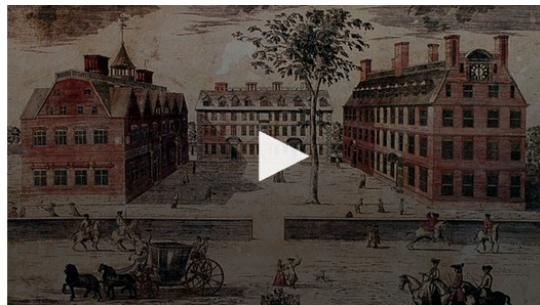
Topics

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Guests

[Craig Steven Wilder](#)

American history professor at the Massachusetts Institute of Technology.

Links

[Craig Steven Wilder on Twitter](#)

["Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities."](#)

[Harvard Report on the Legacy of Slavery](#)

In the final part of our Juneteenth special broadcast, we look at Harvard University's recent report detailing the school's extensive ties to slavery and pledged \$100 million for a fund for scholars to continue to research the topic. The report documents dozens of prominent people associated with Harvard who enslaved people, including four Harvard presidents. Harvard commissioned the study in 2019 as part of a wave of schools reckoning with their pasts and the ongoing legacy of racial discrimination. "Harvard's ties to slavery begin with the founding of the institution," says MIT historian Craig Steven Wilder, author of "Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities." Wilder says that while this history is not new, Harvard worked for decades to erase its complicity in slavery. "We're really only beginning to reconcile and to really struggle with the deep ties that this institution has to slavery," he adds.

AMY GOODMAN: This is *Democracy Now!*, democracynow.org, *The War and Peace Report*. I'm Amy Goodman.

As we continue our Juneteenth special, we turn now to look at Harvard University's legacy of slavery. The university recently pledged to spend \$100 million to redress the school's deep ties to slavery. The move came after the school issued a 130-page [report](#) that revealed at least 41 prominent people connected to the school owned enslaved people. The report states, quote, "Enslaved men and women served Harvard presidents and professors and fed and cared for Harvard students. Moreover, throughout this period and well into the 19th century, the University and its donors benefited from extensive financial ties to slavery," unquote.

This is an excerpt of a video accompanying the report released by Harvard.

VINCENT BROWN: The evidence of the legacy of slavery at Harvard is in the landscape. You can go to the Old Burying Ground, and you can see the headstones for two enslaved people. One of them, a girl named Cicely, was enslaved to William Brattle, who was a tutor, a treasurer and a fellow at Harvard University.

SVEN BECKERT: We also know that several of Harvard's presidents who lived in Wadsworth House, which is still standing on campus today, owned enslaved people of African origins — among them, Venus, Bilhah and Juba.

AMY GOODMAN: That's an excerpt from the video that accompanies the Harvard report. In this clip, Harvard fellow Christopher D.E. Willoughby tells the story of an African teenage boy who was later dissected and studied by a Harvard professor.

CHRISTOPHER D.E. WILLOUGHBY: Sturmann is a particularly tragic figure. He's only 17 years old. At the end of about six months to a year of being on display, he takes his own life. He hangs himself. But Sturmann's tragedy doesn't end with his death. When Sturmann kills himself, they give his body to Harvard.

EVELYNN M. HAMMONDS: Harvard faculty member Jeffries Wyman conducted a dissection of Sturmann's body. And they also made a set of casts of his body, that remains in the Harvard Peabody Museum collections.

CHRISTOPHER D.E. WILLOUGHBY: His skeleton is turned into a teaching tool. They say it's left in the care — I mean, "care," what irony — of professor Louis Agassiz. Sturmann is measured and put in a linear position anatomically between whites and great apes. So, not only is his body being destroyed, he's also being turned into this point of data to prove his own inferiority.

AMY GOODMAN: That's an excerpt from the video made by Harvard University as part of a new [report](#) documenting the school's deep ties to slavery, "Harvard & the Legacy of Slavery."

For more, we turn to MIT history professor Craig Steven Wilder, who has long followed this issue, the author of *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities*. *Democracy Now!*'s Nermeen Sheikh and I recently [interviewed](#) Wilder. I began by asking him to talk about the significance of Harvard's findings.

CRAIG STEVEN WILDER: I'm happy to be back. And I think it's been a long road. As you point out, it's been basically 20 years since Ruth Simmons became the president of Brown University, back in 2003, and media attention turned to the public sort of secret of Brown's extensive ties to the slave trade. Ruth Simmons, back then, actually commissioned a [report](#), that was eventually published in 2006, the Slavery and Justice Report, that actually laid out Brown's extensive ties to slavery and the slave trade and came forward with recommendations. We now sit, as you say, you know, 19, 20 years later, and Harvard has come forward with this report. That's been a long journey.

But the report actually documents an extraordinarily extensive, deep history between the university and slavery that begins at its founding in 1636. Almost immediately, Harvard had an enslaved African on its campus, a man who was simply referred to as "The Moor" and who was used to serve the students. That man likely arrived in Massachusetts on a ship named the *Desire*. It was the first slave ship to leave New England. It was carrying captive enslaved Pequot Indians into Bermuda and the West Indies, where they were sold for various goods, including Africans.

