

Whiteness as an Immunity Badge

The Deflection Slide: Converting System Critique into “Anti-White Racism” to Restore Moral Immunity

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Clarifications, Scope, and Sequencing of the Research Program

This paper is the first in a two-paper sequence. Its purpose is construct clarification and mechanism demonstration, not prevalence estimation. It specifies how “whiteness” functions as an ideological-discursive name and how a predictable interaction pattern converts structural critique into an accusation of interpersonal racism. It then interprets the pattern clinically as mirroring three control styles that map to the Dark Tetrad family: narcissistic gaslighting, psychopathic banalisation, and sadistic humiliation, enacted either by direct system-defenders or by participants exhibiting captured-script reproduction (CAP) within the exchange. Prevalence quantification, trait frequency estimation, and cross-platform distribution belong to the next paper (“Troll Labs”), which will quantify these traits at scale in public discourse.

*On the use of “whiteness”: As obvious as it is, I do not believe in a monolithic “white” identity. What is termed ‘whiteness’ here is not my perception of a homogeneous group, but a colonial discursive code: a shorthand for system-role positioning. I do not treat it as a biological essence. In simpler terms, my unit of analysis is **the move**, not the identity.*

All coding is content-based and applies to discursive moves, not demographic identities or clinical diagnosis of individuals.

(Dataset A–D)

Abstract

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This paper argues that “white man,” “whiteness,” and related expressions in anti-colonial and revolutionary discourse function primarily as **system-role shorthand** rather than biological hatred of individuals. In contemporary debate, however, participants who explicitly defend colonial or neocolonial arrangements use a common conversion move that recodes institutional critique into phenotype-based accusation. I formalize this recurring move as the **deflection slide**: system critique (Frame S) is shifted to interpersonal race morality (Frame P), typically followed by inversion tokens such as “anti-white racism,” “I didn’t do anything to you,” “colorblindness,” or the claim that critics demand apology for being white or are “essentializing” whiteness. Using a compact evidence pack drawn from a larger corpus of public conversations across Facebook, Twitter, and forums (n=782) and supported by interview excerpts (n=75), this paper shows the slide’s consistency across platforms and settings, including a captured-script variant reproduced by some participants who self-position as ‘pro-Western’ or ‘neutral’ within the exchange. The analysis clarifies how the deflection slide **essentializes whiteness as innocent identity under attack** while **pinning culpability on those who name oppression**, thereby preserving the legitimacy and continuity of colonial ideology in the present tense. The paper closes with a simple falsification test that any reader can run, to demonstrate that this observable contemporary mechanism is not a mere posteriori interpretation.

Keywords: whiteness, colonialism, neocolonialism, deflection, reverse racism, discourse mechanism, moral immunity, epistemic capture, anti-colonial rhetoric.

1. Introduction: the dispute is not “tone” but category control

A familiar scene repeats across public discussions of colonialism, slavery, neocolonialism, and intervention. Someone names a structure: military coups, imposed leaders, racial inferiority doctrine, coerced labor, cultural destruction, or political capture. The reply does not contest the structure on evidence. Instead it changes the object. The argument is suddenly not about institutions, coercion, or historical continuity. It becomes an interpersonal morality dispute about skin color: “anti-white racism,” “why blame the white man,” “I didn’t do anything to you,” “stop hating whites,” “I’m colorblind,” “you’re the racist.” The conversation’s center of gravity moves from domination mechanisms to the dominant identity’s innocence.

More than a peripheral rhetorical habit, it functions as system-protecting conversion. It turns the naming of oppression into the offense itself. In doing so, it produces two simultaneous outcomes that are politically decisive: it **essentializes whiteness as an innocent identity under attack**, and it **criminalizes anti-oppression speech** as “racism.” This paper treats the conversion as a recurring, testable mechanism rather than as misunderstanding, accident, or isolated hostility.

The central claim can be expressed narrowly: **in contemporary discourse about colonialism and its descendants, system-role critique reliably triggers a conversion that recodes the critique as phenotype hostility, followed by moral inversion tokens.** That conversion restores moral immunity to colonial order while moving moral blame onto those who name it. The paper formalizes the conversion as the **deflection slide**, demonstrates it across a compact evidence set, and provides a reader-run falsification test.

2. Definitions: stopping the argument from escaping into fog

Because the deflection slide works by category confusion, the paper begins with minimal definitions that lock the analysis to observable objects.

First and foremost: ‘whiteness’ is treated as a historically constructed position and discursive shield, not a biological essence or a claim about all persons categorized as white.

2.1 Frame S: system-role critique

A statement is coded as **Frame S** when it targets institutions, state actions, coercive economic arrangements, imposed leaders, interventions, racialized laws, ideologies of inferiority, deliberate cultural destruction, or other structured mechanisms of domination. Frame S treats “colonialism” as an arrangement with operators, incentives, and outcomes.

Examples in the evidence pack include:

- “Comme prédit, la France a encore mené un coup d’État en Côte d’Ivoire” (Dataset A: Facebook, FB-001).
- “European expansion was singular in the way it uniquely categorized humans based on race and assigned them a congenital inferiority based on race.” (Dataset B: Twitter, X-001).
- “...British ‘explorer’ wrote how they needed to destroy African architecture and burn it to the ground...” (Dataset B: Twitter, X-002).
- Interview prompts about French intervention and NATO bombing (Dataset D: Interviews, INT-001; INT-002).

Frame S can be harsh, even metaphorically violent. But harshness is not the analytic object. The analytic object is **what is being targeted**: a system, not a skin.

2.2 Frame P: phenotype morality and interpersonal accusation

A statement is coded as **Frame P** when it reframes system critique as hostility toward biological individuals labeled “white,” and then judges the critique under interpersonal prejudice norms: “you hate whites,” “anti-white racism,” “I’m colorblind,” “I did nothing,” “stop blaming whites,” “apologize for being white,” “you’re essentializing me.”

Frame P treats whiteness as a natural identity under attack rather than as a historically constructed position and ideological instrument.

2.3 The deflection slide

A **deflection slide** occurs when:

1. a Frame S statement is made, and
2. the reply converts the discussion into Frame P, and
3. the reply deploys inversion or innocence tokens such as:
 - “anti-white racism,” “you are racist,”
 - “I didn’t do anything to you,”
 - “stop blaming whites,” “colorblind,”
 - “you essentialize me as white,”
 - “your ancestors sold themselves,”
 - “you need whites,” or similar moral inversions.

The slide is observable as a sequence: **S → P (+ inversion tokens)**.

