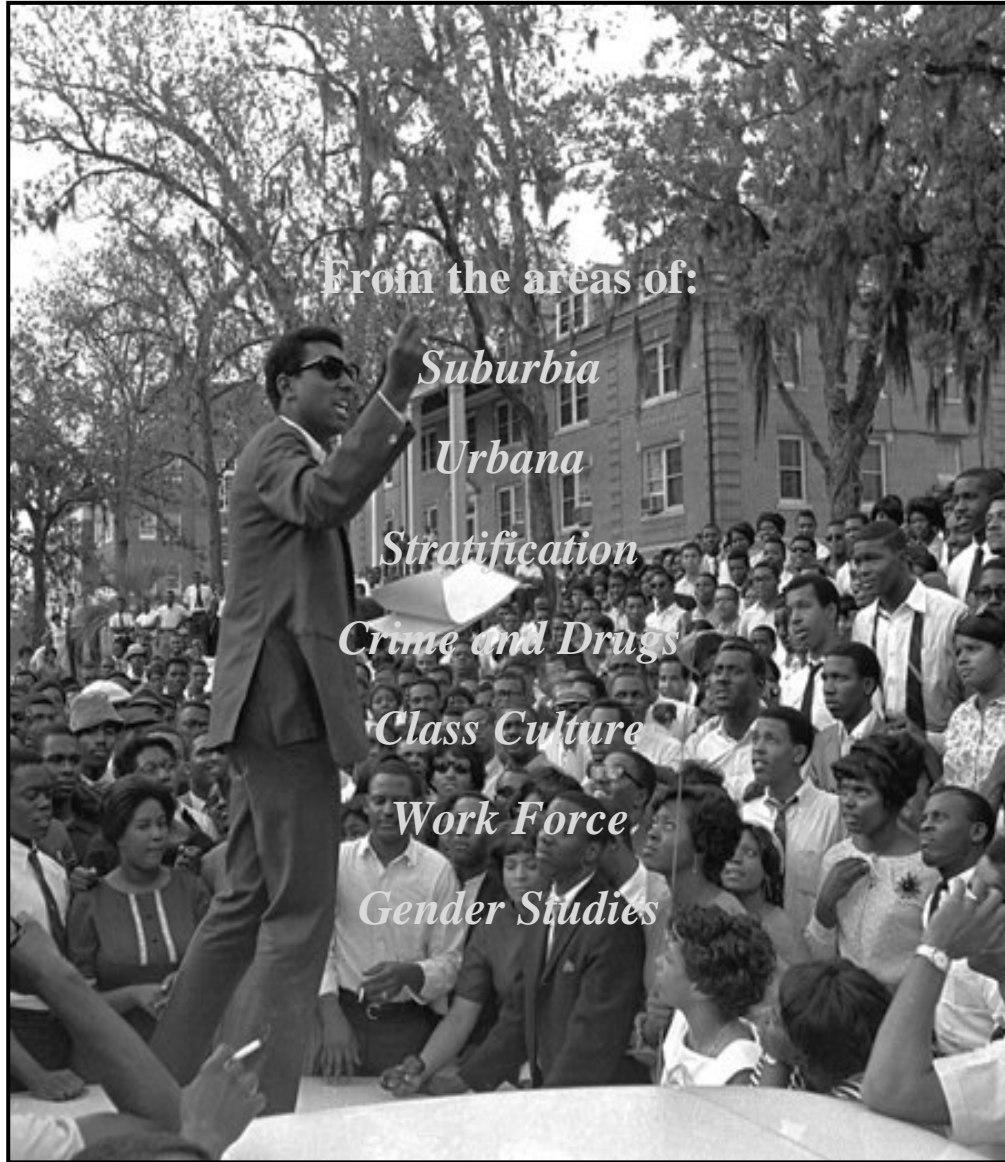


Community Chronicles of Afromerica



A comprehensive study of Black America from the archives of the Community section of the Afromerica Domain.

Afro-Economics

The future of the black economic and political condition, rest in the hands of Afro-American leaders and achievers. There is no longer a blatant plot to hinder or discourage opportunity in this country; we are free to accomplish whatever goals we choose. What suppresses Afro-American prosperity is grouping among the race and the division is widening each day.

There are the elite, educated blacks and there are the masses of semi-educated working class blacks. The well-educated blacks live in well-to-do areas and the black underclass live in the inner cities. The division alone is a substantial part of the underdevelopment of the Afro-American.

Afro-American leaders and the elite proclaim injustice in political representation and economic opportunities for the black race yet steadily depend on the white politicians to pass laws that will somehow equalize the opportunities. Black leaders as the mouthpiece of the black race demand equality among the rich and successful of this society yet they know not what they ask for.

They want man for man, and woman for woman. If there is a white anchorwoman, the leaders want a black anchorwoman too. If there is a white state representative, the leaders want a black state representative. If there is a new housing development going up in the suburbs, the leaders want equal access to it. In all the things they want, they want exactly what the white race has. What ever happen to personal preference, unity, and individuality?

Many black speakers and leaders constantly rally the United States government for reparations to the black race, a long-heard cry of the once promised forty acres and a mule. They challenge one another for answers to the economic problems of Afro-Americans, yet they have never stopped to count the blessing of God. All who cry these loud, outrageous protests for repayment to the black community are the same ones who raised up off the forty acres at the first dollar of success and go lounge in their newly erected subdivisions in the suburbs with the white folks.

The inner cities are a blessing in disguise; they are the forty acres and the leaders are the mules. However, instead of reconstructing and reinvesting in the hoods and ghettos as home, they choose to claim success in the suburbs, along with their white constituents. If blacks ever got reparations from white American, who knows if the elite would not use it to monopolize the masses?

August 2002 by CR Hamilton



American Class Structure

American society is grouped into social class structures, which define who we are in America and how we stand as citizens. The classes are divided into three basic categories, the Privileged Class, the Majority Class, and the Lower Class.

Based on occupation (not behavior or characteristics) sociologists group people into one of these three categories and consider whether people earn their money by working for a wage or from investments, how extensive their educational credentials are, how much independence and freedom they enjoy at work, and how stable and consistent their participation in the labor force is.

For instance, studies estimate that 1 percent of the households in the United States belong to the elite capitalist class, whose members can live off their investments. In contrast, the working poor and the underclass together outnumber capitalist families by about 25 to 1. In between are the privileged upper middle class (who would be regarded as very wealthy by most of the world) and the middle and working classes, who together make up most of the population.

2002 by AfroStaff



Credentials, Privilege, and Personal Merit

The springboard to a class society begins with partitioning people based on credentials earned from accredited universities, which are more than often earned by the people who are privileged enough to afford university cost. A simple strategy that keeps the rich separated from the poor and the elite from the underclass.

Let us use common sense when considering this "land of opportunity." Only graduates from the Ivy League universities land the best jobs and earn social

positions as gatekeepers of American society. Graduates from the majority state universities occupy the majority of middle management jobs and qualify for small business bank loans. These two sectors of American society comprise mainstream America and are the audience for mainstream television and consumer goods.

High school and community college graduates (which are the majority of Americans), are the underclass population in which politicians and cultural gatekeepers consider second-hand citizens dealt with by second-hand political agendas and government programs, such as public assistance, government grants and loans, and are the brunt of the legal and medical systems' experiments.

"Sociologists Randall Collins has dubbed the United States a credential society because people regard diplomas and degrees highly. In modern, technologically advanced societies, credentials say "who you are" as much as family background. However, Collins explains that credentials often bear little relation to the responsibilities of a specific job.

In reality, advanced degrees often are an easy way to sort out people with the manners, attitudes, and even skin color favored by many employers. Credentialism is thus a gate keeping strategy that restricts important occupations to a limited segment of the population.

If attending college is a rite of passage for affluent men and women, as social-conflict analysis suggests, then schooling transforms social privilege into personal merit. When we congratulate the new graduate, we rarely recognize the resources - both financial and cultural - that made this achievement possible. In the same way, we are quick to label the high school dropout "personally deficient," with little thought to the social circumstances of that person's life" (Macionis, 2002).

With apathy and indifference, do those with privileged lives and inherited opportunities criticize and exploit the underclass. The mainstream media along with professionals in many occupations mistake what they believe to be "easy opportunity" with the "struggles" of the underclass, so it is effortless for them to undercut the everyday lives, efforts and achievements of anyone beneath their level of success.

So much for "equal opportunity."

Source from: Society: The Basics, 2002

2004 by C.R. Hamilton

Cultural Evolution: Root of the American Class Structure

Of all the flawed Western scientific theories, Social Darwinism is one laced with Euro-egotism, upheld to-date by the American capitalist culture by which society is divided in proportion to class.

Drawn from Darwin's initial theory of Natural Selection - the study of how living species evolve to adapt to their changing environments - Cultural Evolution, correspondingly, suggest there is a human form of evolution that determines individual success in a given society.

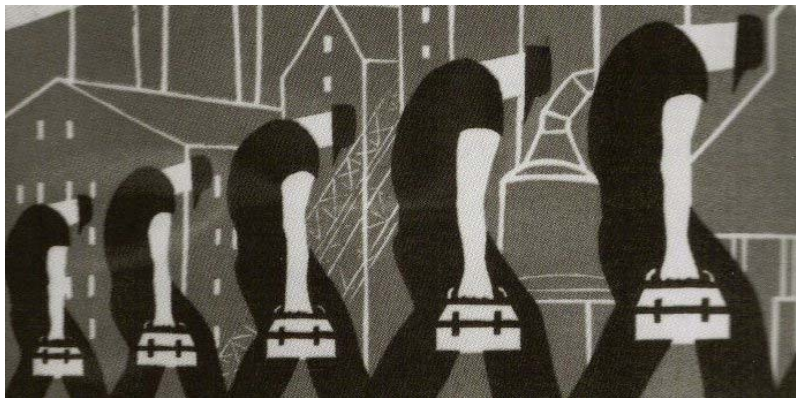
According to Herbert Spencer of England, humans, unlike other species, have remained similar even on different continents by the supposed fact that we adapt to changes in our environment through the use of culture rather than through biological adaptation.

Cultural Evolution, in turn, imply that the people who are most successful at adapting to the environment - that is, better educated, wealthier, more powerful people - are most likely to survive and to have children who will also be successful and the most successful adaptations are handed down to the next generation thus giving soundness to the concept of "Survival of the Fittest," a term Spencer coined (Kornblum, 2000).

The flaw in the theory of cultural evolution is that unlike biological evolution, whereby species evolve and adapt to changing environments, people are not physically evolving, even though cultures around the world are equipped to adapt naturally to their geographical environment, humans do not change physically to adapt like plant and animal life changes.

Therefore, if culture and biology differ scientifically in terms of development, how can anyone substantiate logically, the concept that people evolve environmentally based on the ability to build wealth? This is where the capitalist condescension comes in and the initiation of class partitioning.

Spencer ascertained that during the Industrial Revolution when European economies began to thrive, "people who were being pushed off the land and into the factories and slums of the cities were less well equipped culturally to succeed in an urban environment than people who could innovate and invent." In other words, it was more difficult for workers to survive in societies than employers, or corporations that provide the work.



This is obvious to anyone who has a brain but does not mean that workers are incapable of surviving in any given society. However, it is on this belief and practice that the American corporations build wealth and how American culture determines success and failure. If one cannot gain riches and prosperity through resolute or otherwise innovative means, then they are deemed culturally inept and believed to be weaker (intellectually) than the rich of the society.

The problem is, as long as capitalist corporations control the wealth and pay out wages fit only for survival, how can any people be considered anything other than inept? The contradiction is striking and the practice of oppression is obvious.

Early sociologist in the United States and Europe such as Spencer and William Sumner - who promoted a theory based on resource distribution in societies - believe that competition within the capitalist system was clearly superior to all other societies and that people who were most successful at competing within that system were to be considered superior human beings.

This ideology has its roots in American society where it pertains to resource distribution. Poorer, more unfortunate people who are not born into wealth begotten from generations of capitalist cannot grow as quickly or sufficiently as those who are born into old money. This is where the theory breaks down the most.

In other words, Western scientists are attempting to separate people based on financial prosperity regardless of who they are or what environment they have to survive in. If a person were born into poverty, they would automatically be considered inferior whereas people who are born into wealth, even without effort of their own individual ability, are considered superior.

The mind of the European is a self-centered mind: one that is manifestly greedy, selfish, and indifferent toward anyone who does not fit into and are subject to their Oligarchy society.

Source From: Sociology: A Changing World, Kornblum, 2000

August 2005 by Afro Staff

America Widens Dissension Between Classes

The study below entitled "Uninsured cost insured \$900 more," is nothing more than preparation for more contempt and oppression of America's poor and under-class; by implanting into the minds of certain "elitist-thinking" insured workers that they are "carrying" the poor on their backs.

This strategy does nothing more than pit the rich against the poor, Blacks against whites (whites who already believe that Blacks are getting free rides), and increases racism in this country among the already exasperated racist. Once a person with a job (corporate job whose already paying too much in health insurance reads this), pride will pump into their lungs as if they are paying the way for the poor, which is an illusion of capitalist greed.

It is studies of this sort that contradict all that is supposedly good about American society and it nullifies the so-called "American dream" dropping it to reoccurring nightmare status.

People cannot afford health insurance as it is, as proven by the past 3 years of studies about the high cost of health insurance. This is a defeatist study and will soon backfire in the eyes of those who greedily covet the riches and power of this country.

Study: Uninsured cost insured \$900 more 48 million Americans will lack health insurance in 2005

WASHINGTON (Reuters) -- Health insurance premiums will cost families and employers an extra \$922 on average this year to cover the costs of caring for the uninsured, according to a report released Wednesday.

With the added cost, the yearly premiums for a family with coverage through an employer will average \$10,979 in 2005, said the report from consumer group Families USA.

By 2010, the additional costs for the uninsured will be \$1,502, and total premiums will hit \$17,273. In 11 states, the costs of the uninsured will exceed \$2,000 per family.

For individuals, the extra charge this year is estimated to be \$341 on average, rising to \$532 in 2010. Total premium charges for individuals will be \$4,065 in 2005, and \$6,115 in 2010.

"The stakes are high both for businesses and for workers who do have health insurance because they bear the brunt of costs for the uninsured," said Ron Pollack, executive director of Families USA.

Nearly 48 million Americans will lack health insurance for 2005, the report said.

Uninsured patients pay about one-third of the costs of their care provided by doctors and hospitals, the report said.

The remaining costs -- more \$43 billion in 2005 -- are considered "uncompensated care." The government picks up part of the tab and most of the rest is added to insurance premiums for people with health coverage, the report said.

"Ironically, this increases the cost of health insurance and results in fewer people who can afford insurance -- a vicious circle," the report said.

The costs for people with insurance vary by state based on a number of variables, including the percentage of uninsured in a state and the amount local, state and federal governments contribute.

The report was based on data from the Census Bureau, the Agency for Healthcare Research and Quality, the National Center for Health Statistics and other sources.

Source From: Cnn.com/2005/HEALTH/06/08/

June 2005 by Afro Staff

Black Elitist

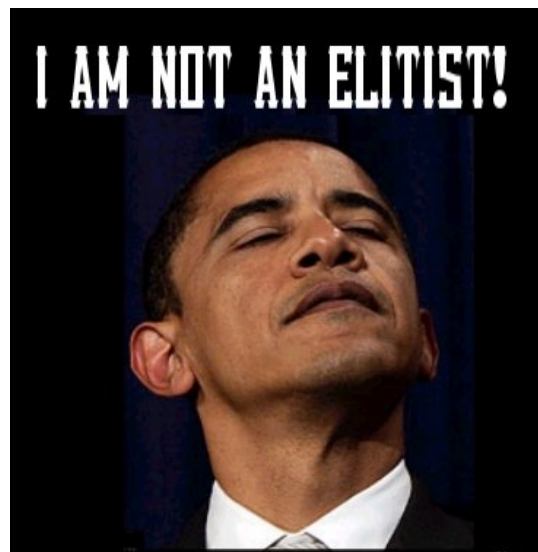
The term "Self-Hatred" seems to be a popular term in the vocabulary of Black intellectuals. The term is suppose to describe how some Blacks feel about themselves, those who have forsaken their heritage and have concealed their identity behind the identity of the white culture. The Black elitist have began

labeling mostly all Blacks as "self-hating" and have themselves prescribed a remedy to overcome this awful image of Blacks and self. However, it was they - the Black Elitist - who invented this word and labeled the masses with it, but it is they who suffer from it if anyone does.

The image of the Black Elitist is one that dates back to the early nineteenth century, when Blacks began moving north, securing property and assuming identities among the white race. They took part in the "American Dream" as far as education, employment, and social status was concerned. They started newspapers, businesses, were skilled and semi-skilled tradesmen, professional lawyers, doctors and such, and they esteemed these positions as great achievements for them and the Black race. From thence came a clique of prestigious Blacks who sought recognition in America as contributing American citizens. They believed that they deserved respect and privileges among whites and their social circles; however, what they received for their efforts was not what they expected.

To themselves they were successful but to America, they were still "niggers." This hurt their self-esteem badly and every since they have tried - with all their might - to regain their self-respect, but to not much avail. Beside them were other, more sensible Blacks to remind them that they, the elite, were Black and that America may never see them as equal in status. But the elite simply refused to believe this. So they set out to prove their success in ways that brings more disgrace and ridicule on them than anything. They proclaim their greatness to all, in their publications by profiling Black stars, Black business people, Black educators, Black writers, political figures, donators, clergy, shoeshine boys, grocery stockers, anyone who will pose in their shallow limelight.

Regardless of how little the success is or the accomplishment by either of the above Black people, Black elitists are determined on proving to the world and especially to white America that they are great and should get respect. What is most ironic about all this clamor of Black success is that Black elitist are so determined to prove their equality to whites they will look like whites to do it.



First, they make the majority of their money selling advertising space for their magazines, and what do they advertise? Make-up, hair straightener, oils and fragrances, and other products and services that will enable them to fit into the world they so desire. Ever notice the advertisements in publications such as Ebony, Jet, and Essence magazines, and the marketing products of other highly acclaimed Black mainstreamist? They are appeals to the Black race to absorb the looks and lifestyles of the white race. This strategy is so the Black elitist can blend in more with the crowd who rejects them as equals and who undermines their achievements.