And so, really, Harvard's ties to slavery begin with the founding of the institution. And as the report lays out, Harvard depended upon slavery and the slave economy, both in New England but also in the South and the West Indies, for virtually all of its history. Harvard's history of slavery goes well into the late 19th century.

And I would add that after its ties to slavery end — and they end somewhat involuntarily — Harvard actually then goes to the work of erasing the story of slavery from its past. And so

we're really only beginning to reconcile and to really struggle with the deep ties that this institution has to slavery.

NERMEEN SHAIKH: Professor Wilder, in addition, of course, to this clear complicity between Harvard University and other elite universities to slavery, there was also the question in the report that was raised about Harvard faculty advancing theories of racial difference and eugenics. Could you talk a little bit about that?

CRAIG STEVEN WILDER: You know, one of the sort of striking findings is that in the 19th century, as race science really comes to dominate the academy — it's the period when science really comes to take over and the modern university gets established, that part of its modernity is its claim to science, its claim to expertise, its claims to a kind of precision in academic research. And the way that that happens is the scientists really turn themselves over to the slave economy. They become, in fact, the chief defenders of slavery, not just at Harvard but at universities across the United States. Race science really sort of thrives.

Louis Agassiz, who's mentioned in the beginning of your introduction to this, the Harvard race scientist, used enslaved people on a South Carolina plantation for his research. Enslaved people were actually used as research material on colleges and university campuses across the United States. At Dartmouth, which has one of the oldest medical schools, one of the college physicians actually uses the body of an enslaved man. And much like Louis Agassiz, the description that you gave earlier, he takes the body of this enslaved man Cato and skins him. He tans the skin of this enslaved Black man like leather and uses it to dress his instrument case. And then he takes the skeleton of the enslaved Black man and strings it together for instructional purposes.

The beginning of science at the American college and the American university is, in fact, a story of the violent consumption of living and deceased enslaved people.

NERMEEN SHAIKH: Professor Wilder, as you pointed out earlier, the Brown University report appeared in 2006, but it was only in 2019 that the Harvard president said that such research should be conducted at Harvard. Why did it take so long? Like, what kind of pressure led to this?

CRAIG STEVEN WILDER: You know, I always start with Ruth Simmons at Brown, because I think, as the first African American woman — the first woman and the first person of color to head an Ivy League institution, she did a tremendous service in actually getting this story told. The Brown report was a phenomenal document and a transformative moment in the history of higher education.

What's sort of really quite sad is that in the aftermath of that report in 2006, Brown's peer institutions were largely silent on the question of their ties to slavery. In fact, most of these institutions simply pretended that this story was unique to Brown alone.

And what happened in the intervening years is that undergraduate students, faculty, graduate students, staff, librarians and archivists at universities and colleges across the United States began doing grassroots work on their institutional ties to slavery. They put up exhibits in libraries. Undergraduates did their senior theses on these topics. And that's what kept this story alive. My sense is that what has really actually kept us focused on this is the research that thousands and thousands of people have done in courses. For instance, you know, the Harvard project began as a course that got virtually no support, really no support at all from the Harvard administration. Sven Beckert taught that Harvard and slavery class for years, and the administration largely ignored what was happening in that classroom and didn't want to know what the findings were. That's also true of the courses that began at Columbia and at Princeton and at Williams College.

And so, really, what's happened over the last decade or so is that students have really not just produced a lot of the research that we're now actually beginning to wrestle with, but student

activism has actually forced institutions to deal with this history. And I would go back — you know, you can go all the way back to the Occupy movement, to the more recent Black Lives Matter movement, and the decisions, for example, that Georgetown University students made in 2019 — in fact, exactly two years ago — to tax themselves, to impose fees on themselves, in order to begin to pay reparations to the enslaved people who were used to both build Georgetown and fund its first 50 years of existence, and then who were sold in 1838 from Maryland into Louisiana, and the profits from that sale were used to pay off the debts of the college. It was the undergraduates who actually restarted the reparations conversation. It was the undergraduates. It was student activism that brought us back to this moment.

AMY GOODMAN: I wanted to turn to the short film again that premiered along with the launch of the Harvard University report. In this clip, a Harvard professor describes how Harvard Law School was founded.

SVEN BECKERT: In 1736, Antigua's plantation owners became fearful that enslaved workers were plotting against them, and they decided to crack down.

ANNETTE GORDON-REED: The Royall family was involved in putting down this slave uprising — a lot of head chopping, decapitations, to make people as examples, burning people.

SVEN BECKERT: Then, Isaac Royall Sr. migrated back to New England to his huge property, several hundred acres of land. He brought enslaved workers from the Caribbean to Medford to work. Eventually, Isaac Royall Jr. donates lands to Harvard University, which the university then sells and uses to endow the first professorship of law at Harvard University.

ANNETTE GORDON-REED: And some people take that as the founding of the Harvard Law School.