2.4 Moral immunity and blame inversion (effects, not motives)

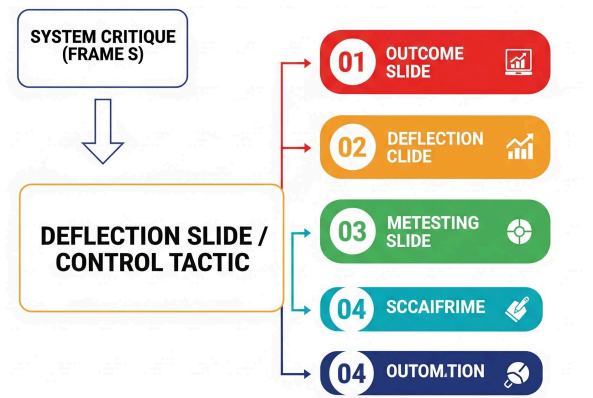
Two effects follow the slide:

- **Moral immunity:** the criticized system is shielded from accountability because the conversation is relocated to interpersonal etiquette and dominant-group offense.
- **Blame inversion:** the critic becomes the offender (“racist,” “extremist,” “divisive”), while defenders of domination occupy victim status.

The paper does not require claims about inner motives. It requires only that the conversion and its effects occur *repeatedly* and *predictably*.

3. The control tactic: why the deflection slide is not “argument” but behavioral control

The deflection slide is best understood as a **control tactic** because it does not merely counter a claim. It performs **topic capture** and **moral inversion** to regulate what can be said about power. In each observed instance, the slide converts a structural claim (Frame S) into a phenotype accusation (Frame P), then uses that conversion to do one or more of the following:



1. **Deny the legitimacy of the inquiry** (“why do you hate...”, “you’re racist”).
2. **Shift burden onto the oppressed** (“take accountability,” “your ancestors sold themselves”).
3. **Demand deference or gratitude** (“we need them,” “say thank you white man”).
4. **Terminate analysis** by accusation or disgust withdrawal (“I’m done with you. You’re a racist”).
(Dataset B: Twitter, X-001; Dataset C: Forums, FRM-002; Dataset D: Interviews, INT-002)

This is control because the system under critique is removed from the conversational dock. The critic becomes the defendant.

4. Proposition and falsification: why the claim is logically testable

To avoid slogans and to make the argument difficult to dismiss, the mechanism is stated as a falsifiable proposition.

Proposition (Deflection Slide Proposition, DSP)

In mixed-view discourse about colonialism, neocolonialism, slavery, reparations, and intervention, **system-role critique (Frame S)** frequently triggers a reply that converts the critique into **phenotype-based accusation (Frame P)** and then deploys inversion tokens (“anti-white racism,” “I didn’t do anything,” “colorblind,” “stop blaming whites,” “you hate whites,” “essentializing me”), thereby restoring moral immunity to the criticized system and relocating culpability onto the critic.

(Dataset A–D)

Falsification condition

The proposition is weakened if a reader can repeatedly sample mixed-view threads on these topics and **fails** to observe the S→P conversion and inversion tokens at non-trivial frequency¹. A reader-run procedure is provided in Section 8.

¹ defined as $\geq 30\%$ of sampled threads containing at least one S→P conversion with ≥ 1 inversion token

5. Evidence base: compact pack, broader corpus, and why this is sufficient here

This paper critically examines the concept of "Whiteness as an immunity badge," utilizing a focused collection of empirical data to clearly illustrate the underlying mechanism. The core of the demonstration is a compact pack of ten carefully selected excerpts, though this selection is drawn from a significantly larger and more comprehensive internal corpus maintained by the author. This extensive body of evidence includes a vast collection of public conversations (n=782) gathered across major social media platforms, including Facebook and Twitter, as well as various online forums. Furthermore, the corpus is enriched by qualitative data derived from seventy-five (n=75) semi-structured interviews.

We emphasize that the purpose of this compact pack of ten excerpts is *not* to serve as a statistical prevalence estimate of the phenomenon. Instead, these excerpts function as an immediate, clear, and evidentiary demonstration. They are meticulously chosen to reveal the intrinsic structure of the "immunity badge" mechanism and to establish its high degree of portability, that is, its consistent operation and manifestation across diverse social and digital contexts. Through this focused presentation, the paper aims to provide a robust, structural analysis rather than a mere quantitative measure of occurrence.

Evidence pack (10 excerpts):

Facebook: FB-001–FB-003

Twitter: X-001–X-003

Forums: FRM-001–FRM-002

Interviews: INT-001–INT-002

(Dataset A–D)

Time window: Q1–Q2 2023. **Sampling:** keyword-triggered retrieval followed by manual thread selection. **Mixed-view inclusion rule:** threads were retained only when at least two distinct positions were expressed within the exchange.

6. Results: the deflection slide in the wild

This section shows the slide as it appears across platforms. The point is not that people disagree. The point is the **type** of disagreement. The slide is a change of object, not a rebuttal.

6.1 Facebook: from institutional accusation to “stop blaming whites”

In FB-001, the initiating statement is a state-action claim: “Comme prédit, la France a encore mené un coup d'état en Côte d'Ivoire” (Dataset A: Facebook, FB-001). The reply does not engage evidence about intervention. It converts the claim into phenotype morality: “Tout est pas la faute des blancs...” (Dataset A: Facebook, FB-001). The object shifts from France as an institutional actor to “blancs” as a skin category. The conversion is the deflection slide.

This is a control move: the institutional object is displaced and replaced by an interpersonal guilt trial (gaslighting mimicry).

FB-002 displays the same conversion even when the initiating statement explicitly defines the target as a system: “c'était un système raciste d'oppression... contrainte militaire et oppression sur une modalité raciale” (Dataset A: Facebook, FB-002). The reply slides immediately: “Ce n'est pas en étant racistes contre les blancs qu'on va avancer... on a besoin d'eux” (Dataset A: Facebook, FB-002). This reply performs three operations at once. It (i) labels the critic as racist, (ii) converts structural analysis into interpersonal blame, and (iii) inserts dependency framing as political discipline.

When resisted, the slide often escalates into humiliation tokens (e.g., “mud hut,” forced gratitude), consistent with domination-display dynamics.

FB-003 shows what the slide protects. A comment about Western polarization serving “the few” is met with civilizational superiority and dehumanization: “without the white man you wouldn't even know how to read... How is your mud hut” (Dataset A: Facebook, FB-003). Here the “colorblind” posture is absent because it is unnecessary. The mechanism exposes its underlying content: hierarchy and humiliation are the fallback when moral inversion is challenged.

The ‘white men ended slavery’ trope functions as banalisation: it flattens asymmetry and converts system critique into moral scorekeeping.