Next, Black elitist differentiate themselves from the Black masses. One way they do this is by income. Take a look at this well known magazines attempt to separate itself from the Black masses and to equate itself with the rich and the white:

Total Adult Audience	12,113,000
Women/Men Ratio	62.6/37.4
Median Age	37.9 years
Mean HHI (household income)	\$49,216

This well-known Black elitist magazine places a price on its readership, as if anyone under the annual income of \$49,216 does not have the same interest, capabilities, or smarts to appreciate their attempt at Americanization. This sad representation of Black achievement is undermined because it is a sure show of arrogance. Who cares how much people make who reads their magazine. Unfortunately, this is how Black elitist measures themselves against white America and against the masses of Blacks they consider beneath them.

Talk about "self-hatred." They not only hate themselves for not being judged by whites as equal in status, but they hate other Blacks who they feel know no better. So what attributes of Black elitism are there? Here are some signs that you are a Black elitist:

1. You make over \$75,000 a year.
2. You subscribe to Black "mainstream" magazines
3. You purchase beauty products that promise you the white look
4. You go to the opera to impress whites not because you really like it
5. You move out to the suburbs to get away from low-income Blacks
6. You measure your success by TV commercials and Soap Opera lifestyles
7. You think Black achievement is when a Black actor wins an Oscar
8. You no longer eat chicken with your fingers in front of whites
9. You have dinner parties and there are more whites than Blacks
10. You have more debt than you actually make.

Five or more of these attributes makes you a Black elitist. Not that there is anything wrong with success, no. The problem is that when using the term "self-hatred" to describe anyone but yourself - if you are an elitist - a second look should be taken at your own lifestyle and beliefs. More power to you if you know that whites will never really view us as equal or even capable of measuring up to their so-called standards. And even more power if you know that you are all good if you meet none of the standards above.

2003 by Cartel Q

Euro-Culture Envy

Euro-Culture Envy is the practice of Blacks who indoctrinate themselves in the cultural concepts and ideas of historical and ancient Europe. According to their interpretation of living the high-class and cultured life, they believe that possessing the knowledge of and practicing the ways of ancient Europe will give them an aura of sophistication and refinement. They steer their lives toward the social circles that flaunt their collective works of Euro-artifacts and who blurt the phrases of notable philosophers, poets, and authors of old. But they have no knowledge of where they come from or even care. This is Euro-envy, and might it be absolutely defined as the label of self-hatred.

Knowing the history of the world's cultures has its rewards if studied and used academically or for ones own self-enhancement.

But if used as merely a means to impress or to earn prestige, it is called phony. The ignorance of ones own heritage in exchange for the recipe of another would justify the term "black sheep." Though many people convert to religions and cultures not of their native or expected one, not many believe as Blacks who have Euro-envy.

For instance, the European vacation seems to have always been and is now, the advertised desire for people of wealth and culture. People want to "go to Europe" or "study in Europe." Going to Europe - to people who have Euro-envy - means that having been there gives them an added level of sophistication over others. It means that they can now look at the achievements of others as menial compared to theirs.

There is nothing wrong with "going to Europe" per se, however, if going to Europe is going to increase ones sense of arrogance then it will be a wasted trip. Most scholars or people who truly desire knowledge travel around the world to learn about other cultures first hand. These are sincere efforts. To appreciate the lifestyles and history of other "worlds" is a sign of sophistication in the area of wisdom, but a phony learns nothing but a lesson of humility.

Another example of Euro-envy is going to the opera. A Black person at the opera is like a foot out of joint: it does not look right. To go and experience it as a learning venture is, again, one thing. But to regularly attend the opera simply for the sake of attention is another. The psychological affects of the opera on cultures related to that form of entertainment is understandable; it exalts the mind and feeds that soul. But for Blacks it could only vex it.

Culture is a powerful ingredient in the human psyche and nothing to be experimented with. No one sees people of other cultures breaking their necks to learn the ways of the African culture, or any culture as a means to impress. The problem is that some Blacks have been brainwashed to believe that having a taste



of Euro-culture is beneficial to their level of success. And these Blacks have no interest in any other culture but the Euro one.

Visiting Rome, walking the streets of Italy, site-seeing in Paris, falling in love in France, or exploring Sweden, Poland, or the Netherlands are some kind of social medal of prestige in the circle and minds of many Blacks. Quoting from Shakespeare, debating the theories of Socrates, Aristotle, and Plato; eyeing the works of Rembrandt and speaking correctly on the Queen's English are taught to Blacks as being symbols of high-culture and refinement, supposedly depicting a form of civilized behavior.

This aged-old type of indoctrination has aided in stripping Blacks of their native culture and rituals. It has scrapped the soul clean of African heritage and spotted it with the images of Euro-thought. This unnatural mixture of the cultures taints behavior and throws the cosmos out of sync. The cognitive ability of the Black mind diminishes as it intertwines with Euro-ideology and these Blacks struggle between morality and decadence, between light and darkness.

A cat practicing the ways of a dog will soon confuse that cat so to the point where the cat will cease to function properly. It will not be able to distinguish between what his natural givens are and what he has practiced so hard to become. During his transformation in believing that it is better to be a dog, he will look at other cats and give them the tail, supposing that it is they who need refining. This sense of identity lose is vital to the development of the cat's remaining years.

Think of Euro-culture envy as a disguised way to finish enslaving the African mind. Even in Africa, Africans who go to Europe to study and return back to their native country are viewed as "black sheep." They are then known to have traded their souls for the refining of Euro-thinking. Though they reign as leaders back home and they enjoy the perks of prosperity, no longer are they a part of the soil: same with Black-Americans.

When a Black person believes that the Euro-indoctrination will enhance their chances of success they are sadly mistaken. It will do more to defeat and erase who they really are then enhancing them. Do not take this study the wrong way. Knowledge of the world is a good thing, but only if that knowledge adds to whom you really are. But if that knowledge undermines your natural identity, then it is no good thing.

2003 by C.R. Hamilton

The Gatekeepers of Cultural Ethics

We know when, but how did the tattoo become such a cultural trend in America. More kids, parents, and some grandparents even, have now been branded by the new era of body art. Likewise, products such as the SUV and the cell-phone have carved a trend into American society, and certain words and phrases make their way into and out of the mouths of teens on up to the hipster middle-aged, words like "Yo", and "Recognize", and phrases like "You don't know?" and "Been there." These are cultural trends and passing

fads that have shaped American lifestyle because they bring about "attitude." However, the ethical culture of America does not go without being affected also.

Ethical culture is not set by popular music, theater, or lifestyle as those above. Ethical culture is set by ideas and patterns of thought, which does not pour from the mouths of pop and rap artist, but from the mouths of political, judicial, and social gatekeepers. What America believes about which current issues are important enough to be voted for, which laws should be passed to regulate what we can and cannot do, and what is good or bad for us as we live our lives are based on cultural ethics that give direction to what we think and believe. And there are people and institutions called cultural gatekeepers that determine what these trends will be.

Before we introduce who these gatekeepers are we must partition the country into four necessary parts so to understand where you may stand and who it is that regulates what you believe.

The first sector of the four is the liberal sector. The liberal sector believes strongly in humanitarianism, helping those who cannot help themselves. Lending a hand to the downtrodden that have received an unfair portion in life. These may be the homeless, the abused, the victimized, and the oppressed whose lives inadvertently took a turn for the worst. Legislation and laws of equality are on the agenda of liberal lobbyist and activist along with the intensions of modern-day Robin-Hoodism. Take from the rich - who has too much - and share with the poor.

The next sector is the American Patriot sector. Homegrown conservatives who believe in equality also, that everyone is given an equal opportunity at life and to accomplish whatever it is they want. They believe that if one has not succeeded in life it is no one's fault but theirs, so no one should offer them a handout because as long as they are able, they can survive. The agenda set forth by this sector consist of incentives to those who have succeeded so they can accomplish more, and to pass laws that protect these incentives. As long as one does what they should be doing eventually they will acquire these incentives also. Do not take from the rich and give to the poor, let the rich keep what they have rightly earned and let the poor learn from the rich.

Now, out of the above two sectors of American gatekeepers are born the last two sectors. From the liberal sector branch the wealthy and the poor and likewise from the Patriot sector also comes the wealth and not the poor, but the middle class. There are not many conservative poor if anyone has ever considered the concept. Thus, we have four sectors of America culture each consisting of a large proportion of the American population. This is known from the 2000 Presidential election where the country was literally divided. However, less than one half of the country actually voted, which leaves a very large sector of American society not represented.

From here on we will identify who the leading representatives are for each of the above sectors of society, who will from then on be known as the gatekeepers of the cultural ethics in America. It is these gatekeepers that shape American thought. They set the trends in ideology and worldview. They set standards and rules and social etiquette for the rest of us, the largely unrepresented. If they speak, it becomes cultural law. They have the charisma to sway the brain waves of anyone who happens to stumble and fall after a swift kick from life into their sector. Remember, out of all the historical wisdom passed down from distant eras of culture, theology, philosophy, and political theory, these people have captured a page in time that will be read centuries away as the gatekeepers of the twenty-first century.

Liberal Sector

The leaders of the wealthy liberal sector include institutions of higher education - who publish study after study of contradictions about life; multimillion dollar advertising firms - that seem to believe that sex sells; the entertainment world - including music, film, and the news media who sells sex and lies on audio and video tape; organizations and movements such as the environmentalist, feminist, civil rights activist - all of whom demand equal rights for anything that moves, and lastly individuals with national mainstream clout like Oprah and Dr. Phil - who fashion liberal values; Steven Spielberg and any other behind the scenes media guru that captures and distorts the imaginations of America; and lawyers like Johnny Cochran - who challenges the law until justice is no more.

On the other end of the liberal spectrum are the liberal poor. These are people who politically and culturally agree with the wealthy liberal gatekeepers. They are the flock of American liberalism who follow religiously after the cultural values set before them. The flock is the millions of working poor, the trailer trash, the ghetto-walker, the beer guzzler, the diner waitress, the bus rider, the one-car family, the single parent, the couch potato-movie watcher, the season ticket holder, and of course the unemployed and the student. Living from paycheck to paycheck, trying to make ends meet and pay bills and get credit and buy a home, these people look to the wealthy liberals to lobby congress to pass laws that help the little guy.

In addition to the daily routine of living, the liberal flocks partake in social rituals passed to them by the liberal entertainment world. They desire to live like the "Friends" on television, who sit around all day talking and working part time but always seeming to have enough to do this or go there without arguing with spouse or family or the boss or being faced with the reality of eviction, real sicknesses, alcoholism, drug abuse, unruly teens, neighborhood violence, school shootings, bill collectors and the like. They want to dance to the beat and shake that ass and smoke that weed and have "Sex in the City" without ever worrying about sexually transmitted diseases, AIDs, rape, overdoses, and brain inactivity like they see on the videos and the cable shows; this is what they think life is and they attempt to live it this way. Not many have a firm grip on reality because they expect the world to be like it is on primetime or like it ends in the movies.

The working poor of the liberal flock are not always that low on the social food chain however, there are the middle class who drive the Lexus' like on television because they work under and answers to the guy who was hired by the people who contract with the University that decided it wants to build further into the city, so they can expand the lab and study the reason why Blacks are so different from whites or try to discover any possible reason why women are so different from men. Middle class liberals are the social scenes in the city. They make appearances at the galas and the openings and the dedications and groundbreakers, and they buy according to their class. Envy is key to middle class success. If they do not envy you, you are not a success.

The executive life in the liberal world is only a step below the wealthy. Executive liberals are Chief Officers of the companies that manufacture and distribute what they feel the rest of us want and or need. They listen closely to the market and watch intently the body talk of the politicians, in fact, they know the politicians and offer incentives to them if they listen long enough to the reason the company needs lower property taxes and less government regulation. They explain why they had to buy out mom and pop on Main, hell, they buy out the whole block and erect the plaza, because if they would not have the

competition would have. Underdevelopment of traditional America is a necessity today in this unforgiving business world.

The executives live high on mount whatever behind the gated community, far into the boondocks of Hidden Hills and Valley Deep. They read about life, not watch it on television. They communicate worldwide stretching far beyond the doors of community. No time for socializing and appearances, time is money. They decide what will add to the nest egg - all for the grand children - and contact the advertising company to sell it in that sexual fashion "the working poor" all like. They believe anyone with too much idle time on their hands and no real assets will resort to primitive instincts and have sex anyway. Life is experienced anew by executive liberals because now they do not actually live life; they share stories about it with institutional colleagues and while rubbing shoulders with the ones who pretend life is roses.

After all is put into motion by the executive liberals they once again turn to the mentors, the gatekeepers themselves. Not all is real, ironically, in the life of a liberal executive, especially when it comes from on high. When the laws are passed and the judicial system has winked and the motion picture industry has crossed over from virtual to actual, and when the hormones are raging in the flock and the indoctrination has set in deep, all eyes are on the gatekeepers' next discovery. "What does Oprah and Dr. Phil suggest now. How are they reaching people, what do the people respond to?" Take a poll of our underlings and see if they still agree that the body is beautiful and that everyone has a right to everything and that the guilty are victims and the irresponsible are victims and the poor are not liable.

Look at the stats and the numbers and see for yourself; some things cannot withstand the tests of time, like the Constitution, religion, tradition, integrity, dignity, and virtue. These things must give way to the stats and the numbers that we have innovatively produced. Time waits for no one so let us take our fill of prosperity and let life take its course and let us live for today and not remember the oppression of the past any longer. Look to the gatekeepers and see what the future brings. Studies say, sex sells, people watch and they want change and they want it now. No more shackles, not more laws, no more roles in life for me or for you. We are one and life goes on.

This two-sided spectrum of liberal culture and ethics paved the way for the tattoo and the nose-ring and the Presidential blowjob. This liberal culture opened the doors to injustice and inequality and preposterous notions of the rule of law. While degradation equals wealth, do compassion and raise questions, and if the flock follows too closely less we lose our way, send stronger illusions among them less they see the light, else send fear through the pages they read laced with visions of skin and booze. The cultural ethics of liberal gatekeepers desire nothing more than to disillusion the masses so they can stay in power.

Conservative Sector

Patriotic conservatives are quite contrary. They seek to empower the masses so the masses in turn can empower the economy. Full employment in the economy for the conservative Patriot means lower wages, greater inventory, and higher profits. See, these Patriotic conservatives - who we will refer to from here on as conservatives - are business people. They are business people who think concretely into the future. Pioneering and thrifty, planners and disciplined. Such social bureaucracies like the Military, Law Enforcement, Banking institutions; the Stock Market and the FED compose the brain of the conservative

think tank. Warring continually against entities that would just as well overthrow this great country America.

Other forces that war alongside these huge bureaucracies are corporations like Microsoft - the model bootstrap of American capitalism; Exxon and all allies of the oil industry including transportation, construction, and steel - who have laid the foundation and back roads throughout the fruited plains; Big Tobacco, Big Auto, Big Prescription Drug - who manufacture, monopolize, and manipulate prices, stocks, and market share. Standing a bit farther to the right on the hand of American conservatism is the Church; the proclaimed prophet of tradition and the moral light of direction - who brings messages from God to pass along to the political leaders of the free world on how to stay free in a world where God meant for everyone to have a job and pay taxes. Do not forget the individual personalities and great thinkers of the conservative spectrum who are gifted with the ability to recruit their own flocks and herds and ditto-heads.

People like Bill Gates, Rush Limbaugh and ironically, Charlton Heston, President of the National Rifle Association. These High-rolling, high profile conservative / capitalist strive to preserve the true meaning of freedom in America while standing tall and proud on the shoulders and values of the founders and the founder's capital from slave labor and ill-gotten land and booty. While defending so young a country of 250 years these thoroughbred Euro-Patriots challenge any nation or rouge organization or Cartel in the world who would even think of oppressing and taking from them what they have dutifully and obediently worked for and built with their own two hands and the hands of millions of others. Others who have worked hard also rising early at the soft sun to tend the field all the day and to work the line all the night sometimes not even getting paid or even acknowledged for the contribution to the empires of America.

In the right place at the right time talking to the right people. No other person beneath these men could do what they do or think the thoughts they think or shake the hands they shake to earn the doe they earn. The words they speak and the decisions they make hold true for all the conservative flock as policy, as Patriotic, and as gospel law. Pretenders are blasphemers and will never get the chance to out think, out con, or out dramatize either of them. These men are America. They make it, they shape the minds in it, and they protect this country. In fact, if it not were for these men the world itself would not be, it could not be, it mustn't be without the brilliance and ideas of these great American thinkers. History has nothing on what America has accomplished. No wonder the world hates us because it is jealous of us. We are great.

If it were not for our steel and our silicon and our problem solving skills and economic insight there would be no world. If it were not for the curious minds of the fifteenth century who struck out from among the oppression of British rule and went in search of newness and emptiness and beginning, there would be no America, no United States. We found this land and we built it from ground up with our own hands and not anyone else's hands but ours. We cut down tress and learned to plant food and survive in the forest of America without any help from anyone around at the time. We did it ourselves. We lie not, we are true an innocent, and pure and God has taught us these things.

Every man is created equal in the eyes of our God. Every man has the ability to do for himself and to work and provide for his family - his woman and his seed. He has a responsibility to his country, which made him free and gave him liberty and justice, and the right to pursue happiness and prosperity. We all have the same opportunities as the next guy and shame and spit come upon anyone who does not take

advantage of this great country. Rebuke and strike down any man or woman who would speak evil of such a country as this one that has treated them with respect and dignity, and equality. Damn him. Every man in America is free. Did we forget anyone?

The latter mentality is one of the wealthy conservatives who believe that there is no reason in the world any one, or any one nation should be poor given all the wealth in the world. They are the conservatives who believe that self-defense creates comfort zones. One believes that ethics in business is something you use when first beginning, and another believes that the world does revolve only it would stop if he jumped off. To them, America is the cradle of civilization.

As stated earlier, there is really no such thing as a poor conservative. Not poor in the sense of liberal poor, but the meaning of poor to a conservative is any annual amount less than \$40,000, which is when a struggle is coming. No one ever hears among the working poor how effective the Republican economy is going or how he or she wishes the President would suggest a tax cut and the Congress would pass one. No one ever sees trailer parks or housing projects littered with campaign signs calling for Republican candidates. No one ever sees republicans voting in urban school districts or campaigning on urban street corners. There are no working poor conservatives until after a person reaches a certain tax bracket and after they have obtained at least an associates degree from a University, or after they have began paying a mortgage. There are no working poor conservatives.

