

# Tales of Empirical Knowledge:

Humanistic Biases, Values, & Beliefs!

*“Six Decades of ‘Growing Up’ Colored, Negro, Black, and African American!”*

by

Sir “Wolfdogg” Lanier-French

“Scholarly Writing is the documentation of creative and informative thought research. It acknowledges the opinions of past, current, and future learned scholars. There are, however, several exceptions to the rules of scholarly writing. One acknowledged exception is . . . “Empirical Knowledge!”

Empirical knowledge, as defined by the American Psychological Association (APA), is (1) knowledge gained from deductive reasoning, and (2) knowledge derived from experiment and observation rather than theory [1].

This is a “Black Lives Matter” segment. Colored, Negro, Black, and African American mindsets have reasoned with every slavery-related science possible over the last 400 years. This segment, therefore, shall not mention deductive reasonings, experimentations, and/or observations anywhere herein. Enough of that scientific context. This segment’s main objective is to introduce introspective communication skills that reached across cultural boundaries. Nothing more!

My level of empirical knowledge was developed over six decades of Colored, Negro, Black, and African American life. Results of my observations, which mirrored 400 years of previous observations, while somewhat similar, were biases, values, and beliefs derived from my cultural lens - Only! Millions of Colored, Negro,

Black, and African Americans have walked in my shoes. Yet, millions are still experiencing exclusionary practices after every awakening morning Sun.

This document was also written as a communication skill to address America's racial division. Not suggesting racism's an easy topic. Instead, rationalizing that the United States of America . . . "to which it stands" . . . has an astounding appetite for accepting positive social change!

"Tales of Empirical Knowledge" (January, '21 Segment) highlights what I considered a most important element of any culture change . . . Communication! Communicating honest, objective introspections about ourselves is a prerequisite for developing relationship skills between cultures.

My professional experiences have acknowledged that one's ability to accept personal change is really an issue of "generational" timing. I've discovered that "acceptance to personal culture-related challenges" are based on our earlier, formative, learning years of social decision-making.

Remember our late-teenager-to-early-adult years? When our responses to formative, cultural awareness thoughts eventually made us who we are today? Racially motivated denominators (from back in the day) may have continually aided our current foundations of hate, social blame, and community non-discovery. Four centuries of hate, social blame, and community non-discovery, actually!

My experiences have noted another take-away. Most personal lessons about culture-change are learned through introspective practices. And, incidentally, are very obvious learnings. One such learning is . . . "Colored, Negro, Black and African American histories are never hard to rediscover. They are impossible to not acknowledge. And, they're ingrained in America's every-day interactions."

### **"The Importance of Sharing Honest, Objective Introspections about Self!"**

Sharing honest, objective (and, subjective) introspections with others are remedies without boundaries. There should be no barriers to any discussion. No restrictions

or scrutiny of a participant's good, better, best ideological racial perspectives.

The use of social distancing platforms (keeping 6-feet apart) should neither prevent the sharing of cherished introspections nor one's personal ability to acknowledge a community's cultural differences. Sharing should become a welcoming element of communication, listening, and empathizing . . . inclusive of neighbors, co-workers, and all interested mindsets.

Last, but not least, "Is it possible something as minimal as a single cultural discovery, if merely introduced as a dinner-table topic (regardless the assessed value) could enhance America's overall communication objectives?" Let's respond in total agreement to that possibility, okay?

There's not one good reason these "still" United States of America can't positively respond to practices of communication, listening, and empathy.

There is, unfortunately, another "white elephant" in the room whenever personal change is sought. It's one of the most difficult elements involving attitude change acceptance. The toughest element of any culture change strategy is how to simply . . . "START" . . . the learning process!

Thus, I'll be the first to introduce an example of introspective communication. I'll do so by sharing one of my developmentally racist, but adolescent memories from the 1960s. I've titled this special memory: "Why did James Nathaniel Brown (Mr. Jim Brown, NFL Hall of Famer) have to die on that Silver Screen?"