6.2 Twitter: compressed inversion tokens and instant criminalization

Twitter compresses the slide into portable tokens. In X-001, a conceptual claim about Europe's unique racial categorization and congenital inferiority doctrine (Frame S) is answered with "anti-white racism," individual innocence ("I didn't do anything to you"), and blame redirection ("your ancestors sold themselves") (Dataset B: Twitter, X-001). A third-party response highlights the category error: "what makes you think anyone is expecting anything from you as an individual?" (Dataset B: Twitter, X-001). The distinction is explicit. The deflection persists anyway, and escalates into group degradation ("that's why you're the lowest") (Dataset B: Twitter, X-001). This is a clinical signature: innocence claims repeatedly coexist with supremacist ranking and the sequence is consistent with an immunity-restoration function, even when local coherence breaks.

X-002 follows the same structure. A claim about deliberate destruction of African architecture to break pride (Frame S) is met with "White men ended slavery while you blacks still practice it today" (Dataset B: Twitter, X-002). The reply does not contest the described strategy. It launders moral status by invoking a rescuing narrative, then recasts critique as ingratitude. This behaves like legitimacy repair.

X-003 is a particularly clean instance because it targets Fanon directly. "Fanon était un extrémiste... Il haïssait les blancs," followed by the quote: "La vie du colonisé ne peut surgir que du cadavre en décomposition du colonisateur..." (Dataset B: Twitter, X-003). The quoted line is a metaphor for system termination, yet the framing interprets it as literal racial hatred. This is the slide in its purest form: anti-colonial language is recoded as interpersonal bigotry, and the anti-colonial thinker is criminalized as extremist.

6.3 Forums: priming narratives and full-spectrum escalation

Forums allow both priming and elaboration. FRM-001 frames homicide coverage as "burying the race of murderers, if they're not white" (Dataset C: Forums, FRM-001). Whether the claim is true is not required for the analysis here. The relevant function is priming: it inserts an interpretive lens in which whiteness is portrayed as uniquely unfairly treated. This primes the victim-inversion logic that makes the deflection slide socially plausible in later exchanges.

FRM-002 provides the full sequence. The thread begins with an institutional claim: "hiring DEI lowers safety standards" (Dataset C: Forums, FRM-002). A respondent explains DEI as preventing racist exclusion of qualified candidates (Dataset C: Forums, FRM-002). The reply then shifts to slurs and victim-inversion: "you're trying to essentialize me by saying that since I'm white, then I'm a racist too" (Dataset C: Forums, FRM-002). This sentence is structurally identical to "apologize for being white": it claims the critic is demanding phenotype-guilt. The same thread then escalates to a supremacy script: "*black people are the most racists... if your ancestors didn't sell you to mine, you*

would be living in a mud hut... say thank you white man" (Dataset C: Forums, FRM-002). The clinical point is unavoidable: the discourse claims victimhood while performing hierarchy and humiliation.

6.4 Interviews: internalized slide and conversation shutdown

The interviews show that the slide does not require anonymity or platform incentives. It can be internalized as a reflex. In INT-001, a concrete question about French intervention and regime change triggers an identity grievance and innocence claim: "Why is it always France? Why do you hate my country? I didn't do anything to you?" followed by an agency sermon blaming corruption and manipulability (Dataset D: Interviews, INT-001). The structure is identical to online deflection: system events become personal accusations.

INT-002 is more diagnostic because the interviewer clarifies the temporal anchor: "I am talking about last week when NATO started bombing Libya" (Dataset D: Interviews, INT-002). Yet the respondent persists: "You always pin everything on whites... Look at Japan and China..." and then ends with a moral shutdown: "I'm done with you. You're a racist. Pan-Africanists are racists" (Dataset D: Interviews, INT-002). Here the slide is not only a reframing; it is a termination technique. "You're racist" becomes a switch that stops inquiry into intervention and power.

Table 2. below Micro-table of tokens per exemplar (S, SLIDE, INV, CB/APOL, HUM/HIER)

DISCOURSE ANALYSIS: SYSTEM CRITIQUE & RHETORICAL PATTERNS						
LEGEND & DEFINITIONS						
✓	Present	S = System Critique Present (trigger in thread/turn) SLID = S → P Conversion Observable INV = "You're Racist / Anti-White Racism" Accusation CB/APOL = Colorblindness, Symmetry, Innocence, Essentializing Tokens HUM/HIER = Slurs, "Mud Hut," "Lowest," Gratitude Demand, Hierarchy				
,	Absent/Ambiguous					SLIDE = S → P Conversion Observable
ANALYSIS MATRIX: OBSERVED RHETORICAL PATTERNS ACROSS SOURCES						
ID	S (SYSTEM CRITIQUE)	SLIDE (S→P CONVERSION)	INV (RACISM ACCUSATION)	CB/APOL (COLORBLIND/APOL)	HUM/HIER (SLUR/HIERARCHY)	
FB-001	✓	✓	,	✓	,	
FB-002	✓	✓	✓	✓	,	
FB-003	✓	✓	,	,	✓	
X-001	✓	✓	✓	✓	✓	
X-002	✓	✓	,	✓	,	
X-003	✓	✓	✓	✓	,	
FRM-001	,	*	*	,	✓	
FRM-002	✓	✓	✓	✓	✓	
INT-001	✓	✓	,	✓	,	
INT-002	✓	✓	✓	✓	,	

*FRM-001 is coded as **priming** rather than a full slide episode because the excerpt is a framing headline/post without an explicit preceding Frame S move in the snippet. It still contributes to the mechanism by seeding a victimhood lens that supports later slides.

7. Clinical interpretation: Dark-Tetrad mimicry in discourse control

This paper does not diagnose individuals. It identifies **behavioral signatures in discourse** that mirror clinically recognizable control styles. The value of this framing is practical: it explains why the pattern is predictable, why it repeats across settings, and why it often escalates from “neutrality” claims into humiliation. These labels are used as *behavioral analogies* for observable control styles, not as psychiatric diagnoses of persons, in line with established research on the dark tetrad applied to online behaviors. The contribution here is to apply it precisely to a specific form of trolling and malicious behaviors in colonial discussions.

7.1 Narcissistic gaslighting mimicry: “That is not what you saw; you are the problem”

A core gaslighting move is to invalidate perception and relocate fault onto the perceiver. In this corpus, structural claims are routinely reframed as personal prejudice: the speaker is told they are “always blaming whites,” that they “hate” a country, or that they are the racist, even when the prompt is explicitly institutional and time-bounded. This **reality substitution is not compatible with good faith**: the topic becomes the critic’s alleged moral defect.

- “Why is it always France? Why do you hate my country? I didn’t do anything to you?” (Dataset D: Interviews, INT-001)
- “I’m done with you. You’re a racist. Pan-Africanists are racists.” (Dataset D: Interviews, INT-002)
- “anti-white racism... I didn’t do anything to you...” (Dataset B: Twitter, X-001)

Function: disrupts the critic’s confidence in the validity of structural reasoning and makes further critique socially punishable.