Entrepreneurship is the bread and butter of the lowest of working conservatives. The small business has to be conservative to compete. No handouts, no credit, no freebies ever. Life is all about hard work and responsibility. Pleasure ceases and all eyes go to the market. Long-term everything. Plan and focus; scrap and save, discretion is advised; small talk is idle and "A bird in the bush" and "waste not" and " the early bird." Parables and quotes and estimates and statements and "pennies earned." The tighter the better. If you come from a farm or the ghetto or the hills and trust in capital, home economics will take care of it self.

Conclusion

The four sectors of American culture are divided more among wealth than anything else. Political party affiliation, gender, and race are factors but only small ones in the face of money. Inequality is real only in that area and the sad reality is that everyone is represented except the poor. The poor depend on the wealthy to speak for them and to decide for them what they need. A person or group of people could stand for anything they like but if the money is not there to help voice the concern, then that person or people are not heard to the fullest, they and their problems are merely taken for granted and how can one who is not poor during anytime in cultural change relate to those who are poor?

Times change and the meaning of poverty changes with time. To be poor in the 50's is much different than being poor after the year 2000. Different rules and laws arise that bring different circumstances that lead to poverty. In other words, if someone climbed from poverty during one decade when the reasons for poverty where one thing, and it takes at least another decade to rise to wealth, by that time the rules, laws and circumstances have changed. Therefore, they cannot effectively speak for those who are in poverty at that particular time. A new obstacle in the form of a law or policy arises almost every year and tightens the chances for success. The economic gap widens and so does misunderstanding.

The people who were fortunate enough to purchase a house in the post-war era are now reaping the benefits of equity but when housing purchases dropped in the 70's and 80's, and laws and times changed, what will those people reap in 20 years? It is very, very easy to sit and say "it is easy," and it gets easier to fail and not succeed today. This means the wealthy are further parted from the poor, thus, so is the ideology. On the one hand, gatekeepers tap the low-income market by producing affordable goods and dispersing them throughout the low-income economy, and still other gatekeepers offer the opportunity to gain skills for the current economy. But, on the other hand, some gatekeepers speak to society as if everyone has wealth. As if every can afford the low cost remedy or new age medicines to improve physical health or to the law services that protect the average consumer to bureaucratic indifference. Gatekeepers send subliminal messages to society that call for lifestyles financially out of reach for the average "working poor." They do this sometimes in total ignorance and sometimes in a pure show of arrogance.

Regardless of which of the four sectors you belong, there is someone else of gender, race, or similar interest there with you. Though there are various colors in American society and a struggle to equalize accordingly, and a struggle to equate gender in terms of opportunity and pay, and a struggle to level fields and balance power, skin color is not a real factor in the realm of natural selection except to people who choose to make it that. The real factor and intensions in the strategies of cultural gatekeepers is to make money and to keep the working poor as a base to do so. As long as the working poor think and act like the gatekeepers suggest, the only beautiful thing about America is its diversity.

2003 By C. R. Hamilton

Long Live Inequality

In 1899, blacks owned 1% of all American wealth. In 1999, blacks owned 1% of all American wealth. This is an economic fact and a reality. Blacks remain economically disenfranchised in this here land of opportunity. Dwelling below the prestigious centres of political, corporate, and bureaucratic towers, thousands of blacks (families, single mothers, children, and judicially targeted black males) take in the breath of hope and determination to at least be able to live a decent life. Though many have succeeded in escaping the pangs of generational poverty, those numbers are nowhere near the number of blacks who are still caught in the cycle of oppression.

Historically and statistically, blacks have always trailed whites in financial stability. Whites had a tremendous head start when running in the race for the American dream. Blacks were held back in one way or another and have never really recovered from the hindrance, and probably never will. In other words, the economic state of black America will always trail that of whites, so long as whites can help it. The system is not designed for blacks in America to rise above and beyond the economic achievements of whites. This is another reality proven many times over by statistics. And as long as blacks trail, they can

never really put into place any kind of foundation that will give rise to a rich culture of black achievements and communities.

Blacks have colleges to call their own and businesses that prosper in extremes, and the suburbia lifestyle bringing the suburbia perks and prestige; and they have the positions of authority in government and in the institutions of learning and even a speaker or two that attracts the media, however, is it all effective enough. According to the beginning stats no. If all we have achieved is equal to what we already had 100 years ago, what could be the problem?

Mainstream society would have any so-called intellectual black person believe that it is us, who keeps us down. It is the underachieving black males and the fertile black females on welfare, and weak black leaders who keep us from obtaining what is constitutionally and lawfully ours. They will tell them that "the opportunities are there" and that America has bent over backwards to help and assist the poverty-



stricken blacks that have suffered the wrongs of early-century bigots and racist. They will tell them that we must try harder and educate ourselves and participate in the politics that be, to improve our lot in America.

All this we have done for all the years we have been allowed. The reason there are not as many blacks in positions of authority is because obviously - there are more whites (population wise) in the country. And unless blacks out populate whites in America, the race will always be unfair. Then they will tell them, "other minorities have come here and made it, why can't you?" And the answer to that is, we did not come here, we were brought here. And since the time we were brought here, we have been all so subtly, if not intentionally, disconnected from obtaining what whites have, in more ways than one.

Today, in this age of high technology and increased riches, blacks remain in the shadow of capitalist superiority. We have blacks who have culturally defined us through entertainment and athletic games and who have grasp hold of some American wealth this way; and some who have taken the road more traveled by rubbing shoulders with the philosophies of civil rights elitist whites and their theories of social equality. They too, have defined the black culture as successful and as having "made it." More power to them and us. However, there are still more blacks who cannot be defined by the standards of social mainstream and their illusions of race equality.

More blacks than the spotlight reveal suffers from an identity crisis. They are not comfortable with their status in America. More blacks that society has defined do not agree, "everything is alright." The reason America believes that "everything is alright" is that mainstream society and the ones (blacks and whites) who control what the nation sees and hears, has designed it that way. The real voices are not heard. The real stories are not told. The real people are not profiled. The ones who are spotlighted are the ones mainstream has defined, molded, and put on display as the culture of black America.

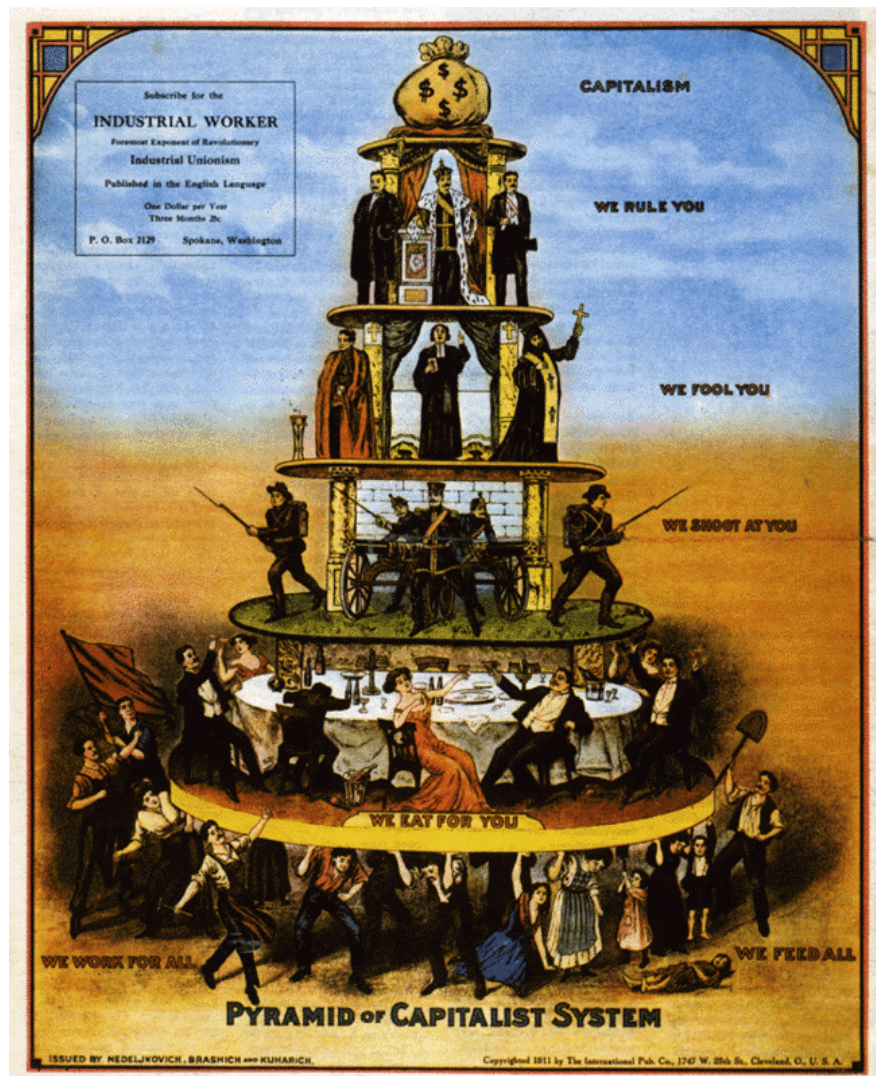
To truly acknowledge what really goes on behind the certain of racism, not one voice has to rise out front of any capital; not one gathering of protesters have to walk in front of the powers, and not one man has to cry aloud the troubles blacks face. The intelligent mind can see, without all the shouting, that blacks have not access to the keys of American prosperity and power. The signs are there. The facts speak for themselves, and pictures show what is real. The solution to a life of this sort is to live daily and watch the veil of deception open to reveal a society of prejudice and mockery of a race.

2002 by Aframerica

The Politics of Capitalism and Power

Black America must understand that power is not determined by what office a Black person holds or for what political party the people vote for; where a person may live, what school a person graduates from, nor what occupation a person is skilled at. Power lies in who controls the major means of production in an economically powered society such as America.

Looking at American society today, the power is in the money and there is a strong conservative/capitalist overtone on the control of production. This structure is reflective of the popular socialist theory that suggests those in power and who control the means of production consist of the rich who through the structure economically exploit the poor.



Capitalism, from a more traditional view of society and born from the Industrial Revolution, is believed to be the most productive economic system in history, implying capitalism, as opposed to socialism, is best for any society. It proclaims that the individual providing goods and or services to the public would empower the people by way of freedom of the human spirit.

Examining both theories, one must realize that between the two, it is the most financially robust organization or group of people who hold the most power over society and the people. Today, in America, control of the means of production is not powered by individuals fulfilling human will, but determined by monopolies and what groups or institutions who controls that which is most useful to society, such as land, the credit system, banking and loans, the selected skills needed for production (i.e., educational institutions), and certain industries; industries strong in outsourcing and exporting of goods and services.

Those who have monopolies over most of these things are the ones who control the means of production and who set the class and living standards in society. There are never-ending mergers and corporate takeovers in the business world, continued outsourcing overseas, downsizing, and privatization.

None of these are done by powers of "the people," but of incorporated capitalist individuals in business to make money, not fulfill human spirit. The companies and individual capitalist who have stock in such companies are those who are most likely to have power and who have bargaining capacity with political policy makers to benefit them and their industry the most.

Thus, the political atmosphere of America is not really based on what the people want or need, but in how to benefit organizations, businesses, and stock-holding individuals that are skilled in furthering the economic structure of America.

Because the country is based on a capitalist foundation, both the Democrat and Republican parties have an interest in strengthening the economic structure of the country. Do not be fooled, the Democrats are not for the betterment of the poor, but are best at exploiting the poor through use of political legislation that would first further the agenda of the country and second the Democrat's own agenda.

Democrats front of fighting for the poor in an attempt to dampen the image of the Republicans. Consequently, the Republicans pronounce a tough love campaign for the poor as in bootstrap individualism while furthering their own agenda, which is to create a strong consumer market that will benefit the laissez fare capitalist.

The people, however, are not actually benefiting from the economic power structure of America, but are the ones fueling the economy. If it were not for the people (workers) as consumers, who purchase the goods on the market, the system could not function properly. Therefore, the job market must remain at a steady level of operation and maintained by a certain occupational skill level, which in turned, keep the higher learning institutions in business.

The problem is, not only is the economy and political system operated for the sole purpose of maintaining a capitalist system thereby maintaining a certain power structure, but the so-called opportunities proclaimed from beneath the theory of American Democracy are tailored for a certain class of people pre-determined for control of the future system.

In other words, there are a select few that control the means of production and power in America and that power structure will remain as long as capitalism is the driving force. And as long as capitalism being the best economic structure for a society remains a strong argument, there will never be any relief or real power for those who are born as workers into the politics of the American capitalist power structure.

January 2006 By CR Hamilton

Black America's War on Poverty: Exposing and Overcoming the Untruth of Equal Opportunity

The concept of equal opportunity for all people in America is a lie and Aframerica will prove it. The class system that fuels American capitalism cannot work productively based on the so-called claim to equality because capitalism is based on a formula that depends on the labors of the many to increase the riches of the few, and Black America suffers the most.

Introduction

More of our Black intellectuals, scholars and moral leaders have succumbed to pressures of mainstream ideology where it pertains to placing blame of Black America's problems on the personal endeavors of Black Americans themselves, and the mainstream will gladly promote and publicized these analyses to refuel such critics, recycling and multiplying the ideology ad infinitum.

The more we accept these problems as those of our own creation, which becomes inevitable by reoccurrence, we subconsciously ascribe to dysfunctions and disapproval of ourselves thus fulfilling a prophesy set forth by false prophets. The anxious attempt of white America to wish away the effects of slavery, discrimination, and continued oppression upon Black America contradicts the ideology itself, which is accepting responsibility for one's faults.

The following study captures the realities of living in a society economically structured on class basis, proving that certain opportunities, resources and services are specifically designed for a certain group thus making the claim of equal opportunity null and void. In addition, proving that Blacks in America are generally slotted into a second, even third-class position behind those for which some select opportunity is predetermined.

To substantiate this theory, we take an in-depth look at the following, 1) Family wage income against cost-of-living 2) How the federal government measures poverty, 3) The structure of the alternative financial sector, i.e., check-cashing, payday lenders, and tax refund anticipation lenders. These 3 factors contribute to legal class separation giving strength to the capitalist structure.



Finally, we will offer solutions to Black America and all those subject to this form of ingenious oppression, which will alleviate hardships and assist in overcoming despite apparent inequality. The series is 3 parts and begins with a summary of each area being addressed.

Family Wage Income Against Cost-Of-Living

Within the past 5 years, the cost of living has increased while wages have remained stagnant or slightly fallen, meaning, working

people and families are not making enough money to keep up with what it cost to live a decent life.

In addition to the normal factors in cost of living, such as federal, state and local tax increases, value of the dollar, and the consumer price indexes, which measures the inflation/deflation rate in goods purchased directly by consumers, there are hidden factors that contribute to a higher cost of living the government does not factor in that mainly stem from private companies such as utility companies, banking fees, and other necessities of life the public has become accustom to and in need of using, such as cable television, addictions, hobbies, and the cost of dining out.

Though the latter are not essential necessities, they define standards of lifestyle that are taken into consideration even in certain legal cases, such as alimony and civil lawsuits, thus they are relevant in considering how people are use to living and able to fair financially in life.

How the Federal Government Measures Poverty

A family is considered "poor" if they make under \$17,050 annually according to the 2000 Census Bureau poverty threshold. Whereas, the majority of Americans say a family needs at least \$35,000 a year to get by, almost twice the current poverty line. Based on American class structure, an estimated 53% of American families make under \$35,000 annually with 25% living below the poverty line. This means 1 quarter of Americans is poor (Discovering Sociology: Stockard, 2000).

The original poverty thresholds were developed in the early 1960s by Molly Orshansky, an employee of the Social Security Administration, which was based on how much a family spent on food. In 1955, families of three or more persons (all such families, not just low-income families) spent about one-third of their after-tax money income on food.

Over time, the relative prices of the items that families consume have changed considerably. For example, families spend more of their income on housing, health care, and transportation than they used to, and less on food. In addition, families now spend more on certain items, like childcare, due to the increased number of women in the labor force.

Due to these changes, families now spend less than one-fifth of their income on food. These official poverty thresholds are made even more out of date because they have not been adjusted to reflect

improvements in standards of living. The failure to increase the poverty thresholds as incomes (adjusted for inflation) have grown, means those who fall below the poverty line are worse off relative to the typical (median) Epi.org).

The Black community faces a greater challenge to overcoming poverty because Blacks face limited opportunities rooted in race discrimination as compared to whites. It makes it relatively easier for whites to get the opportunities that will launch them over the poverty line. Moreover, economic opportunity only thrives where there are jobs, and most new businesses begin in white neighborhoods.

The Alternative Financial Sector

When prominent businesses leave urban areas to take root in the suburbs, of course whites are there already to fill the positions while Blacks are left to fend in economically starved urban cities. Banks favor whites and are more willing to loan to whites than they are Blacks.

Since the financial sector caters mostly to whites, this leaves second-rate financial institutions and businesses to fill the needs of urban Black areas. There is no opportunity there because there is no choice, especially for those locked in urban areas and out of the so-called American, suburbia dream.

In lieu of bank-based transaction, saving, and credit products, the unbanked and other low-income households often rely on the more costly alternative financial sector (AFS). AFS providers offer a wide range of services, including short-term loans, check cashing, bill pay- Low-income households in the United States often lack access to bank accounts and face high costs for conducting basic financial transactions through check cashers and other alternative financial service providers (Brookings Institution 2004).

As society moves further into electronic money transactions, low-income and much of Black America again are locked out of the system. Without checking accounts it becomes more difficult to adapt to mainstream trends.

This leaves basically no other alternative for urban residences that have already been subjected to low-paying jobs. With the urgency that comes with living pay-check-to-pay-check, the ability to plan for the future is harder. Thus, more Blacks are caught up in these second-rate financial institutions and are not able to save money for reason of too high interest rates and penalties these places charge.

So How Do We Live

There is no doubt that millions of Black families live below the \$35,000 annual line, not to mention the many who are below the actual poverty line, the problem is how do we secure a solid economic base for Black America under a system that has designed life this way purposefully, and covertly intentionally toward Blacks.

We will go deeper into this phenomenon during the series, challenging the ways of American capitalism by way of natural logic and true justice and equality. White America knows its faults but refuse to own up to them, a concept they constantly push down the throats of Black America, personal responsibility.

