

Wallerstein, Immanuel. *Historical Capitalism with Capitalist Civilization* (Verso, 1996)

“What was new under historical capitalism was the correlation of division of labour and valuation of work. Men may often have done different work from women (and adults different work from children and the elderly), but under historical capitalism there has been a steady devaluation of the work of women (and of the young and old), and a corresponding emphasis on the value of the adult male’s work. Whereas in other systems men and women did specified (but normally equal) tasks, under historical capitalism the adult male wage-earner was classified as the ‘breadwinner,’ and the adult female home-worker as the ‘housewife.’ Thus when national statistics began to be compiled, itself a product of a capitalist system, all breadwinners were considered members of the economically active labour-force, but no housewives were. Thus was sexism institutionalized. The legal and paralegal apparatus of gender distinction and discrimination followed quite logically in the wake of this basic differential valuation of labour.”(p25)

Theodore W. Allen. *Summary of the Argument of “The Invention of the White Race.”* (Allen posted this summary on the internet before his death in 2005)

112. The Virginia Assembly gave due attention to reinforcement of the "screen of racial contempt" that was intended in these laws. Explicit measures were put in place to guarantee that the people were systematically propagandized in the moral and legal ethos of white supremacy. Provisions were included for that purpose in the 1705 "Act concerning Servants and Slaves" and in the Act of 1723, "directing the trial of Slaves...and for the better government of Negroes, Mulattos, and Indians, bond or free." To prevent any "pretense of ignorance," the laws mandated that parish clerks or churchwardens, once each Spring and Fall at the close of Sunday service read ("publish") these laws in full to the congregants. Sheriffs were ordered to have the same done at the courthouse door at the June or July term of court. If we presume, in absence of any contrary record, that this mandate was followed, the general public was regularly and systematically subjected to official white supremacist agitation. It was to be drummed into the minds of the people that, for the first time, no free African-American was to dare to lift his or her hand against a "Christian, not being a negro, mulatto or Indian"; that African-American freeholders were no longer to be allowed to vote; that the provision of a previous enactment was being reinforced against the mating of English and Negroes as producing "abominable mixture" and "spurious issue."; that, as provided in the 1723 law for preventing freedom plots by African-American bond-laborers, "any white person...found in company with any [illegally congregated] slaves," was to be fined (along with free African-Americans or Indians so offending) with a fine of fifteen shillings, or to "receive, on his, her, or their bare backs, for every such offense, twenty lashes well laid on."

113. Thus was the "white race" invented as the social control formation whose distinguishing characteristic was not the participation of the owners of bond-laborers; that alone would have yielded merely a normal form of class differentiation. What distinguished this system of social control, what made it "the white race," was the participation of the European-American laboring classes, non-slaveholders, self-employed smallholders, tenants, and laborers. Indeed, Governor Notley's 1677 prophecy--with a reversal of subject and object--became reality: The "men in power" had found a way to have the "common [European-American] people" agree with them in keeping down African-Americans, free and bond. In time this white race social control system begun in Virginia and Maryland, would serve as the model of social order to each succeeding plantation region of settlement.

For Tuesday, January 20: Read Tarzan, chapters 20-end

What does Tarzan have to say about human governance?

For Thursday, January 22: Start reading Noli me tangere (thru ch. 17?)