7.2 Psychopathic banalisation mimicry: normalizing harm by flattening morality

Psychopathic banalisation does not always deny harm. It trivializes it, relativizes it, or converts it into ordinary “human nature” while stripping away asymmetry and responsibility. In the discourse pattern, this appears as “your ancestors sold themselves,” “both sides,” or “we ended slavery,” which reframes domination as either self-inflicted or morally balanced, thereby emptying structural critique of urgency.

- “your ancestors sold themselves. Ask them for compensation” (Dataset B: Twitter, X-001)

- “White men ended slavery... who’s to blame?” (Dataset B: Twitter, X-002)

Function: reduces a system-of-domination diagnosis to a flat morality tale that protects the system from accountability.

7.3 Sadistic humiliation mimicry: domination through degradation and enforced gratitude

A distinct subset of replies escalates beyond “colorblindness” into explicit degradation: “mud hut,” slurs, “say thank you white man.” These are strategies of humiliation-as-control. The humiliation both punishes the critic and broadcasts hierarchy to the audience, reinforcing social dominance.

- “How is your mud hut” (Dataset A: Facebook, FB-003)
- “say thank you white man” and “mud hut today in africa” (Dataset C: Forums, FRM-002)

Function: deters critique through social pain and reasserts hierarchy when moral inversion alone is insufficient.

7.4 Perpetrator vs captured reproduction: two pathways, same script

The same control pattern appears from two actor-types:

- **System agents/defenders** (or aligned participants) who benefit from preserving the order.
- **Captured subjects** who reproduce the script as a learned “neutrality” reflex that defends the system against critique, even when it harms them.

The captured variant is visible where interviewees deny the relevance of intervention and shift immediately to “you always blame whites,” even when the question is a concrete recent event (Dataset D: Interviews, INT-002). The clinical implication is not moral weakness but **cognitive conditioning**: a rehearsed script that makes system critique feel like taboo aggression.

Table 1. Taxonomy table (control-style mapping across exemplars)

Legend (dominant control style):

- **GAS** = ritual gaslighting (reality substitution; critic-as-problem)

- **BAN** = banalisation (flattening harm; symmetry laundering)
- **HUM** = humiliation/sadistic display (degradation; forced gratitude)
Actor pathway: DEF = system-defender / aligned; **CAP** = captured reproduction; **MIX** = both plausible within excerpt limits.

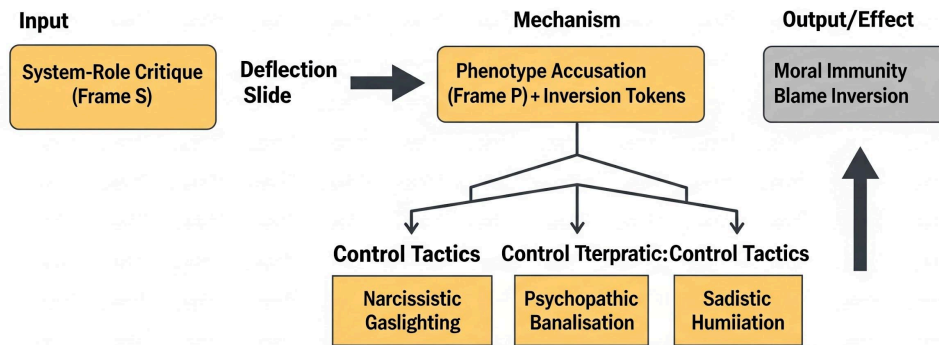


Fig 1 The core mechanisms

ID	Context	Trigger (Frame object) S	Deflection signature slide	Dominant control style	Actor pathway	Note
FB-001	Facebook	France coup allegation	“pas la faute des blancs” + agency sermon	GAS → BAN	MIX	Converts institutional claim into phenotype-accountability moralism.
FB-002	Facebook	“système raciste d’oppression”	“racistes contre les blancs” + “besoin d’eux”	GAS + BAN	MIX	Criminalizes critique + disciplines via dependency.

FB-003	Facebook	West polarizes for elites	“without the white man...” + “mud hut”	HUM	DEF	Hierarchy display replaces argument; intimidation/epistemic disqualification.
X-001	Twitter	Europe racial categorization doctrine	“anti-white racism” + “I didn’t...” + “lowest”	GAS + BAN (+HUM)	DEF	Full chain: innocence, inversion, hierarchy.
X-002	Twitter	destruction of African architecture	“white men ended slavery...”	BAN	DEF	Moral laundering, asymmetry flattening.
X-003	Twitter	Fanon metaphor (system end)	“he hated whites”	GAS	D	Metaphor recoded as phenotype hatred; extremist labeling.
FRM-001	Forum	media/race framing	“if they’re not white” priming	BAN	DEF	Pre-loads white-victimhood lens; primes later inversion.
FRM-002	Forum	DEI institutional policy	“essentialize me... I’m white” + slur + “thank you white man”	HUM (with GAS/BAN)	DEF	Victim-inversion + humiliation climax.
INT-001	Interview	French intervention/ leader removal	“why is it always France... hate my country... I didn’t...”	GAS	CAP	Identity grievance + innocence blocks structural inquiry.
INT-002	Interview	NATO bombing “last week”	“you always blame whites” + “you’re racist” shutdown	GAS → BAN (shutdown)		