July 2005 by Afro Staff

The Farmer from the Ghetto

The Coca Leaf Farm & Cocaine Production Industry in inner-city ghettos has blossomed into a full-blown industry in urban areas throughout the country, providing a continuous source of revenue for many inner-city men and women, and junkies. Black farmers have finally gotten their own forty acres and their mule to plow and plant their coco leaf fields, a day many of our enslaved ancestors would have loved to live to see.

Though Coca originated in the Andes Mountains of South America, thanks to the capitalist structure of America, the supreme laws, rules and regulations of the United States justice system where it pertains to interstate and international commerce and border control, Black America can enjoy the fruits of entrepreneurship and take part in the great American dream.

From families of welfare mothers and children to the street gangs of the hoods, Black people are prospering from this newfound source of production and manufacturing.

Not only have Blacks discovered how to mass production cocaine from the thousands of coco leaf fields in inner cities, but also they have created a serious manufacturing and distribution system. Surprising, however, how the Black farmers of ghettos can get away with cocaine trafficking from state to state across borders and through drug-enforced checkpoints. It seems the United States government almost supports this drug trade in inner cities despite its illegalities.

On the downside, however, many more Black men and women are being incarcerated for drug trafficking, drug possession and using while at the same time, no drug manufacturers or farmers are being arrested. This is indeed bewildering in this supreme system of American justice.

Afromerica would like to congratulate all the Black farmers and field hands who have turned cocaine agriculture and manufacturing technology into a very profitable business in the Black community. If it were not for these guys, the future of the inner city would look bleak because of no real employment opportunities.

On the other hand, there would not be as many brothers and sisters to fill the United States prison system, crowd the rehabilitation centers sponsored by government funding, and no reason to fear walking the streets of the ghetto.

Next week, Afromerica takes a look at the highly technological revolution of gun and ammunition industrialization in urban areas.

2004 by C R Hamilton

Generational Crime: Why Some Generations are more Prone to Commit Crimes than Others

Do today's children deserve to be labeled as "corrupt", "unruly", and just plain "bad?" Or are there other factors we need to consider before supposing that this generation of youth is beyond rehabilitation? For instance, speaking from the generation X perspective - anyone born after 1960 - one could say that our parents were just as horrible and crime ridden than we are. Likewise, children of generation Y - anyone born to a generation X parent - could say that at least they are not as psychologically disturb as their parents.

Putting this issue in a more readable perspective, we will analyze the crime rate over a period of years, particularly the murder rates because they are one of the most valid elements of the UCR (Uniform Crime Rate) data because murders are more likely to be reported to authorities. "From the year 1946, (at the end of World War II), the United States experienced the "baby boom" which continued throughout to 1960 and brought forth an unprecedented increase in the number of births. As a result the number of people in the most crime-prone age group expanded very rapidly beginning in the early 1960s, as those born in the late 1940s and early 1950s became teenagers.



After 1960 the country entered a "baby bust" in which many fewer young people were born. This resulted in a much smaller group in the crime-prone age bracket beginning in the early 1980s. In 1946 the murder rates

were at 6% per 100,000 people. It went as low as 4.5% as the population dropped throughout to the mid 1960s and then dramatically increased from then on up to the early 1980s as high as 10% per 100,000 people as the population increased" (Stockard, 2000).

Thus, the murder rate rises and falls according to the nation's birth rate. Therefore, this age effect concerning crime is defined as crime over time whereby age-based norms influence our actions. In other words, the "baby boomers" children - born after 1960 - were more prone to commit crimes, especially murder, than their parents were.

Now, studying the data from the children of the "baby boomers" (generation X), their children (generation Y), born between the 1980s to the present - which at most represent the age group from 14 years to seventeen years old - though the population has decreased, the murder and crime rates remain at or around 10%. This difference signifies an irregular pattern of behavior in today's youth in relation to population than the youth of the 1950s and 60s.

Though the population has decreased over time, violence is constantly on the rise. The reasoning behind why today's children would seem more violent than the children of the 50s and 60s would be obvious: television, video game violence, an increase of single-parent families, and widespread narcissism and individualism in the country. In brief, the breakdown of the family unit has contributed more to national violence than any other factor.

This would suggest that environmental surroundings and national well-being play a huge role in influencing the actions and character of children. The famous phrase "When I was a kid" may have to be retired to give way to a new phrase that states, "Here in your day." The fact that many "baby boomers" sit on local and national court benches passing out prison sentences to generation Xers and Ys can be viewed as a lop-sided world view and a total misunderstanding of what today's society has to offer.

The expectations of judicial officials can no longer be measured by the standards of "their day" but must be considered in terms of "our day." After all, it is their children and grand children that are the ones affected by the society they - the "baby boomers" have created. It is a society of dysfunctional families brought on by parental neglect, psychologically disturbed and troubled victims in a world of social selfishness, and thousands of emotionally scared cases of child abuse, molestation, and sexual genocide.

So, to answer the question of "why some generations are more prone to commit crimes than other generations," it is a simple matter of cause and effect. Until the "baby boomer" generation dies out (after draining the health care system and social security), unless the next generation has a plan to curtail simulated violence through entertainment and social selfishness, the country will continue to suffer a serial personality disorder.

2003 by C R Hamilton

The Concept of Parole

Here again, is a system designed and operated from a controlling-paternalistic model. Understandably, concern and protection for the community is first priority against recently released felons into the community; however, if the prison system were serving society as it should, there would be no need to worry about parolees because released prisoners would be rehabilitated.

But because the prison system in America is not what it should be, or doing what taxpayers pay it to do, which is to punish as well as rehabilitate criminals, citizens pump more of their money further into the rehabilitation system by paying for the post-imprisonment system of parole.

"The vast majority of prisoners in this country (about 80 percent) are released "conditionally," subject to a period of supervision in the community...parole supervision is used as both a surveillance tool and a social service mechanism and ideally serves a deterrent role in preventing new crimes from occurring."

As a matter in the Black community, because Black people make up a disproportionate number of the prison population, we can easily conclude that the majority of parolees are Black people, who are under surveillance daily upon release from prison. Since the prison system has failed to what it is suppose to do, parolees are highly likely to return to prison, which continues the revolving door of Black imprisonment.

"Parole supervision can function as a surveillance tool by monitoring and sanctioning those who violate conditions of release, potentially averting more serious reoffending. Parole supervision can also act as a social service mechanism by using rules and incentives to engage ex-prisoners in positive activities, such as work and drug treatment, and to place ex-prisoners in programs that may help reentry transitions."

Once the parolee comes under the constant and daily surveillance of the judicial system and law enforcement, not only are they automatic suspects in any criminal activity in the community, but they are directed as to where to work and who to associate with: this is no life and there is no freedom. Unfortunately, people who have never been to prison experience this same type system of paternalism unaware.

"While the focus of parole supervision has shifted more toward the surveillance function over the years, the number of people subject to it continues to grow. In 2003, over 774,000 adult men and women were under parole supervision in the United States, up from 197,000 in 1980."

Not only has the rate of parolees rose in the nation, but has especially among Blacks. Parolees have lost their complete right to freedom forever because the government is unforgiving regardless of expungement policies.

The concept of rehabilitation is a joke and the prison system has gone the way of slave labor and constant surveillance. For Black America to escape this paternalistic system, we cannot depend on politicians and "future leaders" to infiltrate the system and make everything alright; we must recognize the problem the system is not addressing, which is rehabilitation, and put together agendas to rehabilitate the minds of our people.

Source From: Urban.org

2005 by CR Hamilton

Black Women Are Not Exempt From Systematic Genocide

It must be so sweet being a Black woman today, with all the government and corporate support, media promotion about successes and overcomings, and rapper and athlete dedication to mamas everywhere. Black men and the Black race as a people should be so proud even despite the statistical set backs to Black men and children who rank high in prisons and urban poverty.

At current, studies led by highly organized scientific agencies and institutions are publishing medical data on high rates of HIV, STD's, and cancers amongst Black women, and various other causes of Black infant mortality rates in the country. Never, if ever, do these institutions target white or other minority women, except for Hispanic women.

After pondering the reason they do not target other races of women as much as they do Black women, one can conclude that either the continual publishing of negative statistics are for helping or harming. Helping by warning Black women to take better care of themselves (which many would first suppose) or harming by painting public images of Black women as vile, irresponsible people. Either or, these same studies can point just as well to other races of women about their culturally genetic ailments instead of Black women.

The idea is to psychologically browbeat the Black woman into a state of subjection and submission to western medicine, trust in government, and self-sufficiency and independence from the Black man. However, little do these privileged sisters know that behind all the hype is a plot against them just as deadly as the one against Black men and children.

Black women, who have fallen into the belief that they are the saviors of the Black race because of their modernism, determination for success, and the bright spotlight shone on them from media outlets, will awake one day to a colorless world. Because after all the integrated amalgamation between Black women and white, Asian and Hispanic men after the elimination of her Black man, and all the stirring of the melting pot to exclude the Black gene, Black women will no longer be Black, but a creation of a man desperate to rid the world of color.

The above theory may be beyond belief, but there is a force in society today that make Black men slowly disappear from American society and which is currently working on Black women in a subtler form. Black women must realize that they cannot abandon their race without becoming extinct themselves. Sisters, champion the Black men that love his people, challenge the ones that exploit his people, and chastise the ones that kill his people. Only then will you have reason to be praised.

June 2006 By CR Hamilton



To All Black Men

The Black man in America is a unique man, unique as in exceptional. Exceptional because we are born into an obscured restraint with lottery odds maintained by a control factor: that control factor being the protected ego of the white male who seeks to preserve his eminence in society.

Ranked among the ethnic classes and minority groups of American design, the Black man stands isolated from the white woman, the Black woman, the Hispanic, Asian and other hyphenated, subcategorized beings belonging to the American social structure. Though he time and time again demonstrates his significance to society, those endeavors are only accepted where they are needed, such as on the basketball court, football field, the stage, and to fill the roles and fears of extreme stereotyping and imagery of the white mind.

If the Black man grows to be what is expected of him, he will never rise above the mental image of what the white man sees and portrays to others, however, if he grows unrestrained and of his own free will, he will experience a new world. But that new world will be empty because it has yet to be developed by any before him.

That new world is one where the Black man can grow freely without restraint: from under the shadows of suspicion, doubt, and the fears of others. He is new and disciplined. Uncorrupted by the propaganda of lust, violence, and greed, which are the ingredients of a thriving American society, and only the raw reserves of life nourish him, such as the desire to please and protect his only wife and to love and provide for his only children.

This Black man trades prosperity for wisdom. He sheds myth and tradition to gird up in nature's lessons. American holidays are crossed from his calendar and Hollywood's tales are thrown from his window. God is a real God and has no preferences as to who, or what, or how much. This is strength and this is where the Black man must be before talking of revolution.

Black men must know they are unique because they have survived a 400 plus year holocaust and though they are constantly under attack in every area of American society, they remain. Though his remains are of no significance to others, he is feared because of his potential, even while it is controlled. This is the big picture, not the small one.

The small picture says the Black man can do whatever he wants regardless. That is a lie because if that were true, there would be no roles or stereotypes or filled positions and job descriptions. There would be no need for cellblocks because the Black man would not need what the white man has to offer; he would have what he deems necessary.

The Black man is no animal, he is merely perceived to be one by another animal. If that animal had the mind of a man, it would see the other man for what he really is. Fear paralyzes. And in a paralyzed state of mind, the focus of that fear is a reason to avoid and attempt to neutralize the subject. Thus, the Black man in America is captured at birth and hunted throughout life.

Freedom does not arise from legislation; it springs from knowing what restricts the soul. A return to manhood is the path for the Black man, so break free from the social stigmas of American culture and step into the new world. There, the Black race will develop.

2004 by Cartel Q

To All Black Women

Current mainstream studies suggest that Black women in America are becoming a more useful resource than her counterpart, the Black man, and many Black women engage this theory and subconsciously use it as a springboard to independence: Independence from her Black man, which liberates her from her position in the Black family.



This is the era of division among American groups - something experts stress continually - and America being such a separatist society, the division between the Black woman and the Black man has grown wider and in more areas. Implanted within the minds of Black women is the suggestion that they can do better alone, a dogma impressed upon them by the women's liberation movement of the late 60s.

Many ideologies that stemmed from this movement have determined the standpoint of women and unfortunately, Black women have succumbed to many of these abnormal views. Career-oriented choices forced full-time mothers to become part-time. Divorce made-easy forced wounded women to become suspicious of male behavior, and alternative sexual orientation have pushed its way into the lifestyles of younger Black women.

Secrets of beauty enhancement have made-over the persona of Black women to believe they are deserving of a prince instead of a King. They seek their "Prince Charming" from within the pages of Euro fairytales ignorant to the ancient truths of their own Mother Land. Not knowing the true definition of the Warrior Spirit - a spirit that is born to protect and provide for them - Black women have dismissed any possibilities of a refuge in the Black man and are more confident in themselves, diminishing the value of love.

Remove the make-up and cancel the subscription to the "Ms This and That" magazine, which do nothing more than introduce ways to destroy the family and pollute the self. Turn from fantasy and return to the truth. Feel beautiful the way the Creator meant and not what is defined by society.

Systems have claimed the direction of Black women, such as the welfare, child support, and justice system in terms of family. Recognizing these truths is of the essence and withdrawing from these systems to rebuild the units of family and male-female relationship should be priority on the agenda of the Black woman, instead of the eleven, two, and 5:00 meeting.

Allowing society to delegate personality is a sign of weakness. Living up to the stereotype and utilizing the destructive forces of mainstream morality reveals a lack of self-knowledge. Abortion, lesbianism, and choosing to rear a child without a father are concepts not of Black originality but of Euro error. Black woman must see this and search honestly for their role in the rebirth of the Black nation.

2004 by Cartel Q

The True Soul of the Black Woman

There are two images of the modern black woman, but there is only one unified soul of the black woman in general. Independence is one image that has tamed the black woman into a loyal civilian of American culture. Promiscuity is the other image that has claimed the remorse of the black woman who is unfamiliar with independence. The influences that power each are, of course, the male species' definition of the modern woman, whether black or white.

At the helm of the independent woman's destiny is the Anglo-Capitalist, and driving the promiscuous ones are the brothers who remain faithful to the black race. The true soul of the black woman lies neither in independence nor promiscuity, but simple consideration, desires of love, and a unity with nature.

No true black woman can hide very long behind the pseudo-mascara of independence. For, in time, one who recognizes the need for simple consideration will encounter the essence of her soul. Yes, she works because she has yet to find a man that can probe her heart in search of her desires. And she works to display her ability to think and reason successfully, as well as any man can, but soon finds that her accomplishments are threats to the well-being of any so-called reasonable man.

Occupying a small cognitive space in the wheels of modern day economics, this black woman adds accreditation to the African-American's worthwhile list. Institutionally bred and revered and maybe even admired, but only to a politically correct extent.

She is not at all ignorant; once she realizes that the recognition most adhered to for her springs mostly from the depths of her own heart. Her mind is capable of reasoning, discerning, and producing, but many are oblivious in perceiving what actually motivates a black woman's character. Expressions from a black woman are most passionate and persuasive in soul-stirring ways. Charm is not rationed from the motions of a black woman; it streams from it.

Furthermore, those who have risen above youthful pleasures easily obtain the image of the independent black woman, successful in education and career. Once success is established and the black woman hath proven herself and gathered the fruits of the American Dream, she lies upon her bed at night, after 12 hours of corporate toil, and sojourns to the refugee of her hearts desires.

Promiscuous sisters have a different paradigm of life. Under the influence of artistically inclined brothers, those who set the standard of the black race through song, theater, and sport, black women live to fulfill their stereotypes. Sex, passion, waywardness, and commandancy are the enterprising factors in their lives. It is not about the American Dream or institutional honor, but it is about making a statement be it verbally, fashionably, or physically. Charm is the means of persuasion for these black women; intellect is expressed through mere opinion laced with radicalism. So where does the desires really lie?

Cornered in the depths of the heart of the promiscuous woman is also the need to be loved, considered, and to bond with nature. The vision of her idea man is clearer. He is real. He is faithful and kind, yet he is firm and confident. She does not see a sexist relationship with a man of realness. She is willing to be womanized because her soul was never stripped of her identity. Her great-great-grandmother has sown the residue of the field within her, and it directs her ways.

She could love a man faithfully and submissively so long as he remains real, or until she dies of satisfaction. On the other hand, society is teeming with women who choose not to love because of unfaithful or dogmatic men. Therefore, they are bitter and have no choice but to mask themselves as a product of societies subtle promiscuity.

Both images of the modern black woman are a great distance from the essence of her true person. A unity with nature is buried within the hearts and minds of each, unrecognizable to themselves. They search the world and heaven over intensely for an unknown desire. A desire not found in egotistical men, cooperate meetings, at church, the beauty salon, in other women, physical fulfillment, or even in their own children. No woman has yet to search all of the above areas of life but if in fact, one has, and no answers were found, the valleys of nature lie waiting to be explored. What can be found in nature that will fulfill a black woman's desire?

The valley of nature holds the identity of the woman. It is there one will find the true soul of the black woman. With eyes closed, walk through the valley to the tree bearing fruit in the shape of the love one seeks. To pick the fruit of the love one seeks, a woman must realize she is first, a woman. A woman who cares when ponders to herself. A woman who knows what really should be; One who fights tears when all is too much and when her reflection unveils a face unlike the face within. She knows, now, that to receive what she needs she must give in return, or be patient and not negotiate with bitterness or pain. She is all she has and what God made is her. It is her power, her being, her nature, and her soul.

God knows the woman that is a woman at heart. Ever open to her nature without question or doubt. The image upheld in the world is a defense against pain, betrayal, sexism, and shame. Nevertheless, a woman who owns the better part of her soul has a kingdom to come. As a wheel in society yet in touch with herself, a woman can pick the fruit of the love she seeks. With a nature all her own and with the love she seeks, she, and those nearby, will know the true soul of the black woman.

2003 by C R Hamilton

Who Created the Single Black Female?

A question was asked recently by a young Black woman: "why are so many of my friends' single moms?" After a slew of hypothesis from the gathering group, and the blame passed around to every possible component comprising humanity, the final answer was summed up in a broad generalization equal to the phrase, "I don't know."

