

25 Days Completed

Learning Focus

Here I am ready to consider **erasing and forgetting** on this journey, undertaking to know more each day about the workings of oppression, so that we might get ourselves, all of us, out from under this millstone that is the Narrow Place.

Cross River Dialoguer Ron Moten now directs DC's new Go-Go Museum and is co-founder of the "Don't Mute DC" campaign, which resulted from a case of not knowing Joseph.

In 2019, a battle erupted over music and public space at an intersection of 1) long-standing culture exemplified by a corner store blasting Go-Go music, with 2) new luxury, exemplified by relatively new condo residents complaining about noise. Julien Broomfield, then a senior at Howard University, created the hashtag #DontMuteDC, launching a movement celebrating DC's signature music and culture.

Many newer DC folks don't know, or connect to, DC's history in general and, more specifically, to "Chocolate City."

Aspects of local culture, including drummers and other street musicians, become focal points for conflict, often pitting longer-term and newer DC residents and businesses against one another.

"Chocolate City"

Funk band Parliament released its "Chocolate City" album in 1975. The title song references DC's status, at the time, as a majority Black city, honoring its Black culture and leadership:

...There's a lot of chocolate cities around
We've got Newark, we've got Gary
Somebody told me we got L.A
And we're working on Atlanta

...The last percentage count was eighty
You don't need the bullet
when you got the ballot
Are you up for the downstroke, CC?
Chocolate City
Are you with me out there?..
-- George Clinton

Since 2010, DC has gained nearly 100,000 new residents, many of whom "don't know Joseph." In the last 20 years, 80,000 Black residents have been displaced; DC is no longer majority Black.

Does a newcomer have an obligation to learn a place's history?

Who gets to define the culture of a place with disparate residents?

Ritual Focus

Here I am, ready and prepared

[use traditional *kavanah* and/or continue here]

Here I am, ready and prepared to fulfill this project of counting 49 days,
from Narrowness to Expansion,
seeking to examine oppression and envision liberation,
inspired by the Torah's counting of the Omer,
counting seven full weeks, from Liberation to Revelation,
until I reach fifty days,
and prepare to bring new thoughts before the Eternal and into the world.

Bless

[See "Blessing" page for masculine or feminine God-language]

Brokheh ateh YHVH

Elohéinu hei ha'olamim

asher kidshétnu

bəmitzvotéihe vətzivétnu

al sefirat ha'omer

בְּרוּכָה אַתָּה יְהוָה

אֱלֹהֵינוּ חַי הַעוֹלָמִים

אֲשֶׁר קִדְּשָׁתָנוּ

בְּמִצְוֹתַיִךְ וַצִּוִּיתָנוּ

עַל סְפִירַת הָעוֹמֵר

Blessed are you, YHVH,
our God, Life of endless worlds,
who made us holy
with Voix commandments and commanded us
to count the Omer.

Count

הַיּוֹם שֵׁשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לַעֲמֹר.

Hayom shishah v'esrim yom

shehem sh'loshah shavuot vachamishah yamim la-omer.

Today is twenty-six days, which is three weeks and five days of the
Omer.

visit <http://Rereading4Liberation.com> for more on Recounting Exodus
and Rereading Exodus along the Anacostia