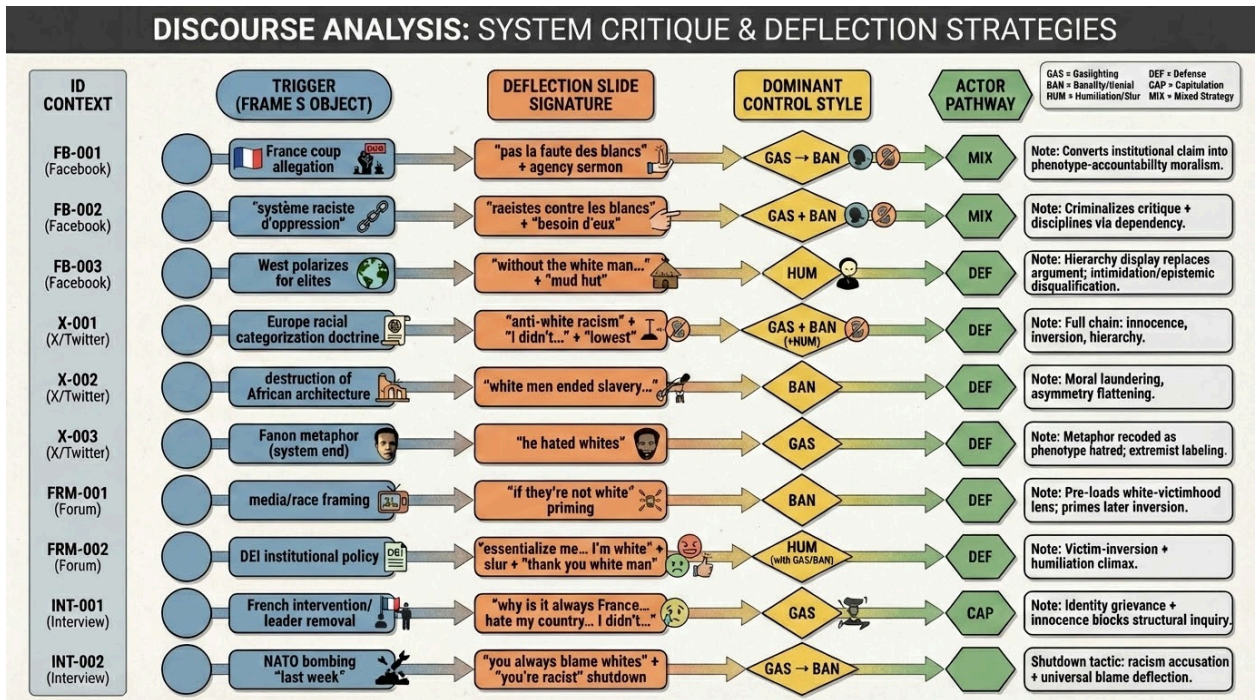


Fig 2 the system critique & deflection strategies

8. Differential diagnosis: separating real critique from the conversion tactic

To make the argument irrefutable, it must distinguish what the deflection slide is **not**.

8.1 Not every mention of “white” is a deflection slide

A person can mention whiteness in good faith as a sociological category. The deflection slide is not “talking about race.” It is the **sequence**: system critique → phenotype accusation → inversion tokens.

8.2 Not every agency argument is deflection

Agency and internal accountability exist. The deflection slide uses “agency talk” as a **replacement** for structural analysis when structural analysis is inconvenient. In FB-001, the agency sermon arrives without engagement with the coup claim (Dataset A: Facebook, FB-001). In INT-001 and INT-002, the agency sermon becomes a way to deny the topic of intervention entirely (Dataset D: Interviews, INT-001; INT-002). Agency is not the problem. Agency-as-evasion is.

8.3 Not good-faith misunderstanding, when the system/person distinction is made explicit

A key marker that excludes the idea of a mere misunderstanding is the persistence of the slide even after the distinction is clarified. In X-001, the critic explicitly states that no one expects anything from the respondent as an individual (Dataset B: Twitter, X-001). The reply continues the inversion and escalates. That persistence suggests a defense script, not a semantic mistake.

8.4 Not symmetrical racism

The slide’s moral claim is symmetry: “you are racist too.” But the mechanism under analysis is precisely that symmetry is used to **erase asymmetry** between (i) describing a historically organized system and (ii) imposing that system. The paper does not deny interpersonal prejudice. It shows how “prejudice talk” is used to protect structures that operate through coercion, institutions, and inherited position.

8.5 A counterexample: disagreement that stays in Frame S (No slide)

Not all disagreement constitutes a deflection slide. The defining feature of the slide is object substitution (system critique → phenotype morality) plus inversion tokens. The following reply illustrates a counterexample: it expresses doubt, requests evidence, and situates the disagreement within institutional terms without converting the critique into a phenotype accusation.

Counterexample (coded as No slide):

“Je ne connais pas trop ces éléments, mais ça ne cadre pas avec ce que je vois. Avez-vous des preuves? Parce que c'est très grave! En tout cas si c'est vrai, sachez que nous aussi en vivons de belles ici avec ces dirigeants. Ils ne nous représentent pas tous!!!”

Coding:

- Preceding move: Frame S (institutional claim about intervention/capture).
- Reply content: remains in Frame S (requests evidence; acknowledges potential wrongdoing; adds local governance critique as institutional context).
- Indicators: no object substitution to phenotype morality; no “anti-white racism,” no “stop blaming whites,” no innocence demand (“I didn’t do anything”), no symmetry laundering used to erase asymmetry, no accusation that the critic is racist.
- Classification: **No slide (Frame S response / evidence challenge).**

Counterexample 2 (coded as No slide):

“Oui, nous en avons bien conscience, nos dirigeants divisent les peuples. Quelle est la solution? Si les peuples s'unissent, on voit très bien que ces mêmes ‘puissances’ les éliminent presque aussitôt. Que faire?”

Coding:

- Stays in institutional reasoning (leaders, powers, retaliation dynamics).
- No conversion into phenotype morality; no inversion tokens.
- Classification: **No slide.**

9. What the slide accomplishes: essentialization, blame inversion, and immunity restoration

The results make it possible to specify three effects that are repeated across contexts.

9.1 Essentializing whiteness as innocence

The slide converts critique of domination into alleged phenotype hatred. This essentializes whiteness as an innocent identity under attack. Innocence tokens appear directly (“I didn’t do anything to you”) (Dataset B: Twitter, X-001), or indirectly (“why do you hate my country?”) (Dataset D: Interviews, INT-001). The ideological operation is the same: move attention from institutional conduct to dominant-group emotional injury.

9.2 Pinning the crime on whoever names oppression

Once critique is redefined as racism, the critic becomes the offender. Fanon’s metaphor is framed as hatred of whites (Dataset B: Twitter, X-003). The interviewer asking about NATO bombing is labelled racist and cut off (Dataset D: Interviews, INT-002). This is blame inversion: the act of naming domination becomes the “crime,” and domination regains neutrality.

The abrupt ‘you’re racist’ termination functions as conversational shutdown, a predictable control endpoint of the slide

9.3 Restoring moral immunity to colonial order and its defenders

The slide functions as culpability inversion. It removes the system from the dock and places the critic there instead. In FRM-002, the immunity is coupled with overt supremacy: slurs, hierarchy, and forced gratitude (“say thank you white man”) (Dataset C: Forums, FRM-002). Immunity here is not subtle. It is backed by humiliation.

These effects explain why the ideology is not “past.” A past ideology does not need contemporary immunization mechanisms. This one does, and it uses them daily.

10. Falsification test: public procedure, repeatable by any reader

A reader can test the deflection slide proposition quickly:

1. Open any platform (Facebook, Twitter, forums).
2. Search any two terms from: colonialism, neocolonialism, slavery, reparations, Fanon, Pan-Africanism, intervention, “white man,” “whiteness,” “anti-white racism,” “colorblind,” “apologize,” “DEI.”
3. Select ten mixed-view threads with multiple replies.
4. For each thread, record whether:
 - a Frame S claim appears (institutional critique), and
 - a reply converts it into Frame P (phenotype accusation), and
 - inversion tokens appear (anti-white racism, I did nothing, colorblind, essentializing me, etc.).
5. Repeat with another ten threads.