Many have wisely abandoned the notion of the "no good Black man" theory, and refuse to accept little or no wrong doing on the part of the Black woman; they are carefully and patriotically reluctant to "blame the white man", or "the system," and when there was really no one else to blame, they simply conceded to plain ole ignorance.



This is a very dangerous state to be left, in ignorance, because once a person is left baffled to any complex problem, they are thereafter vulnerable to any crack-pot answer or train of reasoning. When faced with this type challenge, the human mind independently leaves the capacity of human ability, and reasons with itself.

The human mind being an element of natural creation, exist in the realms of time and space where all answers reside. In that realm there is

what is known as change. To enact change, time is broken into social-historical frames that overlap with one another thus bringing about eras of time. Our current era is the direct result of past overlaps of recent historical changes in society, for instance, the social transition from traditional lifestyles to alternative ones.

If more Black women are single now than in times past, there stands to reason that at some point, not many Black women were single, but more were married. And this is true; at one point in time more Black women were married than single. Over time, however, that changed, but why and how; both the why and how being interchangeable.

Put bluntly, factually and realistically, with the women's movement of the nineteen sixties and their declaring of independence from traditional women roles of cooking and cleaning the house came a strain on marriages. During the seventies, the divorce rate doubled and thus was born the single parent. Now here's the irony.

After women fulfilled their desires and became independent from the male, free to choose whether or not to marry and or have kids, and remained defiant to the role of traditional mother and wife, many found themselves unfulfilled and confused as to why they are not married. To fill this void, women resolved to maintain a sense of strength to uphold dignity and declared that they did not need a man or a father for their children. And they convinced themselves that it was men who had the problem, even wrote and passed laws to legitimize it, and also convinced themselves that their children were turning out ok despite having a father.

As the rate of ADHD rose among children and doctors legitimized medicating them, and as courts and the states declared it basically illegal to be a father, women begin to realize that maybe they got more than they bargained for. Not only were their families broken, thus came the term in the 80s, "broken homes," but as women poured into the workforce to escape the duties of wife and mother, employers saw the benefits of adding to the workforce and began utilizing these females to their full capacity.

During the nineties society saw a rise in stress and medical related illnesses among women which brought on more cancers that women hardly ever experienced during the traditional lifestyle eras, such as breast, ovarian, and other cancers not to mention panic attacks, obesity, heart problems, and more nervous breakdowns. All this in addition to child birth defects and strained marriages.

So in retaliation to their situations, they resorted to demanding men share more in the home and child rearing duties. More men began to appear on talk shows to discuss how convenient it was to share in the house work and many decided to simply stay at home all together. Society had officially reversed traditional family roles, placing women in the workforce and giving men the option to stay home. The women's movement was successful.

The workforce took an extreme toll on the health and well-being of women, who worked long days from 8 to 12 hours, and they began seeking relief. First in medications and then in healthy lifestyle, fitness, aerobics, yoga and other stress relieving activities. They even begin to seek spiritual relief from the church and prayer. Now comes the breakdown between Black women and white ones.

White women discovered this problem earlier than Black women and in the late nineties began to secretly and discretely reverse the trends. They began migrating back into the home and finding ways to spend more time with their children and families. They acknowledged the fact that the traditional family lifestyle was more convenient and less stressful than what they had encountered.

Black women, on the other hand, because we are more prone to social lag in trends, sought answers for their barren-single lives from the Black church. Church congregations grew in female numbers like never before during the nineties and early millennium. However, instead of getting the same message as white women, which was to return to traditional family lifestyles, church leaders taught Black women to seek promotions on their jobs and to begin businesses of their own and to earn college degrees and better themselves instead of depending on men.

Church pastors themselves were stalled in the social time-warp of female independence and could not see that that very lifestyle was taking a harsh toll on the female mind, body, and eventually, soul, as well as the family, which explained their poor male member numbers. These pastors, in need of maintaining a membership and tithing quota, kept women working, which eventually caused more Black women to become corporate slaves and their children became latch-key, video and television addicted victims of a society gone astray.

Now, well into the millennium, Black women have found themselves alone and in need of a man or at least a father figure for their stray children, and they are settling for anyone. The problem, however, is that not many have come to the realization what it is they need like white women have. Black women remain locked into the mind that they need independence and that men should share in the home responsibility, unknowingly pushing their marriage to an inevitable end.

Woman today could never actually appreciate what being a stay-at-home wife and mother is really like. They are missing the secret to pure happiness and contentment and bonding of the family and children because they are being pushed into corporate servitude. The blessing of God comes through the natural, not the material. But this message is obviously unknown to today's church pastors.

So no, there is no one per se to blame for the rise in single Black females; neither men, society, or women themselves collectively because they all only fell into, followed or were born into a movement out of control. The movement itself cannot be blamed because it is only a cog in the social-historical frameworks that overlap with one another. As time continues and changes recycle, trends reverse themselves naturally, which brings us to the most logical answer of who created the single Black female.

When a person looks around at their surroundings and perceives that change is happening, they have the God-given free-will to choose whether or not to change with the times. Many suggest changing with the times because time waits for no one. But whether we choose to accept and cycle through change or if we choose to allow time to pass us by, knowing that the only force powerful enough to give us that choice is ourselves, we can only blame ourselves.

The Single Black female is a creation all her own.

Jan 2008 By CR Hamilton

Let's Do Away with the Black Man

By using his woman

Besides murdering, lynching, imprisoning, and disenfranchising Black men in America, another way to eliminate the Black man is to elevate his woman over him. If a Black man is discrete enough not to get murdered, strong enough not to be lynched, honest enough not to get jailed, and educated enough to get and keep a job, then the only other way to damage him is to teach his women not to respect him, to take his children and to support her own self.



Maybe Black men have brought much of this co-gender disrespect on their own selves by leaving behind families and by proclaiming Black women as bitches in music videos. And maybe Black men have come to the point where they just don't care anymore, but that is highly unlikely because many Black men have hopes and dreams from their teen years. The challenge begins with surviving through those teen years with a positive attitude and heading in a positive direction.

One most curious consideration in the achievements of the Black man, say, after he completes high school, would be how many real opportunities are out there for him to decide among. First, college of course, is always an option and the military is another. Or he could enter blindly into the work force on a job promising a future (which is most unlikely these days). And unless he has talent enough to rap, sing, dance, or play basketball then there are only two real opportunities, college or the military.

On the other hand, the Black woman has an added opportunity that Black men don't have. Besides college and the military, they have a better chance at landing a job in the corporate world than a Black man does. Let's face this fact first off. Without any recorded data or statistics, see for yourself when you walk into

any large place of business. There are more Black women than men in positions that matter and that promise any future.

This could be seen as society's (mainly the government) attempt to supplement the Black woman's life because of this lack of or non-support of the Black man. Numerous studies show that the single-Black female family is almost higher than any family statistic in U.S. history. More Black children are born illegitimately to Black women than any other race in America. Some attribute this to welfare dependency and others attribute it to the lack of Black male responsibility.

Depending on what side of the American spectrum one resides the reason is different. White conservative blame welfare, white liberals blame lack of government funding, Black conservatives blame irresponsible Black men, and Black liberals blame lack of government funding. Thus, mainstream society has all these reasons Black women must be elevated in society with a little extra help.

The consequence of this elevation of Black women is the neutrality of the Black man, once again disguised. One could quickly disagree and say that Black men have the same opportunities as everyone else but how ridiculous does that statement really sound. Black men now not only compete with whitey, but he competes with the Asian, the Arab, the Hispanic and now the Black women, which makes his plight four times as hard. This same statement could actually be ascribed to a man of any decent, but Black men are a unique case simply because he is Black.

Now, when Black women become more successful than Black men, this causes the "Black man afraid of the successful Black woman" syndrome, and the "I can't find a good Black man" epidemic. When these two crises become exhausted - as they are reaching a point - the next phase is the "Black man and white woman" stage, and the "Black woman white man" stage.

The Black man goes to the white woman because she invites the Black man and because Black women have become too high maintenance. Black women go to white men because white men have been incorporated into her life more than Black men and because Black men are becoming extinct. Or, Black women simply resort to the "share program."

Nevertheless, Black men have another obstacle to overcome now. Not that they did not have a hand in creating this obstacle, but the psychological outcome of this obstacle is one that assists greatly in the attempt to eliminate the Black man.

2002 by AfroStaff

Fake Hair, Nails, Attitude

What has gotten into the minds of Black women? Not that there is not a problem with all women as it pertains to fakeness, such as breast, butts, and lips, but specifically Black women and the hair and nails thing.

Hopefully, Black women will never feel they have to resort to the breast, butt and lip enhancements, seeing they are the originators of such gifts, but what makes them believe that hair, nails, and attitude makes them more beautiful of a woman?

The "hair and nails" drama is one thing, but once the hair and nails are perfected, the attitude seems to come with it. Now, there is nothing wrong with having nice hair and naturally long and shapely mails, in fact, it does complement the overall aura of the woman. But when a woman believes she has to fill the void in her aura by artificially implanting these things and on top of that assume the given attitude these things bring, something is wrong with that woman's paradigm of life.

It is as if hair and nails give women the courage to be mean and rude to, and or above any man that comes their way. Feel beautiful, yes, but adding to the self to gain power is a no-no. However, trained to accommodate women by sitting or waiting for hours while she gets her hair and nails done and afterward having to counteract the attitude that attaches itself to her when she comes out of the parlor, Black men have been whipped in yet another area.

Our women are beautiful without the entire mainstream American beauty propaganda, but how do we convince them of that? How do we assure them that the naps in the head were put there for a reason, to differentiate them from others? How do we convince them that if they are seeking a "real man" they will only get what they portray themselves to be.

2003 by Cartel Q



The Feminization of America

The women's movement has changed America tremendously. From the days of the traditional family unto now, the state of gender roles, child rearing, and overall social behavior are part of a chain reaction in America that not many people can connect or will even acknowledge exist. The connection is a simple matter of observing cultural change over time, and acknowledging the

reaction to the changes is a matter of admitting the truth. This article will address the cause and effects of cultural change in America brought on by the women's movement.

During the heated times of the Civil Rights movement for Blacks, women took advantage of this heat to escape the heat of the kitchen. Not to say that women stood on the backs of the Black cause and voiced their own concerns, but it was during this time they decided that if Civil and equal rights for Blacks became a national issue, why should we not capitalize on these rights also while they are giving them out.

White males must have been in total disarray during this period of social upheaval because they were losing control of the only two things that gave them a sense of power. Women expressed their dissatisfaction with their roles as housewives and mothers and proclaimed their desire for independency as people and in the workforce. They also made more explicit expressions of a sexual nature by redefining themselves as not mere sex objects while at the same time bearing their chest.

This statement led to women resenting being treated as women in the traditional sense and instead required them to be treated as equals to men, in most instances. Mainly in issues pertaining to equal pay and job choice, however, many women today hold to the standard of a man being a gentleman as a top qualifier on their list of desirables.

This requirement was not a difficult one for men to meet; the problem came when women wanted men to be more feminine in behavior, as in more sensitive and caring. They want a sensitive and caring man yet rugged and aggressive, and many men try living up to these demands. The attempt is at most confusing by nature because either a man is one maybe two and never the other.

Women say they can do the jobs men do but when it comes time to lift that 90-pound box they naturally turn to find a man. Double standard? Yes. They wanted independence but at the same time collect alimony and child support. Double standard? Yes. Not only do they want the perks after a bad marriage, but some then enter the dating scene and expect a man to pay, contribute, and shower them. Others decide to remain independent but they naturally look for the gentleman type.

Now that women have gotten what they asked for, the number of day cares throughout the nation has tripled and then some over the past 30 years. To women that did not mind living the role of the traditional wife and mother this movement has had a rebound effect. Many women are forced into the single lifestyle and parenthood because pressures from peers and Hollywood place them in positions of life regardless of their views. Unless a woman is fortunate enough to find a man who wants to support her and their children, she has no choice but to live up to the stereotype.

Unfortunately, though, single and divorced mothers who reluctantly drop their children into day cares only after a 1-month leave from work have to live with guilt sometimes unbearable for them. Not even in the animal kingdom does a mother go too long without nurturing and caring for her young. American society is not a part of the animal kingdom but we are mammals. But there is no time for that now.

Children grow feeling unloved and become aggressive in behavior and with 90 million children all feeling and acting the same way, there was bound to be a problem with today's youth. Without a mother to wake up to and come home to and rely and depend on daily, there is naturally going to be some emotional and psychological changes in a child's mind, and that for the worst, not the better.

So now we have, in America, a youth problem. Teen girls and boys are having children out of wedlock because marriage has been undermined by the psychology of independency and individual womanhood. Divorce rose 150% in America at the same time and rate day care facilities rose. No one can deny this

connection and there is no other explanation for these changes but the absence of wives and mothers in society. It is not a chemical imbalance in the children's brain causing ADHD; it is not that all men are dogs and pigs and see women as sex objects and maids because many men respect women and have for thousands of years supported and provided for their women.

It is because women abandoned their roles as wives and mothers and challenged man to his own game. Now we have these problems that will not go away. We have new gender roles and rules that we have to live by, which surfaced as consequences of this movement. Men have taken on the role of mothers and wives and their behavior has become feminine. Men wear earrings, makeup, and soft clothing. They work as nurses, receptionist, and elementary school teachers, all occupations once dominated by women.

There is nothing wrong with the jobs per se, the only reason they are considered feminine jobs in the first place is because they were jobs women were expected to do. Now that the times have changed men are expected to do these jobs but the labels are still there. On the other hand, the standards of typical men jobs have lowered to accommodate women, such as firemen, policemen, and military positions, have all been adjusted for feminine ability.

Notice also, that when women entered these positions, sexual harassment cases skyrocketed. This brought about change in the workforce as to what people could say and physically do in gesture. As time went by, these restrictions on words came to define racial words, handicap, homosexual, and other minority issues that were deemed sensitive to discuss. Lawsuits soon followed and a crack in the justice system opened up to frivolous claims on every end of American life as it pertained to words and gestures.



Do not misunderstand the focus here, women are not considered the blame for these cultural shocks to America, but from the sociological perspective, one has to notice that there is a pattern following from the up-rise of the women's movement. These changes can easily be compared to some changes that stemmed from the Civil Rights up-rise of Blacks in America; however, the only difference is that women were not oppressed physically and psychologically, only domestically.

The difference is huge but it seems that America has become more influenced from the women's movement than from the Black movement. White men are more willingly to give in to the demands of white women than they are the demands of Blacks as a whole. Where we (as Blacks) fight for economic recognition, women fight for the same yet occupy more of the workforce than Blacks. Where we fight for respect as a people, women do not have to put up much of a fight against the white male because she already owns him.

Words in books, including the Bible, have been changed to reflect the female gender. He has become she and his and become hers. The feelings and emotions of the female gender has seeped into text books, school curriculum, and social policies such as animal rights, child rights, and rights for the environment

like trees and rivers. Laws have changed to meet the supposed needs and concerns of the independent woman. The courts have bowed to women's demands by placing total responsibility of family support on men.

If women are able to do a man's job and live independent of a man, why should they want or need the assistance of a man after a bad marriage or break-up? Why do courts continue to place this responsibility on men if women have come so far in gaining equal rights? When marriages end, both the man and woman should be considered as equally dependant on one another's support. The children should go to the fathers just as well the mother if women have truly gained self-sufficiency.

Hollywood has stereotyped men on television and in movies as idiots and dufuses, while women are deemed as the thinking, reasonable ones. Women are just as active in sexual behavior and choice as men are yet men are still deemed as perverts and chief suspects of domestic violence. The sexual explosion among society comes as a result of the personal choice of women on whether or not to bear children due to birth control and abortion laws. Thus comes the destruction of the father-child relationship, or even the right to have that relationship.

Boys are taught to express their feminine side and girls are encouraged to live up to the standard of independency. The cycle has become obvious in the behavior of young adults who openly show diverse qualities of homosexuality. This type alternative lifestyle is spreading as normal and bringing on social confusion in terms of gender roles and individual identity. Soon, psychologically no one will have any idea how to behave or what to view as normal behavior.

The family unit has collapsed because couples cannot quite decipher who should be doing what in the household. Mothers and fathers are sharing roles when at one time they owned their own roles. Neither role is a bad role, of course, they are only natural, but the women's movement has played a large part in changing those roles to the point where it has strained the average marriage. What do you teach your son about life? How do you teach your daughter what is right or wrong? Who is responsible for the way they turn out if they end up on drugs, pregnant, or living the alternative gender role.

Society does not want to answer these questions so they walk though life as though the problems do not exist. They would rather blame a fast food restaurant for their children growing overweight when the truth is there are no home-cooked meals anymore. They would rather blame television for destroying their child's mind when the truth is the parents are not spending time with the kids like they should.

They would rather blame the school system when their child cannot read by the fourth grade when teachers are basically primary caregivers now, or blame school policy when their child is acting like a complete fool in school when the truth is the law has made it a criminal act to spank your child or apply strict discipline. The courts have sided with the feelings of women on this matter because not only did women abandon their role as wife and mother, but also abandoned the responsibility of loving and rearing their children.

White males are afraid to speak up against these feminists because it would mean they are sexist. They are afraid to stop the insanity because it would mean they are once again attempting to oppress the woman. They are afraid because their wives would leave them and take them to the courts for everything they have worked for. But these are the laws we made and this is the life we chose.

Again, do not misunderstand this theory, women are extremely productive persons and have contributed greatly to society, however, if they are going to accept the responsibilities of independency then they must own up to the reality that leaving the home and joining the workforce in massive amounts over the years have given rise to a number of social problems, especially in the family.

The feminization of America is a reality that each of us face daily. The generations that follow from this point on will feel the brunt of this social change the most. When there are no functional families left in America (which there probably are not many left today) and there is no clear-cut definition of what a real man is, or women, and adults in the year 2020 live in an era of lasciviousness and total revelry, this is when someone will stand up and finally say, "where have all the men gone?"

2003 by C R Hamilton



Men Haters: Why and What to Do

Out there in today's society, there is an entire generation of men haters - women who hold intrinsic resentment toward men of any kind or race. Kind as in single, married, divorced, virgins, jocks, players, or even a nice guys, and race as in Black, white, Mexican, Italian, Jewish, Arabian, or Asian.

The "men hater's club" categorize all men as insensitive, self-centered, inconsiderate, childish dogs. And these descriptions are not exaggerated; in fact, they are subcategories of more disgusting descriptions,

yet regardless of the category, these women will probably never give another man the satisfaction of anything but misery.

