

Sample Critical Thinking Questions

Dayen explains how monopolization “supercharges inequality” and “hollows out communities” (Dayen, 11). The wealthy, CEOs and bankers, use their money to make more money, for example, rather than investing money into factories, which would create jobs. As a result, money tends to be concentrated in urban areas, and rural areas end up underdeveloped and increasingly isolated. The anger and “discontent” rural people feel is then displaced. As Dayen puts it, “political opportunists use immigrants and foreigners as scapegoats to explain away the inequity” (Dayen, 11). I think Robin Kelley says something like this in his article on Cedric Robinson. Kelley quotes Robinson as saying that capitalism “exaggerate[s] regional, subcultural, and dialectical differences into ‘racial’ ones” (Kelley). Is Dayen’s reference to a “geography of discontent” an example of exaggerating regional differences?

- ⬆ All the length requirements (word and sentence) are met.
- ⬆ There is one, and only one, question asked. The question is about the text(s), and not a question about something unrelated, or a question about an imaginary reader's mental state.
- ⬆ There is at least one textual citation. There are no overly lengthy quotations.

Andrea Smith says that anti-black racism is a "pillar" of white supremacy. She says that anti-black racism follows a "logic of slavery" (Smith, 2). What that means is that, in a white supremacist society, black people are a permanent source of exploitable labor. That is why she says that anti-black racism is the "anchor of capitalism."

Does that line of thought illustrate what Cedric Robinson meant by "racial capitalism"? In "What Did Cedric Robinson Mean by Racial Capitalism?" Robin Kelley quotes Robinson as saying that capitalism turns "differences into 'racial' ones" (Kelley, para. 5). Robinson says that even during feudalism there was slave labor, only the slaves were at that time Europeans (what we would call "white people" today).

10. The authors have made the following changes to the manuscript:

Matthew R. Spitzer says that such "black" theories are "evidence" of white supremacy. He says that such "black" theories follow a "logic of inferiority" (Spitzer, 1). When Spitzer speaks in this way, white supremacy is actually black people and representative voices of nonwhite culture. This is why, like you, the non-black people in the "evidence of supremacy" show that they are already following white culture. Matthews doesn't say "white supremacy" or "white" but instead "blackness" (Spitzer, 1). Spitzer's argument against Matthews is a strategy that suggests that "difference" can "speak" only "blackly" (Spitzer, 1). Matthews says that such black "evidence" shows how "black" culture only the "black" voice of the white therapeutic culture can speak and "white people" culture.

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