If repeated sampling yields little or no S→P conversion, the proposition weakens. If the conversion repeatedly appears, the proposition is supported. The present paper provides worked examples across three social media environments and interviews (Dataset A: Facebook, FB-001–FB-003; Dataset B: Twitter, X-001–X-003; Dataset C: Forums, FRM-001–FRM-002; Dataset D: Interviews, INT-001–INT-002).

11. Conclusion: the deflection slide is a living colonial technology

The deflection slide is not an academic abstraction. It is an everyday mechanism of category control: it converts system critique into phenotype accusation and then criminalizes the critic as racist. Across Facebook, Twitter, forums, and interviews, the same sequence appears: institutional claims about coups, racial inferiority doctrine, cultural destruction, DEI, and NATO bombing are recoded into “anti-white racism,” “stop blaming whites,” innocence claims, and shutdown accusations. Data sources are summarized as Dataset A–D (see Section 5 and Annex A for inclusion criteria). The conversion restores moral immunity to the criticized order, and it shifts blame onto those who name oppression.

This is why “whiteness” operates as an ideological name rather than a neutral color term. Its function is not merely to describe. It is to protect inherited positions by transforming accountability into offense. The ideology persists because the positions it defends persist, and because the defense script is learned early, repeated widely, and socially rewarded. In this sense colonialism does not survive merely through external coercion. It also survives through linguistic mechanisms that discipline what can be said about power.

Limitations and scope guardrails

This paper is a mechanism-demonstration study. It does not estimate prevalence, population rates, or trait frequency in any inferential sense. The corpus is not a representative sample of all discourse on colonialism, nor is it designed to support population-level claims. Instead, the aim is construct clarification and repeatable identification of a specific category-control sequence (Frame S → Frame P + inversion tokens), across multiple settings.

Several limitations follow:

1. **Not a prevalence study.** The compact evidence pack is presented to make the mechanism visible and testable, not to quantify its incidence in the general population or in any demographic group. Prevalence quantification and distributional analysis belong to the subsequent paper (“Troll Labs”).
2. **Platform bias.** Platform affordances shape expression. X, Facebook, and forums differ in anonymity, audience incentives, moderation norms, and compression into “portable tokens.” These differences may inflate or suppress certain token

families (e.g., humiliation/hierarchy escalation, shutdown accusations). Findings therefore should not be interpreted as platform-neutral.

3. **Language bias (English/French).** The coding framework is applied across French and English content. Token families are operationalized to be functionally equivalent across languages, but language-specific idioms may create asymmetries (e.g., French universalism vocabulary versus English “reverse racism” vocabulary). A multilingual extension is needed to test stability beyond this bilingual frame.
4. **Non-random sampling and confounding variables.** Threads were collected via topic- and keyword-triggered retrieval and filtered for “mixed-view” exchanges. Because sampling is not random and the topic itself is polarizing, confounds (platform culture, current events, thread composition, algorithmic visibility) cannot be cleanly controlled in this paper. For this reason, the present study makes no additional claim about causal drivers of frequency, only about the repeated structure of the conversion move when it appears.
5. **Identity inference is not used (coding is content-based).** Coding is performed on discursive moves, not on persons. No psychological diagnosis is made, and identity membership is not required for a move to be coded as a slide. Where a speaker self-identifies (e.g., “as a white man...”), this may be reported as part of the textual context, but the classification of the move does not depend on inferred identity.
6. **Conservative inclusion: only unambiguous cases.** To avoid overreach, the evidence pack was restricted to cases where the deflection slide is explicit and readily auditable (clear system critique followed by clear conversion into phenotype morality plus inversion/innocence/symmetry tokens). Many additional exchanges contain implied or insinuated versions that leave little doubt about function, but these were not the focus here. The conservative constraint reduces false positives at the cost of undercounting implied forms.

Additional observational note and its status

Within the collected mixed-view threads on colonialism in public spaces, we did not observe a thread in which no participant deployed at least one of the category-control tactics described in this paper. This observation is reported as a descriptive note, not as a population claim, because the present methodology is not designed to control confounding variables for this topic. The observation therefore mandates further research and will be assessed explicitly in “Troll Labs,” where prevalence, distribution, and potential confounds will be modeled.

Finally, the study obviously does **not** claim that **all** individuals of European descent behave similarly. The observation is narrower: *within the sampled mixed-view colonialism threads, there was consistently at least one self-identified European/American/white participant who used these techniques.* This is a property of the observed thread compositions, not a claim about an entire demographic group.

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Annex A : Inclusion and exclusion criteria

A) Unit of analysis

A “comment” is coded at the level of a **discursive move** (a single post/reply/turn) that performs a definable function in the exchange. A multi-sentence reply can contain multiple moves; if so, code the **dominant move** and note secondary tokens in brackets. Coding is performed on discursive moves, not on persons, identities, or clinical traits.

B) Inclusion criteria: Frame S (system-role critique)

Code a comment as **Frame S** if it does at least one of the following:

1. **Names an institutional actor or instrument** (state, military, NATO, “France,” “the West,” “colonial system,” “Codes noirs,” “explorers,” “DEI as an institutional policy”) in causal relation to outcomes.
2. **Describes structured mechanisms** (intervention, coups, racial categorization doctrine, coercion, deliberate cultural destruction, extraction, dependency, hierarchy).
3. **Targets a system-role category** (“colonizer,” “colonial system,” “racialized oppression system”) even if personified language is used.
4. **Anchors the claim in historical or political structure** rather than individual motive (“European expansion uniquely categorized humans by race...”).

Exclusions from Frame S:

- Pure insults with no institutional referent.
- Generic “people are bad” claims that do not name system mechanisms.

C) Inclusion criteria: Frame P (phenotype accusation / interpersonal morality)

Code a comment as **Frame P** if it does at least one of the following:

1. Reframes system critique as hostility toward **“whites” as individuals** or as a skin category (“stop blaming whites,” “you hate whites,” “anti-white racism”).

2. Deploys **innocence and personalization tokens** (“I didn’t do anything to you,” “why do you hate my country,” “don’t essentialize me because I’m white”).
3. Uses **colorblindness / symmetry** rhetoric to shift moral blame (“I’m colorblind,” “not everything is whites’ fault,” “your ancestors sold themselves,” “you’re the racist”).
4. Uses humiliation, superiority, or gratitude demands explicitly tied to phenotype or civilizational hierarchy (“mud hut,” “say thank you white man,” slurs, “you’re the lowest”).