The reason these women are so bitter is that they have been hurt once very deeply or one time too many. They are meeting men who do not live up to their standards and who did not meet their expectations. Many have been hurt or betrayed by their fathers, brothers, or uncles, and many have had horrid, embarrassing experiences with men who may have raped them, abused them, cheated on them, or lied to them after they have devoted sacred portions of their heart and soul to them. And rightly so, these actions breed animosity from the victim's for years to come.

The problem is that once a woman has experienced such trauma caused by a man, they tend to hold anger toward all men while making the prime suspect's life as miserable as possible. No other man has a reasonable chance to win a woman's affection if she belongs to the "men hater's club." She will put that man through the ringer even before she shows the slightest bit of sincerity. He must prove to her in a

multitude of ways that he is different, and this is where men have a real disadvantage. How does a man prove that he is different from other men, at least the men in the cells of her prison?

There is no sure, right, or scientifically proven way to do this. No man should ever try to prove he is different because he will most surely put up some type of front and will be found out, and once that happens, he's now on her list of most hated men. What a man should do is be himself at all times. Unfortunately, if he is naturally an insensitive jerk, egotistical, childish player, he gets exactly what is coming to him. But if he is a decent person overall, he has a better chance at reaching the walkway that leads to the steel doors, which opens through to the 90 foot wall around her heart and mind.

It really is sad that more and more women have joined the "men hater's club." Men cannot afford to live in this world with most of the women behind large walls. After awhile, men will be left out to fend for themselves when it comes to getting any affection. Before they know it, women will be so hostile against them, not more, but all of them will begin to treat men the way most men have treated women; as sex objects, punching bags, slabs of meat, and empty shells of a human being.

To all the women out there who are behind the wall and who have begin to lay the foundation; if you open up your heart to God so he can tear down the wall, it would open the door for the right man to walk in. God will make sure of it.

2003 by Cartel Q

On The Origins of Homosexuality: A Bit of Black Philosophy

Before American scientist and scholars decide to link the practice of homosexuality to the origins of Africa, we at Aframerica want to be the first to implant thoughts into Black minds that will protect against such fallacies. You see, American trendsetters and gatekeepers, by way of scholars who write our textbooks, publish studies in mainstream media magazines and who televise nationally during prime-time hours, love the powers of implication: whereby they attribute everything negative and immoral to either the behavior of Black-America and/or to the origins of Africa.

For instance, Blacks are connected to drug use, as if drug use and dealing began as a result of our behavior. We are connected to crime, with a strong implication that we are "naturally" criminals. We are connected to high rates of out-of-wed lock pregnancies, as if we are hopeless nymphomaniacs who think of nothing but. Not to mention we have been tied with evilness, wickedness, dirtiness, poverty, witchcraft and any other immoral, despicable lifestyles and behavior. So before [he] the scientist scientifically attempts to relate the practice of homosexuality to some gene found buried deep below the equator on African ground, we will squash it right here.

Think for a moment. As of right now the most ancient record of homosexuality goes back to the cities of Sodom and Gomorrah, which are very old Biblical cities dating back even before the white man came

about. And if a person decides to believe in the stories of the Bible, they must acknowledge that the deep-toned Hebrew and Hue-toned Black man reigned as supreme during that time. However, one must also realize that the practice of homosexuality was considered immoral and sinful and was punished swiftly. In fact, the cities of Sodom and Gomorrah were burned to hell because of the rumors.

Let us not lose focus here. This is very important. On the other hand, if the Bible were not taken as authentic by scientific standards, then all we really have to go by would be any recorded history of homosexuality in books and ancient writings. From that aspect, it has been rumored that many great Europeans were of homosexual persuasion, like Shakespeare and many kings that ruled in Rome. Not many - if any - rumors are circulating about great African kings who practiced homosexuality amongst the tribe. But if necessary, and in order to protect the moral foundations of the white culture, some scientist will find or fabricate some dirt on one of the kings of Africa. This cannot be counted out as a possibility.

So if scientists are successful in proving that there is no supreme being guiding our lives, then they must adhere to the latter theory of homosexuality, which would make them the originators. However, if they somehow connect homosexuality with ancient African culture, then they would have to acknowledge all that was before him - which is beyond the scope of his knowledge, meaning he does not know. And if he does not know then he could never discount the theory of a supreme being. And this would by all practical logic, place his faith into question.

With his faith in question, the scholar and scientist must rely on fact. And if fact does not present itself he usually resorts to fabrication, such is the beginnings of myths, legends, and fairytales and might it be added, the great works of many Greek and Roman writers, philosophers, and artist.

The Euro-imagination is extremely intelligent. It can implant illusions that have the ability to imitate reality. Look at White Jesus. Look at Hollywood. If they can think it, so it will be. Thus, if they want the world to believe, then they will prove it: first to themselves then to the rest. The unimaginative mind will absorb their illusions and follow the paths set for them because they have not the ability to judge for themselves that the only reality is actually unseen, not in what we see each day.

If we believe in what we see each day, then there is no hope. But if we know that all that came before us and all that is to come are and will forever be unknown, then there will always be hope and the knowledge that nothing is fact. So never believe anything he says or anything you read that he writes or has written. It is all based on what he would rather believe instead of what he actually knows. And because believing is a substantial matter of faith, then if he chooses to believe that which he does not know, this gives us all the more reason to doubt him and trust in the unknown.

If faith is the substance of things hoped for and the evidence of things not seen, and if [his] faith is in question and we willingly believes in what he says he's proved, then all that we will ever know will be exactly he wants us to know, which will be everything we see and not hope for. Though we can never know for sure what we should know, there is one sure way we can find out: If God is an illusion then [he] the scientist is the creator of all things, but if God is real, then homosexuality is a sin.

2003 by C R Hamilton

The Female Scale of Wants and Needs

Over the past 3 decades, the social, educational, and economic position of women have changed to reflect their demands concerning equal opportunity; however, have these changes satisfied their needs.

Biologically, the genders have specific traits, which include physical abilities and psychological wants and needs. But the recent women's movement would rather that society not look at gender on biological terms.

The current stratification of women is based more on a culture than on biological bases. Women have made strides in education, employment, and politics almost equal to that of men. "By 1980, women earned a majority of all associate degrees and bachelor's degrees; in 2000, that proportion stood at 57 percent. In 2001, 60% of women aged sixteen and over worked. In addition, women in politics and military service have also risen" (Macionis, 2004).

Because of these advancements in the social realm, the family structure has suffered because women are leaving the traditional family to pursue the areas above. Since this is the case, the wants of women - social equality - have been fulfilled at the expense of their natural biological role, which does not have to be defined by any stipulated definition of laws and amendments, but by nature itself.

Childbirth and rearing are the natural roles of women just as providing for that woman and child are the natural responsibilities of the husband and father. Traditionally, this practice of gender roles have been the norm in more cultures than not. However, in the advancement of women's rights in the United States, this role is slowly fading away being replaced by independence and personal choice.

However, was the sacrifice worthwhile? Now that women have the cultural status they desire, the question is now are their needs being met properly. Though women have advanced socially, there are emotional voids left unfulfilled and this can be seen by looking at the current state of society.

In addition to being encouraged to advance in the areas above, women are told by society to marry and live happily-ever-after, and that marriage is the key to happiness, which many times lead to disappointment. The two contrary options given to women have created a double standard. Women must choose between the traditional role and the professional role.

Furthermore, women have a choice to bear children or not, which is advancement in the women's movement, but many women still desire to have children even if marriage is not an option. This is an example of fulfilling wants but still having unfulfilled needs. Women's magazines flood their minds with articles of improving romance, finding the right mate, looking beautiful (which seems to be a need women have), and feeling sexy.

All these stigmas placed on women are direct contradictions to the movement for advancement. So to merge the two, how-tos' on looking and feeling beautiful "at work" and "in your career" are encouraged; however, this brings up the issue of sexual harassment at work as well as gender discrimination.

It is understandable that women wanted to be treated with respect in a patriarchic society such as early America until the sixties, but when the naturalness is stripped from the female role, what is left is a generation of women sifting through cultural trends searching for love and happiness. And what they are finding is the result of their own creations.

2004 by Cartel Q

What Is A Man



Society seems to have lost focus as to what a man is. They have allowed the media and the pressures of feminist organizations to define manhood and too many men have accepted this definition as standard behavior. Men themselves have created their own definitions of what a man is to be, but there are many trials in life that will challenge that definition proving otherwise.

Birth

A man is born, but as he lives and grows in a troubled society, he dies a child, and confused. Maintaining a sense of control as a man in such a society requires discipline and the ability to reason through life in many areas.

Family

A man needs a woman to balance his primitive being. He needs her for comfort, support, and to believe in him, understanding his plight as he struggles to provide for her and his children, which is the pride of his life. A man is complete when he can do these things. Any forces that seek to take from him this gift are a curse to him and he will fight the force unto death.

He loves his wife and will kill for her or about her. He protects against wolves (other males- - not men) that seek to take her from him. A man does not desire to take another man's woman, because he understands that his life is in danger. If he does not realize this, then he does not value life and can never be a man, husband, or father.

Community

A man sees all and knows all but keeps it to himself. He does not get involved with other people's business nor does he compete to destroy other men and their families in his community, but he desires growth in the community and not deterioration by malice.

A man protects the community like he does his family and challenges the enemy at the gates. He lies awake at night prepared for the enemy. He knows the generations and in what direction they are going and he encourages them toward the positive. He does this because jealousy has no place in his heart.

A man is not jealous of anyone or anybody. Either his friend, his associate, his wife or his child; jealousy has been defeated by faith, knowing that through effort and time, the gods shine on the positive. Jealousy however, will engulf itself within the soul of a man when it comes to his woman. If he loves her, he will, until death, be jealous over her, not for or of her.

A man can lose a friend and preserve his strength. He can be tossed from the group and accomplish the same goal. When the faithful betray him he and when the potential bails out, he cast his rod back into the sea, and never looks over his shoulder.

Education

A man educates himself. He knows that there is no end to knowledge and the measurement of knowledge does not end with a diploma. He reads because his soul is hungry. He thinks because his mind is thirsting. He speaks little and listens a lot. His mind and his soul determine his actions, nothing else.

A man is not driven by emotion or physical lust. He can refuse sex and reject any opportunities to form a harem or pimp his sister; the numbers does not define his manhood, but by the amount of love he receives from one woman and his ability to maintain and even increase that love. Yet his degree of knowledge and intelligence never overrides his ability to love.

Occupational Provisions

A man will work and always seek ways to earn his due. He does this not simply to live for the day, but to prepare for tomorrow and beyond for he and his family, and for those he loves, and for the building of a nation.

A man discovers his talents and skills and perfects them and uses them as a weapon against poverty and ignorance and sloth. He teaches others and helps develop their talents and skills and does not speak ill of the other because he knows not when he will need the other.

As An Elder

A man is an elder when he can point his finger in the direction of success and comfort and not down the road to destruction. When he accepts the fate that has befallen him whether good or bad and not attributes success or failure to anything but himself.

A man does not delight in his success by pointing out the failures of others. He understands that time and chance happens to all. Nor does a man discredit the successes of others to justify his failures.

A man can walk through a crowd of confusion and surface untouched. He can stand in the mist of humiliation and emerge confident. A man can stand against defamation and maintain his dignity, and he can withstand kicks while on the curb and retain integrity.

Fears

A man does not fear death. He fears oppression. A man does not fear intimacy, he fears homosexuality, nor does a man fear love, and he stands ready against temptation. A man does not fear authority, he fears ignorant men and contentions women in power.

A man does not fear the truth and a man is not a liar because a man is sure of what he knows and has no reason to lie. He sees no benefit in lying, but every benefit in truth. A man fears no other man (or male) and will confront when need be, he fears cowards because they will run to tell a lie.

God

A man draws inspiration from God and walks according to the Spirit, not according to the trends of the world. He knows this life has an end and another will begin, and he awaits the next prepared with the experiences of the present.

2005 by Cartel Q

How Racism in America is Kept Alive

First of all, Blacks are not the initiators of racism and can never be attributed the label of reverse racist because Blacks are the victims of racism, period. Racism is engrained in the psyche of whites from before day one of the founding of America and will continue as long as the public media has its way.

From newspaper headlines to Hollywood movies, to institutional research and reports to the social structure of the country, race factors in almost everything relayed to the public and/or spoken of in American society.

First, Hollywood of course places whites at the forefront of any and everything standard when portraying life in America. In most television shows and movies, whites dominate the screen thus giving the illusion that whites are representative where anything about life matters. They have the leading roles, make up the majority cast of characters, and are exalted as the ultimate problem solvers.

Second, every newspaper that matters are run by whites so they determine what is news and how it is delivered to the public; what images to display and what the headlines say. They even decide what the conclusion the reader should come to. In magazines, books (especially text) they determine the content, the premise and the conclusion; and they are the major players based on the plot of white life.

Third, whites design research reports in areas of science (medical, technology, and social), economics, and lifestyle, thus determining who is who, how they live and what provisions and solutions are available for them. Most of the time the outcome favors white prominence over all other races.

Furthermore, in their plots, research and reports, they divide the country by race as in hyphenation i.e., whites, non-whites Hispanic, African, Asian, ect., thus laying the foundation for the practice of actual racism. On applications, surveys, and studies, everything is segregated by racial background, which makes for a sure ground of a segregated society.

As a result, race is used in determining authority, class, economics, educational achievement, intelligence levels, bank loans, assumed behavior, and anything to do with life, as we know it, in which all is dependant on the favor of white rule.

As time goes on, regardless of legislation passed, political affiliation, protest, or complaints, the mentality of racial division is prevalent and ingrained deep within the minds of whites, whether elite, working-class, or trailer trash, and they pass this mindset on to their children by way of all of the above methods. Through media images, mainstream content, and research reports, all are subliminal superiority portrayals of themselves over other races and cultures: modern day propaganda.

January 2006 By CR Hamilton

The Why Behind Reparations

Being forced, yearly to consider the "State of Black America" in gloomy printouts, at some point an inquisitive mind reaches beyond the current "State" and into the reasons as to why.

Contemporary thought would suggest that Black America simply cannot adapt to the rapid industrial logistics of 21st

century advancement because of genetic slow-wittedness or simple lethargy, and that 13th generation Black descendants of Africans are a intellectually dulled liability to humanity, ripe for extinction.

Keyword in the above statement is why.

Measured against every other ethnic group in America where it pertains to economic success, community unity, and educational, career, and financial achievement, Black America continues to fall to the bottom, except in spending power, which we seem to master every fiscal year. Most ironic is that Black America has inhabited this country longer than any ethnicity here other than Native Americans; ponder that for a



moment where extinction is concerned. Yet, Black America has benefited least in the flourishing capitalist atmosphere of American society.

Having been here for over 400 years, populating this country well over 1 billion in total numbers, having learned, experienced, lived through, participated in and basically mastered every aspect of this country and how it operates, according to the "State of Black America," we still have nothing and it seems to be getting worse, not better, never better. As natural born citizens, tax payers, employees, students, and would you know it, human beings, Black America is currently living as a politically correct hyphenated group of immigrants socially comparable to people fresh off the boat.

Are any of the above attributes of a co-founding people a result of genetic malfunctions? Has the labor we and our ancestors born [free labor for 200 plus years] deserving of the existing social class status? Why do we recurrently remain in a fight for Civil Rights and social justice in the country we practically built, nursed, and powered, and still do? Why do we not own and control half of all the economic, cultural, political, and military powers and forces of the United States; furthermore, why are we [all] borrowing, applying, proposing, lobbying, protesting, boycotting, and any other imploring forms of getting what we need to survive in the very same country we established with our own hands?

Most companies we work for were established by our labor. The trains that transport ride on the tracks we laid; the roads we travel, the grids that power us, the mechanics that make it all work were all the result of the travail our ancestors endured under the drive of their taskmasters, and to this day, we reap the conveniences but not the profits. Does this spell divine plan or genetic malfunction? By now, should not the "State of Black America" be parading our successes instead of disclosing our failures? To shine light on the perspective at hand, let us look to our brother Amos Wilson who says:

"The American economic system, as is its system of government, its military and para-military system, as well as its religious and media systems - the key power systems of any modern society - are systems organized by, of and for white men vs. Black men. White people vs. Black people. And these systems are not the creation of Adam Smith's mythical "invisible hands" guiding self-interested, self-serving individuals into the coincidental building of an equilibrated market economy, free market and democratic government. These systems were and are constructed and operated by highly conscious and deliberate men, men well aware of what they are about and what it is they want to achieve - the Holy Grail or power and the perks of power. These organizations and systems can only be neutralized or defeated by counterpoised organizations and systems and the oppositional consciousness which informs them" (Blueprint For Black Power, p.33).

To further support the obvious theory of systematic manipulation of this country's past and present dispersion of wealth and power away from the Black hand, we look now to "America's long history of 100 percent racial quotas in favor of whites, cited from Theodore Cross' book, 'The Black Power Imperative', pp.122-23."

"For 300 years the American Colonies, the States and the Federal Government allotted untold billions of dollars of public wealth to members of the white race.

1695 - Massachusetts Bay Colony cedes plantation rights in six-square mile tracts to "worthy" individuals. The population of the colony included Black slaves as well as free blacks. Neither were treated as "worthy" individuals eligible for land grants.

1683 - Maryland and Virginia establish fifty-acre land grants to settlers who pay their own way across the Atlantic. Blacks were given a free ride in slave ships and thus were not eligible for grants.

1785 - The federal Ordinance of 1785 authorizes the sale of 640-acre tracts to settlers for \$1 per acre. As slaves, Blacks were legally prohibited from owning property.

1800 - The federal government establishes liberal credit privileges in western territories for buyers of public land at a price of \$1 an acre. Slaves not eligible and free Blacks generally considered uncreditworthy.

1850 - The beginning of the massive federal land grant program for private railroad companies. Outright awards of 130 million acres frequently include property for twenty miles on either side of roadbeds. These lands later found to contain billion of dollars of petroleum and mineral reserves. Black businessmen never considered qualified to acquire, finance, or operate railroad franchises.

1862 - The Homestead Act grants settlers 170-acre tracts of federal lands without charge. Over 250 acres of public lands transferred almost exclusively to whites in the most important land program in American history. Negro claimants blocked by lynch mobs, intimidation and refusals of local authorities to protect their claims.