AMY GOODMAN: Craig Steven Wilder, this is pretty powerful stuff. What we're talking about here, I mean, it is just a story that some have known in this country, but — and it certainly goes further than Harvard — but the story of Harvard Law School and its connection to the Caribbean slave trade? If you can explain who the Royall family are, and the fact you've got this endowed chair, as well, at Harvard Law School named for them?

CRAIG STEVEN WILDER: You know, the Royall family is a family, as the film points out, that traces back to Antigua, an Antiguan plantation family in the 18th century. They removed to Medford, Massachusetts, just outside Cambridge and Boston, later in the century. Isaac Royall Jr., actually, on that farm, that small plantation, had some 60 enslaved people. And that's the family that eventually actually donates the land that helps to fund and begin the law professorship at Harvard.

I would point out that this is the story, actually, of professional education broadly. Medical schools in the 18th century begin with the dissection and consumption of the bodies of enslaved Black people and often Native Americans. They begin — the very first medical school in North America, which is now at the University of Pennsylvania, then was the College of Philadelphia, begins when the colonial legislature transfers the body of a Black person to the scientists so they can do a public dissection and show, in fact, the new medical arts, display them and display the necessity of them.

Law schools, actually, at Harvard, at Yale, at Columbia have very similar origin stories. They're actually tied directly into slavery. And law students at Harvard and Yale and Columbia have actually been doing a lot of the research to expose their institutional ties to slavery.

AMY GOODMAN: The new Harvard report doesn't mention the university is facing a lawsuit

from a descendant of two enslaved people named Renty and Delia, who were forced to pose in a photograph by a Harvard professor in 1850. Tamara Lanier filed the lawsuit, saying the university is unfairly profiting from their images. In response to the report, Lanier tweeted, "STOP GASLIGHTING US HARVARD." She also tweeted, "If Harvard truly embraced the principles in their report the the Lanier v. Harvard Lawsuit would not be necessary." We [spoke](#) to Tamara Lanier in 2019 about her lawsuit.

TAMARA LANIER: Last week, my attorneys and I filed a claim against Harvard. I'm asking for the return of my enslaved ancestors' images. And the complaint is more than just a complaint about images. It's a history lesson. And specifically, it points to the exploitation of slaves and how universities like Harvard continue to profit.

AMY GOODMAN: If you can comment on what Tamara Lanier is calling for and also the recommendations of the report, like working with historically Black colleges and universities, Professor Wilder?

CRAIG STEVEN WILDER: Sure. You know, I think one of the striking elements of the report is the acknowledgment of the length of Harvard's ties to slavery, which, again, I think you can find something very similar for most of our elite educational institutions. Harvard's ties to slavery begin, really, with its founding in 1636. But they continue after — after — the end of slavery in Massachusetts, roughly 1783. They continue right up until the Civil War. What's striking is that even after the Civil War, Harvard continues to have ties to slavery, because slavery still exists in places like Cuba and Brazil, and universities are actively, actually, pursuing those unfree economies as sites for profiteering.

One of the things I had written in my book is that the — in the 18th and 19th century, you could actually judge the value or the prominence of a university by its collection of human remains. Universities and colleges actively collected human beings and samples of human beings. It was part of the evolution of science, and particularly a part of the evolution of the race science that drove the scientific revolution. And so, what's happening currently in this lawsuit also involves what the report lays out as the thousands of remains of human beings that are currently held in the Harvard museums. Thousands. Most of those remains are likely of Native Americans. They've identified, I believe, 15 that are enslaved Africans. One can, again, go by university by university and see the way in which, actually, the 19th century and 18th century legacy of race science continues to play out on our campuses, and we literally live with the bodies of enslaved people and the bodies of Indigenous people who were consumed in the process of building our institutions. Not just in the cemeteries but also in the museums and the libraries, they're there.

You know, to come to the recommendations, I think the recommendations include a number of things, including, actually, building on the Georgetown example, establishing relationships to descendant communities, Native and of African descent; memorializing and continuing to do research on Harvard's ties to slavery and the legacy of slavery at Harvard; reaching out to historically Black colleges and universities to establish educational partnerships; really creating a legacy of slavery fund, an endowment, the \$100 million to fund all of these promises; and then promising some long-term institutional accountability on these questions.

AMY GOODMAN: MIT history professor Craig Steven Wilder, long followed the issue of slavery, author of *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities*.

And that does it for our Juneteenth special. *Democracy Now!* is produced with Renée Feltz, Mike Burke, Deena Guzder, Messiah Rhodes, Nermeen Shaikh, María Taracena, Tami Woronoff, Camille Baker, Charina Nadura, Sam Alcott, Tey-Marie Astudillo, John Hamilton, Robby Karran, Hany Massoud, Mary Conlon and Juan Carlos Dávila. Our executive director is Julie Crosby. Special thanks to Becca Staley, Jon Randolph, Paul Powell, Mike Di Filippo, Miguel Nogueira, Hugh Gran, Denis Moynihan, David Prude and Dennis McCormick. I'm Amy Goodman. Stay safe.