Exclusions from Frame P:

- Good-faith sociological clarification that keeps the unit of analysis institutional and does not accuse the critic of racism.
- Replies that challenge evidence while staying in system terms (rare in the exemplar set, but allowed).

D) Inclusion criteria: Deflection Slide (SLIDE)

A reply is coded **SLIDE** when:

- The immediately preceding move is Frame S **and** the reply converts the topic into Frame P **and** adds inversion/innocence/symmetry tokens (INV / CB-APOL) or humiliation (HUM-HIER).

E) Captured reproduction marker (CAP)

Code **CAP** when a respondent reproduces the Frame P discipline script against a Frame S prompt **while presenting the move as “neutrality,” “realism,” or internal correction**, for example: “you always blame whites,” “why is it always France,” “you are racist,” “stop seeing race,” “we need them,” used to interrupt or terminate system analysis. CAP is a **pattern marker**, not an identity claim. It is coded strictly from the discursive move and token set, irrespective of inferred identity.

Annex B. Historical depth and episode anchors: how “anti-white racism” framing traveled across Belgian, French, and US imperial discourse

B.1 Why an episode annex is necessary (and why it still fits Paper 1)

Paper 1 identifies a living discursive mechanism: **system critique (Frame S)** reliably triggers a **deflection slide** into **phenotype morality (Frame P)**, followed by **inversion tokens** (“anti-white racism,” “I did nothing,” “colorblind,” “you hate whites”), and often escalates into **humiliation / hierarchy** when resisted. This annex adds **historical depth** by showing that the same conversion logic existed long before social media. The point is not that every archive uses the exact phrase “anti-white racism.” The point is that the *function* is continuous:

- **Liberation is described as racial hatred or irrational extremism** rather than as structured political self-determination.
- This recoding enables **moral immunity** for domination and **criminalization** of anti-colonial speech.

This annex is written as **episode anchors** (non-exhaustive) to be further footnoted with archival citations in the archival version. The analytic mapping uses the paper’s own observable categories and token families.

B.2 The continuity template (what to look for in every episode)

Across Belgian, French, and American settings, the historical record tends to repeat a recognizable sequence:

1. **Frame S appears:** a movement names coercion, domination, imposed rulers, extraction, or political capture.
2. **Recode:** the movement is labeled “racist,” “anti-European,” “extremist,” “fanatic,” “violent,” “tribal,” or “divisive.”
3. **Moral inversion:** the colonizer or intervenor becomes the threatened victim; the oppressed becomes the aggressor.
4. **Operational payoff:** repression, exclusion, imprisonment, assassination, sanctions, or military action becomes “order,” “security,” “humanitarianism,” or “protection.”

Token mapping (Paper 1 → history):

- **SLIDE:** “This is not about systems, it is about your hatred.”
- **INV:** “You are the racist / extremist.”
- **CB/APOL:** “We are universal / colorblind / civilized / benevolent.”
- **HUM/HIER:** “They are barbaric, immature, unready, violent,” often paired with civilizational superiority narratives.

B.3 Episode anchors

B.3.1 Belgian Congo (1921–1959): Kimbanguism, political autonomy, and the criminalization of liberation as “hatred” or “disorder”

Frame S (liberation object): Kimbanguist awakening and the broader rise of Congolese spiritual-political autonomy challenged colonial authority, labor discipline, and the legitimacy of Belgian rule.

Recode move (SLIDE equivalent): the movement is framed as a dangerous “sect,” “fanaticism,” “subversion,” or a threat to public order, rather than as a legitimate autonomy claim.

Operational payoff: repression is framed as “security” and “order.”

Mapping to Paper 1:

- **GAS:** the movement’s own self-definition is replaced by the colonial description (“this is irrational fanaticism”).
- **BAN:** structural domination is normalized as necessary governance; dissent becomes the problem.
- **HUM/HIER:** the “civilizing mission” narrative functions as background hierarchy, making punishment look deserved.

Why this matters for the paper: This is an early example of how liberation is forced into a moral category where the oppressed must prove innocence rather than pursue sovereignty.

B.3.2 Congo (1959–1960): independence pressure, “order” rhetoric, and the inversion of responsibility

Frame S: mass mobilization, political parties, and sovereignty demands.

Recode: demands for power transfer are framed as “violence,” “anti-European hostility,” “chaos,” or proof that the population is “not ready,” shifting the moral focus from colonial structure to alleged native pathology.

Operational payoff: emergency measures and coercive governance can be defended as keeping peace.

Mapping to Paper 1 tokens:

- **CB/APOL (proto-form):** “we are bringing civilization / administration / stability” is the historical ancestor of “colorblind” innocence talk.
- **INV:** the liberation actor becomes the moral offender (“violent,” “irrational”), the colonizer becomes the responsible adult.

B.3.3 Lumumba: structural sovereignty framed as dangerous extremism

Frame S: sovereignty with real control over state apparatus, resources, and foreign alignment.

Recode: Lumumba-style sovereignty is painted as extremist, irrational, dangerous, and threatening to “order,” often presented as incitement or hate rather than as anti-capture politics.

Operational payoff: removal and neutralization becomes framed as stabilization.

Mapping:

- **GAS:** delegitimize the perception of capture by re-labeling it as agitation.
- **BAN:** normalize intervention as “necessary.”
- **INV:** the victim of capture becomes the alleged threat.

B.3.4 Algeria: anti-colonial struggle reframed as racial hatred and barbarism

Frame S: Algerian anti-colonial struggle targeted occupation and colonial inequality.

Recode: the struggle is frequently framed as barbaric violence, fanaticism, and hatred of Europeans, shifting focus away from the colonial structure that produced conflict.

Operational payoff: extreme counterinsurgency is reframed as protection of civilization and civilians.

Mapping:

- **HUM/HIER:** “civilization” versus “barbarism” functions as a durable hierarchy frame.
- **INV:** resistance becomes moral crime; domination becomes defensive necessity.

B.3.5 Biafra: humanitarian language and moral laundering

Frame S: self-determination claims in a post-colonial state, entangled with international interests and narrative warfare.

Recode: rather than straightforwardly naming capture dynamics, external discourse often funnels the crisis into moral spectacle, simplifying political structure into emotional binaries, which can erase institutional responsibility.

Operational payoff: moral framing governs who is seen as legitimate, who gets blamed, and which interventions are “humanitarian.”

Mapping:

- **BAN:** flattening structural causality into moral theater.
- **INV:** “tribalism” or “African pathology” narratives can function as a blame sink.

B.3.6 Sankara: anti-imperial sovereignty reframed as dangerous radicalism

Frame S: explicit critique of debt regimes, dependency, and neocolonial capture.