That precious moment in time I remembered as follows:

*Five Colored, Negro, Black, and African American racially challenged mindsets piled into a pre-owned '59 Chevy Impala. We entered a suburban Drive-in Theatre showcasing our best behavior (had another buddy in the trunk). The movie that memorable night was an exciting racial blockbuster for a certain culture!*

*It was titled . . . "The Dirty Dozen!" The year, 1967!*

*A well-known Negro Football personality named Mr. Jim Brown was co-starring with Hollywood mega-stars Lee Marvin, Ernest Borgnine, Telly Savalas, and many famous others. Our eyes captured the giant Silver Screen as the two-hours and thirty-minute movie progressed.*

*We did so while realizing (metaphorically) there was a real, known “white elephant” in the room (or, 59 Chevrolet). The “white elephant” we’d acknowledged was not Mr. James Nathaniel Brown - a rare Colored, Negro, Black, African American actor! But a rather questionable movie script awarded to one of our own – a male actor of Color. Yet, as Hollywood had demanded throughout its’ previous history, we knew Mr. Jim Brown was surely gonna’ die before the movie’s storyline ended!*

*Six teenaged mindsets bet napkins of buttered popcorn and twisted licorice sticks on how long it would take America’s white directors to produce the killing of Jim Brown. After all, we were presently sittin’ in a white person’s previously owned, ‘59 Chevy Impala . . . with questionable ideologies about how to succeed in a white America. We proudly settled on the value of Mr. Jim Brown’s inclusion in the movie. But never settled on Mr. Jim Brown’s impossible ability to survive it!*

*Our interpretation of a successful Colored, Negro, Black, African American male was influenced the very moment the movie script eliminated Mr. Jim Brown from reality. In retrospect, the “Dirty Dozen’s” subplot had subliminally placed a negative, adolescent value on a rare propensity to maneuver this world we lived.*

*The “Dirty Dozen’s” cast included a plethora of rich and famous actors. “Why didn’t our Mr. James Nathaniel Brown deserve a more survivable role? Why wasn’t he the chosen soldier to survive that German raid?” we, cautiously wondered.*

*No Siree! Hollywood’s Silver Screen demanded Mr. Brown’s death! The movie Director knew it! The Drive-in Theatre’s entire white audience*

*expected it! Yet, the Colored, Negro, Black and African American audience of teenagers sittin' in that '59 Chevy . . . unfortunately . . . tried to keep hope alive! Silly thoughts indeed, especially during that era of history, Yes?*

*For the record, Hollywood's scriptwriters had already stereotyped our own Mr. Jim Brown, anyway. He was labeled a military prisoner awaiting execution on Death Row (an accepted microcosm of a cultural 1960s).*

*"Mr. Jim Brown was found guilty of killing an Army Officer over a racist issue," I still kinda' remembered that fact, from back in the day.*

*We solemnly witnessed German machine-gunners shooting down our only Jim Brown. They did so as he "fumbled" that final grenade into that underground German fortress. Yes. Our very own James Nathaniel Brown was dead. He died for a country no longer wanting him on a lonely, grey, cobble-stoned road somewhere across the Atlantic Ocean.*

*The Drive-in Theatre's all-white audience honked their car horns in approval. Apparently, that "uppity" NFL - Hall of Famer had finally died an actor's death across that Silver Screen.*

*"Oh, Gosh Darn it!" we collectively screamed, in unison. We'd loudly done so before being properly reminded . . . "We were presently in a little suburban town ten miles away from our cultural comfort zone. We were still parked in the middle of an all-white Drive-in Theatre. And we were surrounded by a dangerous American public we'd previously been kinda' warned about!"*

*Several years passed. Our young mindsets remained quiet about a social reality we'd personally witnessed. Remained extra quiet about Jim Brown's demise on that Silver screen. Didn't wanna' cause our own Mr. Jim Brown any racial problems "waaaaay" out there in Hollywood, USA. After all, "Didn't our own Mr. Jim Brown end up being a Colored, Negro, Black, and African American "hero" soldier at the end of that 'Dirty Dozen' picture show?" I think, Yes! God bless his soul!*

*Six respectful mindsets kept quiet for several years . . . until 1969. Then came another blockbuster picture show . . . Not! It was titled . . . "100 Rifles!" And it was another Jim Brown movie.*

*James Nathaniel Brown had a larger role. We assumed this because Jim's name was printed in larger letters across that Silver Screen. We also assumed Jim's movie character would last well into the Director's script.*

*Guess what we never imagined? Mr. Burt Reynolds was a white, male, co-star featured in the movie. Just within his reach was that "Raquel Welch" lady! She was currently the finest white "chick" in Hollywood. (Okay. I apologize for using "Chick!" It was a socially accepted descriptor back in the day.)*

*Arrangements were made. Our journey to that same suburban Drive-in Theatre took place in that same '59 Chevy. We were several years older. Several years more matured as we settled in on the picture show.*

*Our mindsets never gambled more buttered popcorn or twisted licorice sticks on Mr. Jim Brown's storyline. We did wonder, however, if this new script allowed some kinda' relationship between a very dark-skinned Jim Brown and a very white-skinned Raquel Welch?*