1889 - In the celebrated Oklahoma Land Rush, 150,000 white settlers scramble to claim the choicest. Savage lynchings, Ku Klux Klan terrorism and Jim Crow legislation kept Negroes out. Later the heirs and successors of white settlers were to discover billions of dollars of petroleum resources on these lands.

1920 - The Mineral Leasing Act authorizes the federal government to lease public land for the exploration of oil, gas, and other minerals. Affluent Negroes need not apply. Race discrimination in public awards was the established policy of the federal government in the 1920s.

1926 - The federal Air Commerce Act authorizes the granting of monopoly air routes to qualified aviators. The nation's airlines are born. Twenty thousand white pilots learned their trade in the rigidly segregated World War I Army Air Corps ensuing that the ownership of commercial aviation would be lily white.

1927 - The federal Radio Act authorizes the award of radio station broadcast franchise to private citizens. Under settled policy of the federal government, no grants were made to Negroes. Radio broadcast licenses currently valued in the billion of dollars now held almost exclusively by whites.

1939 - The Federal Communications Commission issues the first licensed for television broadcast station. No grants made to Negroes until token awards of the late 1970s. In 1980, all television franchises, valued at \$5 million to \$10 billion held exclusively by whites.

1941 - Government contracting becomes a major factor in the sales revenues, and profits of private enterprises. Race discrimination in government contract awards become the official policy of the United

States government. During the years 1941 to 1980, approximately \$3 trillion in contract awards were made almost exclusively to white firms.

Now, one can argue that Black men today need to get educated, good jobs, learn to speak the King's English correctly, take on the concept of personal responsibility, stay out of trouble, i.e. drugs, gangs, and prison; however, after considering the truth of the past, can anyone truly argue that any of the attributes above can catapult them to the level of white capitalist America? Well, sure, according to the ideology of typical conservative society, after hard work and sacrifice, a Black man from the hood can own his own railroad, airline, oil company, television station and corporation to eventually run his own country like the rest of the "immigrants" did. Maybe all these things are possible and could have always been possible except for the ugly face of race discrimination and the one-sided treatment of Blacks overall.

Does white America owe Blacks anything after such treatment? Technically no, because there was never an agreement on paper or verbal understanding that whites would share the wealth with Blacks, and despite the forty acres lie, what makes us Blacks believe that they would honor such an agreement seeing they were the ones with the whip in their hand. We could [and many have] forget about it and move on, but theoretically, Black America have just as much right to the wealth of this country as whites thus there should be no ninth wards spread throughout this country, no prisons half filled with Black men, no high percentage of single Black women and millions of Black children in poverty. After the wealth this country has produced side-by-side with Black America, this conversation should not be nor this subject an issue.

However, we see what people we deal with yet still continue to use the methods given to us by them to gain what we know and they know is rightfully ours. What sense does it make to take the advice of the very people who swindled us, i.e. vote, protest, sue, propose legislation, or scream and holla to a people who have not and never had the intentions on sharing the wealth of the North American continent with African slaves or their descendents. Far as they are concerned, it is all said and done; get over it, move on, and shut the hell up.

The continued distain, neglect for, and racial indifference toward Blacks in America has not and will not yield any time soon as long as this hypocritical notion of "personal responsibility" overtakes the truth of past discrimination and its current residual effect. The current generation of white America is the direct descendants of wartime peoples who were blatant bigots with imperialistic visions of world democracy, and their children [your managers and CEOs] carry these traits in more subtle yet arrogant ways. Their view of Blacks today is one passed on from their parents who are laced with resentment of Civil Rights legislation. So as long as Negro leaders cry the cry of Civil Rights, there will be no talk of Reparations. That is the why behind Reparations.

May 2006 By CR Hamilton

Blacks Cannot be Blamed for their Social Condition

This is the age of the gut-wrenching phrase "personal responsibility," i.e., people should take responsibility for their actions. Solid concept and true to nature; however, what is true for some is not true for all, it depends on the situation of course. An act of personal responsibility could range from cleaning up your bedroom to appearing in juvenile court because your child has killed another child, or humbly admitting to the foolish act of spilling 120-degree coffee on your leg to smoking a pack-a-day. These acts begin the delving into why either of the above could have happened and who is to blame. Is blaming the bedroom for being too big a justifiable accusation, or the reason for the others because of some dark, hidden childhood drama? We now enter into another area of the personal responsibility dilemma, which is whether the social condition of blacks stems from a lack of personal responsibility or is there some other dark, hidden drama that adopted blacks as the problem children of society.

Frankly speaking, blacks have always carried the label "problem children of society." When in doubt (or ignorance) blame the blacks and the Jews. If the welfare agenda is on the table before Congress or the



topic of a recent study on IQ, blacks inadvertently comes to mind. If it is a question of government laws and programs that give rise to equality and supposedly drain the taxpayer's pocket, blacks are secretly pondered. Cut the crap; it is an insult to the average person's God-given intellect to suppose that the above issues point to any other group, first off, than blacks. When talk radio host, cable news anchors, and academic scholars address any of the above issues before an audience of millions of Americans, we all know to

whom they are referring. And this is how negative attitudes about black-America are spun into the wanting minds of white-America, and the rest of the hyphenated United States citizens.

Now that the ugly truth is out, let us reason together and convince the other hyphens that blacks cannot be blamed for their social condition. Poverty, crime, drug abuse, unemployment, and government dependency are not areas that blacks decided to major in at the school of Plantation Studies, these are areas that would attach themselves to any oppressed group; a group deprived for years of durable goods and necessities; of social law and justice, and of common human decency and respect. Let us view the timeline.

From 1670 to 1856, blacks were property of the United States government and of private citizens, treated as common stock and durable goods themselves. From 1856 to 1960, blacks were no longer actual property, but a social burden, at the basement of the economic high-rise, and the victim of a judicial system that winked at vigilantism at its cruelest. Then from 1960 to now, blacks are not really a social

burden but a social tolerance; they are not in the basement of the economy, but on the first floor (since blacks own at most 1% of all American wealth); and they are no more at the butt of vigilantism as before, but are the bulk of the prison system.

Now analyzing the time line, it took almost 200 years for whites to actually see themselves in the mirror of humanity. Then it took another 100 years for them to swallow the fact that they were actually racist, and for the last 40 years whites have been facing the possibility that that racism still exist. Though they try very hard to pretend they are not racist, with all the government programs, educational opportunities and assurances that anyone can succeed in America if they try hard enough, there remains, not just a wink, but also an obvious stare of the jaundiced eye.

If there is one-thing blacks have done where it pertains to attempting to succeed, is try hard. Blacks have overcome many obstacles to reach the first floor and to not be hung from a tree. Blacks have tried hard not to depend on the white man and his political and economical policies, but for hundreds of years they were taught, and learned, to do just that. To accuse blacks of being social burdens is like asking the bear why he walked into the trap set for him. There is neither logic nor justice behind the question.

If a parent raises his or her child under the fist of abuse for the first fifteen years of its life, then deprives that child of a drivers license, an opportunity to get a job, and the right to a decent college education, the child would most likely end up living in a housing project or trailer park. After struggling for a few years, either the child (depending on its character) will continue to live an honest life below the poverty line, or throw their hands up and turn to drugs and or crime. And if the parent does nothing more than make suggestions and point the child to resources and continually pound the words "opportunity" and "personal responsibility" into the child's head, one day that child will stare the parent into the eye and say, "you're a hypocrite." The child never had a fair chance in the first place.

In terms of blacks in society, some have turned toward the dark areas and some continue to live honestly but below the poverty line, and some have decided to push for success, but the push is much harder coming from a family faced with the same upbringing as the abused child. Out of all the black families born into the United States from 1670 to now, maybe 2% had families that did not have to dig their way out of the basement of American oppression. Regardless if there are 30% of black families now who live the middle to upper class lifestyle, they are only the descendents of the 5% of black families who lived decently just 40 years ago.

Statistics show that whites have, and always will be, ahead of blacks in any areas of social status. The lines will never cross at any point and the lines of the progression-level will never be equal; whites would never allow it. Before either of the two was to happen, society would probably resort back to slavery. Now, the job of the media, where people see what is presented to them, is to make people believe - through visual effects - that the lines have crossed, or at least are coming closer. But this is only an illusion of modern television.

Black news anchors, presidential cabinet members, Emmy Award winners, and all other tokenized visuals are shown by the media to ease the black mind, and to keep it from the realities of the chart above. The cruel truth is blacks will never meet white progression in the real world. Not saying that blacks cannot meet and surpass white industrialization, but whites will not allow them to as long as they have, and horde, the money base and control the media and what the rest of America and the world sees.

This all may be too much to handle right now, but there is a way out of this cycle of oppression. What to do about a 300-year reign of one big lie is to first acknowledge the truth. And that goes for whites. Before anyone can point to another and claim that that person is a nuisance to society or a social leach must look at the circumstances. Yes, there is opportunity out there and anyone can succeed if he or she has the right attitude and a little support. But when the odds are against them and there is no one in their corner, success is farther off. And when everything is going your way and the eyes and the hair are right, it is easy to point the finger.

If Jesus is God's Son, then the secrets of America will soon come to light.

2002 by C R Hamilton

America's Child Poverty

The increase in poverty among children the last few years appear to be related to two trends: the decline in well-paying jobs for people with few skills and an increase in the number of children who live with only one parent.

Many adults with low levels of education and training can no longer earn enough to support their families. As a result, two incomes are often needed to support a family, and children who live with only one parent are much more likely to live in poverty than other children. These trends have been especially troublesome for children of color. The poverty rates for Black and Hispanic children are more than twice as high as those for white-American children.

This is obviously because of the racial preferences in employment opportunities, the banking industry, and the practices of higher learning institutions. The system is governed under the silent law of "help our own kind first." This, of course, is an affect of the social theory of group threat; the more minorities crowd the United States, the more racial-phobic whites have to protect their own interest.

Sociologists have documented several long-term effects of living in poverty. Although some children who experience poverty do very well in adulthood, on average poor children tend to have more problems throughout their lives. They face stringent social class prejudices that weigh heavily on employment opportunities, home purchases, and higher education.

Based on extensive longitudinal studies, sociologist have concluded that, when compared with other children, children who grow up in poverty tend to have poorer health, do less well in school, have more problems in their interactions with others, have more brushes with the law, and have lower incomes and occupational status in adulthood.

The decline in well-paying jobs for less well educated workers and the increase in single-parent families has appeared in several industrialized countries. If we only consider how much money parents earn, about as many children would be poor in many other countries as in the United States. Yet, in fact, most other

countries have instituted programs that result in actual child poverty levels that are only about a third or less of those in the United States.



Only Australia, among all the industrialized countries, has childhood poverty rates that are similar to those found in the United States. This means that in countries such as Europe, China, Russia, Japan, and many other highly developed countries, America has the highest child poverty rates. Even Iraq, Saudi, and other so-called "third world" countries have lower child poverty rates than the United States. This is due mostly because of America's class system and racial discrimination practices.

The United States does not ignore the poor, however. Both the federal and state governments have developed extensive programs of cash welfare assistance, food stamps, housing subsidies, unemployment insurance, and various tax credits and deductions to help poor families and individuals stay afloat. Why then have other countries been so much more successful in keeping children out of poverty?

The answer appears to be three-fold. First, other countries appear to be somewhat more generous in programs that are directed toward the poor, such as those used in the United States. Second, they have developed programs designed to promote the health and well being of all children, and it is these more general programs that appear to be most central to reducing the childhood poverty rate.

For instance, most industrialized countries have a "family allowance" or "child allowance" system whereby all parents, no matter how wealthy they may be, are given a set amount of money for each child to help with the expenses of child raising.

All these countries also have extensive systems of government provided medical care, ensuring the health of mothers and children and shielding families from unexpected medical costs. Many countries also provide extensive programs of childcare and early childhood education. This reduces the costs of childcare for working parents, and it also helps ensure that all children have access to high quality child care.

The third reason is an extension of the group threat theory and class system America is based on. Because many other countries are not as diverse culturally and racially as America, there are fewer occurrences of racial discrimination and prejudice. Many countries are occupied by "their own kind" as opposed to America, however, because America is majority white, the "help our own" theory applies to the whites of this country.

Of course, such programs cost money. The question is, could such extensive programs be developed in the United States and would there be support for paying for these programs? Many Democrats push hard

for more government spending in these areas. The reason not more money is being spent on such programs is because of the American "personal responsibility" mind-set. More conservative voters encourage a self-support lifestyle where everyone should be responsible for their own destiny. "Survival of the fittest" is a more appropriate word.

This mind-set is based on the right to personal freedom and liberty from government rule, which is a bases of the American constitution and it is a positive and powerful value, however, it leaves little room for community building by way of helping one another.

Traditional Euro-Americans believe in giving everyone a fair opportunity in life - thus the term "equal opportunity" - but these traditionalists fail to consider the group threat theory and class system America is built on. It is almost a given for whites to have preference over other minorities in America, especially Blacks. And it is this trend throughout American history that breeds racial discrimination, which brings forth high poverty and child poverty rates among America minorities.

Once the racist-classist generations in America dies out the situation will improve. Younger people are more, well educated to the necessities of a diverse culture and are more willing to impart and share the wealth among others of different cultures. Because the United States has the highest level of child poverty among industrialized countries, it is an insult to anyone in this country for American elitist to claim that America is the greatest country in the world to live in. The one thing the most great about America is her ability to discriminate.

2002 by C R Hamilton

Sources from Discovering Sociology: Stockard, 2000

The Internal Colonialism of Blacks: Ghettos and Inner Cities

According to the theory of Internal Colonialism, many minority groups, especially racial minorities, are essentially colonial peoples within the larger society. Blacks mostly, would be considered victims of this theory within American society. From the beginning of slavery unto now, Blacks are a colonized people in many areas of American life. Four conditions mark this situation, which are:

1. The "colonial" people did not enter the society voluntarily.
2. The culture of the "colonial" people has been destroyed or transformed into a version of the dominant culture.
3. The "colonial" population is controlled by the dominant population.
4. Members of the "colonial" people are victims of racism; that is, they are seen as inferior in biological terms and are oppressed both socially and psychologically.

This is why Black Americans, Native-Americans, and Jewish-Americans react with such anger to suggestions that they may be different from other populations on measures of intelligence or any other biological trait. They have seen such notions used to rationalize slavery or genocide and hence are not willing to let them pass as harmless speculation or "value-free" science (Kornblum, Smith 2000).

Although these characteristics describes colonial peoples everywhere, it extends to show that societies that have created colonial or "ghettoized" populations within their boundaries also develop a "cultural division of labor" in which the subordinate group is expected to perform types of work that are considered too demeaning to be done by members of the dominant population.

For instance, the South African institution of Baaskop was (and in some parts of the nation still is) an example of this phenomenon. It is a set of norms specifying that lower-status, physically exhausting work is appropriate for Blacks and higher-status work is appropriate for whites, and that whites should never accept "black" work nor allow themselves to be subordinated to blacks.

This concept is not only a reality in South Africa but also here in America, yet under disguise. Not as blatant, the practice of whites doing certain jobs and Blacks and other minorities doing harder, more physical or less intellectual work, is an unmentioned reality. A perfect example is in professional sports. The going issue is that the sports profession is not allowing more Black or other minority coaches in football or basketball because of this very theory. It also goes on in the corporate world and in work force, not to mention institutions of higher learning and even churches (whites are very reluctant to sit under a Black pastor).

Positioning and segregating Blacks into this modern day system of Internal Colonialism is a psychological crime against humanity. Whites would never admit to this nor can they comprehend this practice as something structurally instituted by them. Instead, they project themselves as innocent, fair and square-dealing people who are merely offering minorities a piece of the American pie. Minorities are supposed to accept this idea and the practice of whites being better at certain occupations and positions in society than they.

Are the segregated ghetto communities of Black and Hispanic Americans a product of internal colonialism? The answer to this question depends on whether the residents of those communities are able to achieve upward mobility. According to ecological theories of intergroup relations, such mobility should occur naturally in the course of a group's adaptation to the culture and institutions of the larger society. The eventual outcome should be the existence of racially and ethnically integrated communities.

If integration depends on how well minorities adapt in the larger cultural and institutional society, this would occur naturally if the dominant group allowed it naturally. However, in America this has been the problem throughout history unto now. Resistance, on the part of the dominant group, which is a part of Robert Park's cyclical model theory of intergroup relations below, hinders progress in cultural assimilation. That model consist of the following stages:

1. Invasion - One or more distinct groups begin to move into the territory of an established population.
2. Resistance - The established group attempts to defend its territory and institutions against newcomers.

3. Competition - Unless the newcomers are driven out, the two populations begin to compete for space and for access to social institutions (housing, jobs, schooling, recreation facilities, ect.); this extends to competition for prestige in the community and power in local government institutions.
4. Accommodation and Cooperation - Eventually the two groups develop relatively stable patterns of interaction. For example, they arrive at understandings about segregated and shared territories.
5. Assimilation - As accommodation and cooperation replace competition and conflict, the groups gradually merge, first in secondary groups and later through cultural assimilation and intermarriage. They become one people. A new group arrives, and the cycle begins again.

The extent to which assimilation will occur remains an open question. There is not always a steady progression from one of these stages to the next. Moreover, accommodation, cooperation, and assimilation do not occur in every case. The ecological model fails to explain why and how groups compete for power and under what conditions they eventually come to cooperate. Nevertheless, the model presents a general picture of the stages that culturally distinct groups often go through over time.

The racial atmosphere in America between Blacks and whites are wedged somewhere at stage two in some areas of the nation and stage three in others. In addition, accounting for the class structure of America society, lower-income Blacks are struggling with stage two while middle-income Blacks are competing at stage three. Overall on the racial spectrum, stage four would best describe the circumstances. Based on an unwritten agreement, and might it be added an agreement drawn by white America, minorities find themselves neutralized at the point of acceptance to the segregated and stereotypical lifestyles of the popular, political, and economic culture in America.

Internal Colonialism of Blacks and other minorities is a reality in today's society. Regardless of the attempt by Hollywood and the media to portray race relations as a nearly resolved issue, the practice is clear by the housing pattern across the nation. Minorities are clearly segregated from whites and not voluntarily but by intension on the part of whites. In basically every abstract area of society whites continue to reign as supreme, especially on the economic end. Only intellectually, psychologically, and spiritually are they losing their superiority. And in the end, it will be by the latter that they fall in the other areas.