Recode: such critique is often painted as reckless extremism, destabilizing ideology, or moral immaturity, rather than as a rational sovereign-economic program.

Operational payoff: containment, isolation, and eventually removal can be made to look like “stability.”

Mapping:

- **GAS:** “your diagnosis is hysteria.”
- **BAN:** “this is how the world works.”
- **INV:** the critic is blamed for the harms produced by the system they name.

B.3.7 South Africa: anti-apartheid struggle framed as “racist against whites,” “terrorism,” or threat to civilization

Frame S: apartheid is an explicit racialized domination system.

Recode: resistance is framed as hatred of whites or terrorism rather than as dismantling racial rule.

Operational payoff: repression becomes “anti-terror” or “law and order.”

Mapping to Paper 1:

B.3.8 Libya 2011: intervention critique converted into “you always blame whites”

Frame S: critique of NATO bombing and regime change as institutional violence with predictable regional consequences.

Recode: the discussion is pushed into Frame P: “you always pin everything on whites,” followed by shutdown (“you’re racist”) (Dataset D: Interviews, INT-002).

Operational payoff: intervention is protected from structural scrutiny; the critic is treated as morally defective.

Mapping:

B.4 Summary table: episode → dominant historical label → Paper 1 mapping

Episode anchor	Typical delegitimizing label family	Paper 1 mapping
Congo 1921–1959	sect/fanaticism/subversion/disorder	SLIDE + GAS (+HIER backdrop)
Congo 1959–1960	chaos/not-ready/violence/anti-European	SLIDE + INV + BAN
Lumumba	extremist/dangerous agitator/threat to order	GAS + INV
Algeria	barbarism/fanaticism/hatred/terror	HUM/HIER + INV
Biafra	tribalism/pathology/moral spectacle	BAN + blame sink
Sankara	reckless radicalism/destabilizer	GAS + BAN
South Africa	anti-white racism/terrorism/threat to civilization	SLIDE + INV + HUM/HIER

Annex C. Rhetorical continuity checklist

Detecting the deflection slide and its colonial descendants in archives, media, speeches, and online debate

C.1 Purpose

This checklist is a reader-run instrument for identifying whether a text, speech, interview, article, or comment thread is performing the same **category-control** function described in the paper: converting **system critique (Frame S)** into **phenotype morality (Frame P)**, then restoring **moral immunity** to domination through inversion, innocence, and (often) humiliation. It is designed to work across eras: colonial administration language, post-colonial “stability” narratives, and contemporary digital discourse.

This annex does not require psychological diagnosis and does not assume intent. It operationalizes **observable rhetorical moves**.

C.2 How to use (60–120 seconds per item)

1. Identify the **trigger statement** (what is being criticized).
2. Identify the **reply or framing move** (how the critique is answered or reframed).
3. Tick all indicators that appear.
4. Classify as:
 - **No slide** (0–1 indicators),
 - **Partial slide / priming** (2–3 indicators),
 - **Full deflection slide** (4+ indicators, especially if 1, 2, and 4 are present),
 - **Slide + dominance display** (full slide plus humiliation/hierarchy indicators).

C.3 The checklist (10 indicators)

Indicator 1. Object substitution (system → skin / identity)

The response shifts from institutions, coercion, policy, intervention, extraction, or capture to a dispute about “whites,” “Europeans,” or a naturalized identity group.

Indicator 2. Interpersonalization / innocence demand

The response personalizes responsibility: “I didn’t do anything to you,” “why do you hate my country,” “why blame me,” “don’t attack us.”

Indicator 3. Accusation of reverse racism / extremist label

The critic is branded as racist, extremist, hateful, divisive, violent, or irrational as the core response.

Indicator 4. Symmetry laundering

The response asserts moral symmetry to erase asymmetry: “both sides,” “everyone is racist,” “you sold yourselves,” “it’s not about race,” “you’re just like them.”

Indicator 5. Universalism / colorblindness as solvent

Claims of neutrality that function to prohibit structural naming: “colorblind,” “universal values,” “stop seeing race,” “we are human,” used to shut down system analysis.

Indicator 6. Rescue narrative / moral laundering

The dominant system is reframed as benefactor: “we brought civilization,” “we ended slavery,” “we built institutions,” “we gave you education,” as a substitute for addressing coercion.

Indicator 7. Readiness / immaturity trope

The oppressed are framed as not ready for autonomy: “immature,” “unprepared,” “chaotic,” “tribal,” “need guidance,” used to justify domination.

Indicator 8. Security-order pretext

Repression or intervention is justified as “order,” “stability,” “peace,” “anti-terror,” “protection,” while structural causes are dismissed.

Indicator 9. Epistemic disqualification

The critic is attacked as incapable of knowledge: “you don’t understand,” “ignorant,” “brainwashed,” “emotional,” “obsessed,” or the critique is dismissed as mere grievance.

Indicator 10. Humiliation / civilizational hierarchy display

Degradation, slurs, forced gratitude, or ranking claims appear (“mud hut,” “lowest,” “say thank you,” “barbaric,” “primitive”), often as escalation when the slide fails.

C.4 Scoring and classification rule

Score each indicator as **0/1**.

- **0–1: No slide.** Response remains within Frame S or neutral clarification.
- **2–3: Partial slide / priming.** Some category-control cues appear but the conversion is incomplete.
- **4–6: Full deflection slide.** System critique is effectively converted and moral immunity is restored.
- **7–10: Slide + dominance display.** The slide is reinforced with hierarchy and/or humiliation, indicating an escalation mode.

Override rule:

If **Indicator 1 + Indicator 3 + Indicator 4** are all present, classify as **Full deflection slide** even if total score is <4, because this combination is structurally sufficient to perform the conversion and inversion.

C.5 Quick coding notes

- Conservative mode: Code what is **said**, not what the coder suspects is meant. If insinuation is unambiguous, note full the context and explanation+relevant excerpt.
- If the response **addresses evidence** about the institutional claim (even sharply) without switching into phenotype morality, do **not** code as a slide.
- If a response uses “whiteness” as a sociological term while staying in system-role analysis and without accusing the critic of racism, code as **Frame S / no slide**.
- Humiliation is not required for slide. It is an **escalation indicator**.

C.6 Worked micro-example (illustrative mapping)

- **INT-002** shows: object substitution (1), accusation (3), symmetry laundering (4), epistemic disqualification (9), termination via moral label (3 repeated), yielding **Full slide** with shutdown function.

(Dataset D: Interviews, INT-002)

- **FB-003** shows: object substitution (1), rescue narrative (6), humiliation/hierarchy (10), epistemic disqualification (9), yielding **Slide + dominance display**.

(Dataset A: Facebook, FB-003)