*Then, it happened! All hell broke loose! Native Americans were ready to stampede a herd of unbranded cattle and wild mustangs over Mr. Jim Brown's camp of cowboy followers (Notice my political correctness?).*

*Seconds before this confrontation of pistol-guns and fake painted arrows, that Raquel Welch lady poked her head out from behind a large bunch of previously fallen trees and weathered bushes. Ms. Welch's golden hair was an absolute mess, and her pink lip-gloss had been smeared every which way across her face. Her bright eyes stared upward at our own, magnificent Mr. Jim Brown, and released a subjective smile of total satisfaction.*

*An unsupervised cameraman quickly took a close-up shot of Mr. Jim*

*Brown's face. The smirk on Mr. Brown's face was . . . Priceless! His physical demeanor, as he sat on top of that brown un-saddled stallion, said it all! But there's one thing you've gotta' remember. This was 1969 – supposedly a very progressive year!*

*Hollywood, uncharacteristically and subliminally, had allowed the only assumption that era of movie-goers could make. Our young mindsets made the weird connection but still didn't believe what we'd witnessed on that Silver Screen. The Drive-in Theatre's mostly white audience totally disapproved of such a relationship – subliminal or not!*

*An exciting night at the picture show came to an end. A recently waxed, burgundy, 4-door Chevy Impala, filled with Colored, Negro, Black, and African American mindsets, had questionable observations during the return trip home. Everyone kinda' knew Mr. Jim Brown's role in the movie business would be coming to an end. Yup! He had touched a white woman in full view of white America! A definite, cultural offense!*

*Our impressionable mindsets agreed on two other issues that special evening. (1) White people out there in Hollywood would never, never, ever award our Mr. Jim Brown fella' a gold "Oscar" for his defiant role in this "100 Rifles" flick!" And (2), that same Mr. James Nathaniel Brown was surely gonna' hang from the highest orange tree on Hollywood's Rodeo Drive! These things we knew to be true! Mr. James Nathaniel Brown, fortunately, survived those racially-challenged 1960's. We still don't know how he did that! Mercy!*

**The Great James Nathaniel Brown (Jim Brown) demonstrated how to preciously handle racist and discriminatory practices in life, professional football, and Hollywood! God Bless You, Mr. Jim, for showing America the way!**

*I've introduced this introspective experience for a specific reason. Slavery in America had been documented since the year 1619 – over 400 years. The introspection I've shared occurred in 1967 . . . 348 years after*

*the known documentation of slavery practices. Yet, during that 1960's era, there were negative, uncomfortable feelings about our dangerous cultural differences – even after three and a half centuries!*

*It's 2021 . . . 60-plus years later! Colored, Negro, Black, and African Americans are still searching for acceptable cultural relationships. Searching for communities of fairness, racial equality, and humanistic empathy! Yes. It's appalling but true!*

*I'm sharing my secret introspection with all who may be afraid of sharing their own truthful versions. I'm referring to introspections that may have shaped the development of America's present-day racist realities. Doing so may alter questionable, negative attitudes. Assist to better understand racist-related inequalities ingrained within these United States of America - a short 60-years after the 1960s. And, in efforts to lead the way, my introspection is basically a simple attempt to remain honest, objective, and transparent to this task at hand.*

*Therefore, I'm asking fellow Americans to follow this introspective exercise of communication – a minor first-step for social change. Together, as a nation, it's okay to agree to disagree. To volunteer more about our biases, values, and beliefs in efforts to learn more about another's biases, values, and beliefs. We've got to do this for a better America! We "must" do this for a better America! All introspections are welcomed!*

*"What say you, America?"*

*Sir "Wolfdogg" Lanier-French!*

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**Thank You for Reading this (January 2021) Segment of . . . "Six Decades of 'Growing Up' Colored, Negro, Black, & African American!" Please Share this segment with your Social Network community wherever possible . . . It only takes a moment. Peruse [SirWolfdoggLanier-french.com](http://SirWolfdoggLanier-french.com), [TheBookOfU.club](http://TheBookOfU.club), and [AmericanOnlineBookstore.com](http://AmericanOnlineBookstore.com) for future "Tales of Empirical Knowledge" segments!**



*Future Segments?*

*(1) Practicing Communication with Respectful, Inclusionary Pronouns! (2) Anti-Racism Educational Safety Nets for All America; (3) Racist Business Practices Affecting “Black Lives Matter” Economics*

**[1] American Psychological Association, *Deductive Reasoning Article* [2020] Dictionary.APA.Org**