2002 by C R Hamilton

Source from: Sociology in a Changing World; Kornblum, 2000.

AFROMERICA: In Defense of the Poor

Now that poverty and the poor in America have finally gotten some attention, there is currently a brief window of opportunity in which the poor can be heard. A chance to dispute and query the ideologies of

the rich and prosperous and to maybe draw an inkling of understanding from them and what it is like living beneath their shadows of their success.

The popular mentality of the prosperous in this country is that they are the ones supporting the poor through government taxes that pay for programs to assist the underprivileged. Programs such as welfare, Medicaid, childcare and the like. One prime example of this mentality comes from a well-known critic of such named Bill O'Reilly of Fox news. He is quoted as saying:

“Hard-working Americans are providing the poor with Medicaid, food stamps, supplemental security income, that's free money, child nutrition programs, welfare payments, child daycare payments, temporary assistance to needy families, foster care, adoption assistance, and health insurance for children.”

Mr. O'Reilly and those who share his sentiments - which number in the millions - have taken a great burden upon themselves by supposing that it is they who are supporting poor people directly out of pocket, but nothing can be further from the truth. In theory it sounds logical but in reality it is simply not true.

The prosperous [and the poor] pay taxes for many, many things the government does for the country and at most 2% goes to the well being of the poor, the rest goes mainly to military expenses, research, roads and highways, schools, environment, business regulation and much more that make-up the great America. However, the prosperous would rather believe, from the depths of their vanity, that they literally take care of poor people, but self-flattery only goes so far.

History proves that every governmental system has its flaws. For instance, while aversion toward the rich is considered by many (mainly the rich) as a weakness of socialism - which has a more humane ring to it - indifference toward the poor is the flaw of capitalism, which reeks with the stench of greed and selfishness.

Poverty would not be a problem if certain things were not a common practice and necessity of capitalism. Many people in society are faced with challenges that are more difficult to overcome than others, simply because no one has a choice as to who or in what conditions they are born. Thus proving that poverty has no preference as to intellect or personality.

Yet, intellect and personality - and might race be added - are of the most prominent variables in American capitalism when attaching the rules of success to individuals, especially where it pertains to race. When the prosperous speak of poverty and the underprivileged, of whom are they mostly implying...Blacks comes to mind first because this is the persona that American capitalism has created for the American poor. Thus, when animosity is shown toward the poor, it automatically attaches itself to Blacks, Katrina being a prime case in point.

Government laws, bureaucratic policy of banks, educational institutions, utility companies, employers, health care and many more economic engines of American society apply stringent rules to survival year after year making survival that much more difficult. Wage rates are never in line with cost of living, (a necessity of capitalism) thus, the working poor are always one paycheck away from poverty.

When any prosperous person speaks of coming from a poor family or having a modest beginning, it does not mean the same as the struggles of the working poor or the poverty poor. If a person is born to a middle class family and works toward success, they have no knowledge of what it means to live in poverty thus can never criticize the poor for their plight. When they do it is a blasphemous act against God's poor children.

Nevertheless, when a person is born into poverty, meaning housing projects and welfare checks, they face more challenges, not only of economic proportion, but of human ones also, of reaching and accomplishing hopes and dreams, a natural human instinct. And though some make it out of extreme poverty, they are only a small percentage.

Now if the poor are to survive from the basic necessities such as food, water, and shelter, and never go into debt and refrain from possessing the modern conveniences of American life, such as big screen TVs, cell-phones, cable TV, expensive cars and SUVs, fashion or of the like, they are still faced with everyday challenges of living and survival.



Extreme laws, policies, and legislation imposed on society hurt the poor most of all, in addition to social stigmas such as racial stereotyping, profiling, and personal discrimination. In turn, if the poor cannot meet the rules honestly or manage to slide by social stigmas, they are still faced with jail time or fines and penalties that drain any free finances they have leftover from working.

Car insurance, environmental regulations and taxes are some. Another is late fees of any kind, interest rates, taxes on food, higher gas prices, parking, tolls, school fees, clothes and supplies, and many unexpected cost like car maintenance or accidents, hospital and doctor visits (especially without health insurance), family deaths and illnesses, and any other unforeseen misfortunes of life.

The credit system is a sure hindrance. Credit companies prey on everyone regardless of income level. Some companies will approve loans knowing the applicant cannot make the payments, but to assure the company money and the applicant debt. The health care system charges outrageous fees for service. Banks and many other utility companies and businesses charge interest like there is no tomorrow. All this adds to the struggles of people, the rich and the poor, only the rich and prosperous have the income to better meet these challenges in addition to enjoying the fruits of modern conveniences.

Well, according to the ease at which the rich would suppose life is, they would suggest education and hard work for the poor, which sounds logical and could work, but this is where social profiles, personal and institutional discrimination comes in. In the educational system, the justice system, banking, health, and economic structure of America, there are factors not favorable for Blacks.

This is a fact that many "poverty pundits" simply refuse to face. And this is what keeps poverty alive, the refusal to face reality and a choice to live in denial. Furthermore, logic ask, how can one succeed in a society that is discriminatory toward the ones attempting to succeed?

Mixed with the arrogance of self-flattery and the supposition that the rich carry the poor, the problem of poverty will never subside simply because the indifference multiplies by reason of animosity for a supposed obligation. Thus, if one has animosity for the poor because they believe they have to support them, then they will refuse to do so, yet under false pretenses. Such is the case with Bill O'Reilly.

He has told the people they foot the bill for the poor implying inconvenience and bringing animosity toward the poor. So to exercise what they would believe is tough love, they push for legislation that would do away with programs that supplement the poor believing it will give incentive to the poor to work harder. As logical as it may seem on paper, the actual logistics of it create a cycle powered repetitively by social racism and classism, and because society and times change.

As long as employers pay just enough to get by, corporations are pacified by the government, and the dynamics of social discrimination and racial profiling are common practices in America, then poverty will continue as always and the rich and prosperous will always bare the burden of the poor, so get used to it or put a stop to it, but do not blame the poor.

This article was sent to Bill O'Reilly and he has yet to respond.

September 2005 by CR Hamilton

In Times Like These, We are Black

The nation's unemployment rate is currently at 9%. Among Black Americans, however, the unemployment rate is at 15%, twice that of the nation as a whole. This means that out of 100 people of all races, more black people would be unemployed than any other race. The reason the unemployment rate is high for everyone is that the country is in a recession, and if the country were booming, the numbers would be no different because during both times Blacks are more likely to be unemployed than anyone else.



Why is it that Blacks are hit hardest during hard times? This is answered by considering a theory called "Group Threat" - the extent to which members of the dominant group perceive that minority groups threaten their well being. When this happens, the dominant group is more likely to respond with prejudice and discrimination. When they feel less threatened, such prejudices will be far less likely to appear. Strenuous economic conditions in a racially mixed society have been known to bring about the group threat theory.

The above scenario is an historical factor on the lives of Blacks in America. At any point during any crises - such as during the great depression, world wars, and economic recessions - Blacks have suffered at the hands of the white majority and group threat. And afterward, it takes Blacks more time to recover than it does whites. Especially when whites already have the jobs and own more capital and have more home equity to draw from than Blacks. This too, is no secret.

Seventy-five percent of whites own homes to which they can draw money from and remain at a survivalist level during hard times as compared to 45% of Blacks who own homes. Thus when hard times hit, not as many Blacks have the ability to stand on level ground because of their lack of capital. But this - lack of capital - comes from home-lending prejudices and discriminations that banks and lending institutions practice.

So what do we do in times of economic recession and faced with the practice of group threat? We continue doing what we do best, which is to survive while the rest of society benefits from the privileges afforded to them by the great U.S. Constitution. Being white in America has its advantages and being Black in America has its setbacks. Do we turn to the Democrats or the Republicans? No, we turn to our maker and shout, RACISM!

2003 by C R Hamilton

Should Blacks be worried about Hispanic Majority

Census Bureau estimates released this past week shows Hispanics outnumber blacks for the first time, making them the largest minority group in the United States.

The Hispanic population rose almost 5 percent between April 2000 and last July, to 37 million. The non-Hispanic black population grew about 2 percent, to 36.1 million.

Black and Hispanic groups such as the National Association for the Advancement of Colored People and the National Council of La Raza have seen the changes coming for years, and each has emphasized the importance of working on a common agenda.

Yet some see challenges as Hispanics reach this milestone. They warn of resentment among blacks that - after building a long and proud history of fighting for civil rights - may now see issues of interest to Hispanics gaining more attention than black causes.

It would be best to grow together and establish a common goal rather than feel threatened or allowing whites to instigate a wedge between Blacks and Hispanics. Blacks have always felt the blunt of American criticism when it comes to welfare but now Hispanics are bearing that label. However, there are many Hispanics who are climbing the ladder of success like every other American. They accept opportunities provided them and they also take advantage of government programs that assist in accomplishing success.

Do you feel threatening by a Hispanic majority? Or do you believe Blacks and Hispanics should work together to overcome racial discrimination? Answer this question.

2003 by Cartel Q

Growth According to Needs

Theory Begins

Psychologist Abraham Maslow developed a theory based on people's needs - the Maslow Hierarchy of Motivational Needs suggest that different motivational needs are ordered in a hierarchy, and that before more sophisticated, higher-ordered needs can be met, certain primary needs must be satisfied.

AI (Afromerica Interpretation)

By analyzing this hierarchy, we will apply the theory to the growth and development of Black-America, and as to the reason we excel in some areas and never advance in others. The reason we would study this from a racial perspective is because when applying some common historical Western philosophy to the reasoning behind the race problems in today's society, we can find many contradictions of thought and use them to our benefit.

Theory Continued

The model can be conceptualized as a pyramid (see figure below) in which the more basic needs are at the bottom and the higher-level needs are at the top. In order for a particular need to be activated and thereby guide a person's behavior, the more basic needs in the hierarchy must be met first.

The most basic needs are those described as primary drives: needs for water, food, sleep, and the like. In order to move up the hierarchy, a person must have these basic physiological needs met. Safety needs come next in the hierarchy, it is suggested that people need a safe, secure environment in order to function effectively. Physiological and safety needs comprise the lower-order needs.

Self-Actualization

Esteem

Love and Belongingness

Safety Needs

Physiological Needs

AI

If the above hypothesis is correct, that basic needs and safety needs should be met first before a person can effectively function in life, then this would explain why so many people in poverty and crime-ridden urban areas do not and cannot excel beyond what they know as normal life. But this would bring into question of which came first, poverty or the low motivation to succeed.

Unquestionably, Black-America as a whole was thrown into poverty from the start and have been striving to overcome every since. Slaves were given the needs at the lowest level, which was food, water, and sometimes sleep, but nothing beyond that. In essence, one can say that whites have always regulated the basic motivational needs and in turn the development of Black-America. But let us look deeper.

Theory Continued

Only when the basic lower-order needs are met can a person consider fulfilling higher-order needs, such as the need for love and a sense of belonging, esteem, and self-actualization. Love and belongingness needs include the need to obtain and give affection and to be a contributing member of some group or society. After these needs are fulfilled, the person strives for esteem. In Maslow's thinking, esteem relates to the need to develop a sense of self-worth by knowing that others are aware of one's competence and value.

AI

Well let's see, the ability to give and receive love based on the fulfillment of basic physiological needs seem unconnected because love is the essence of life and the reason we are all here. People can be poor and in love or even hungry and in love, and quite possibly able to love even when suffering from a lack of sleep, however, a sense of belonging in respect to contributing to a given society is different.

This need - belonging - can be considered the demise in the search for individuality and identity of Black-America to this day simply because it is masked as integration. Not to imply that integration is a negative thing, but if used to fulfill a need rather than to enforce justice, it is nothing more than a vehicle to shed one's original identity in order to fit in.

In correlation with the theory's level from belonging to self-worth, "by knowing that others are aware of one's competence and value," once some Blacks have succeeded in "fitting in," they seek self-worth by attempting to make whites aware of their competence and value. This is where the fight for identity is exceptionally compromised because these Blacks, in proving themselves, basically shed their heritage and values by measuring themselves against white ones. If successful, these Blacks feel they are accepted by whites and are thus equal.

Theory Continued

Once these four sets of needs are fulfilled - no easy task - the person is ready to strive for the highest-level need, self-actualization. Self-actualization is a state of self-fulfillment in which people realize their highest potential in their own unique way. When Maslow first proposed the concept, he used it to describe just a few well-known individuals such as Abraham Lincoln and Albert Einstein. But self-actualization is not limited to the famous.

A parent with excellent nurturing skills who raises a family, a teacher who year after year creates an environment that maximizes student's opportunities for success, and an artist who realizes her creative potential might all be self-actualized. The important thing is that people feel at ease with themselves and satisfied that they are using their talents to the fullest.

AI

A popular biblical scripture says that "in whatsoever state you find yourself, therewith be content." Meaning, regardless of a person's current state, they should always find a sense of peace and security, not refraining from giving or receiving love, or utilizing opportunities for success. However, after so long awhile and if conditions never change or continually change for the worst, a person can fall into a state of depression and in turn not display any forms of concern for other's, or even their own situation.

When comparing this image to that of the state of Black-America, if opportunities are not there to be used as vehicles of advancement, many would resort to a more primal sense of survival. The only reasonable view by someone in such a mind-set would be one of pessimism for the current state of society and those who control it. A deep resentment sets in and there is no hope and or desire to advance beyond daily life.

There is a such thing as oppression. Not all acts of personal defeat are intentional acts but are a result of a society gone astray; one that caters to the needs of those who can either afford it or who are somehow deemed worthy. In other words, American society has always placed the needs of whites before Blacks. And if many Blacks suffer from a lack of success, it cannot always be contributed to Black under-achievement, but to the accommodations of a grouped society.

Theory Concludes

In a sense, achieving self-actualization produces a decline in the striving and yearning for greater fulfillment that marks most people's lives and instead provides a sense of satisfaction with the current state of affairs. Unfortunately, research has not been able to validate the specific ordering of the stages of Maslow's theory, and it has proven difficult to measure self-actualization objectively.

However, Maslow's model is important for two reasons: It highlights the complexity of human needs, and it emphasizes that until more basic biological needs are met, people will be relatively unconcerned with higher-order needs.

If people are hungry, their first interest will be in obtaining food; they will not be concerned with such needs as love and self-esteem. The model helps explain why victims of disasters such as famine and war may suffer the breakdown of normal family ties and be unconcerned with the welfare of anyone other than themselves.

AI

Again, people can be poor and still love. Not being able to advance beyond the level of basic needs or of belonging is one that Black-America cannot wholly attribute to their own doings simply because our existence here in America was not a need we initially sought to fulfill. If pondered thoroughly, one could say that Black-America has reached a kind of level of self-actualization because according to Maslow, if

achieving self-actualization can produce a decline in striving and yearning for greater fulfillment and thus provides a sense of satisfaction with current state of affairs, then the plight of Black-America is at its end.



Too many Blacks have left off the struggle for more and have accepted their current lot in life. Is this a good thing or not? It is not good because we still lack identity. What we have done is adapted to the values of another culture and assimilated into a society that continues to segregate almost every aspect of society from a racial perspective. We are actually no better off now than we were 200 years ago as compared to the highest level of achievement America has to offer now. The point at which we have reached now can be equally compared to the state we were in 200 years ago if viewed along the timelines of advancement.

Only then we were held at a lower level of the needs model, which were the basics. Now, we are held to the lowest level of the economic and educational

needs level. Though the majority have food and water, we have not reached the level of self-actualization in the sense of its meaning, where as we would have achieved what is achievable in this society.

Thus, Maslow's theory of Motivational Needs all but mirrors the lifeline of Black-America and explains many things. We are measured against American standards but are never given a fair hearing. No scholars or politicians seem to understand that our growth here was stunted from the beginning and if there are needs being unmet in the Black community it is a result of past treatment of Blacks by whites.

If Blacks are not achieving levels expected by whites, it is because our abilities and intelligence are undermined, our lifestyles and behavior is criticized, and our accomplishments and contributions to America are unrecognized. In essence and according to Maslow's theory, neither Blacks nor whites have reached the level of self-actualization because the most successful and note-worthy Blacks are nothing more than products of white society and whites have not yet realized who they are, not as long as they are race conscious and refrain from loving all humanity.

Source from: Understanding Psychology, Feldman 2000

2003 by AfroStaff

Our White Neighbors

It has always been a puzzling thing as to why Blacks desire to move around people who actually do not want them anywhere near them. The practice of integration is one in which one race, or culture of people, desires to live within and among another race, in some form of harmony. Though integration is possible, sometimes it is not wanted on the part of the race or culture being intruded upon.

For years Blacks have fought for integration with whites but there has always been a resistance on the part of whites, thus resulting in violent attacks against Black families and even laws prohibiting such integration. However, Blacks and many Black leaders feel that they have as much right to certain standards of living as others, and rightly so. All human being should be given decent resources to live by.

But there is a fine line between demanding and receiving basic resources and getting what you want through forced assimilation. Getting rights as humans is one thing but at the sacrifice of integrity is another. In other words, if I fight for the right to eat in the supervisor's cafeteria because they openly restricted laborers and win, this is a worthy cause. But if they do not want me there why should I want to be there? Why undermine my integrity to sit with people who despise me?

This scenario can be compared to the living arrangements throughout the country regarding Blacks and whites. For many years Blacks have fought to have the right to decent housing and this should be a natural right under the laws of human decency. But if moving to "Whiteville" to prove a point means sacrificing my integrity by living around people who do not want me there, why should I go?

Below is a survey of whites that were asked the following question:

"Now I'm going to ask you about different types of contact with various groups of people. In each situation would you please tell me whether you would be very much in favor of it happening, somewhat in favor, neither in favor nor opposed to it happening, somewhat opposed, or very much opposed to it happening?"

Living in a neighborhood where half of your neighbors were blacks?:

	1998	ALL
Strongly favor	212	369
Favor	245	543
Neither	839	1,851
Oppose	355	919
Strongly oppose	182	447
Don't know	23	49

No answer	15	34
Not applicable	961	33,904

Now out of 2832 whites that were asked this question, 457 favored the idea of living in a neighborhood where half their neighbors were blacks whereas 537 opposed. This does not include the majority of whites who answered "neither", which basically means they would rather not even touch the issue because they are probably too shamed to admit it. This assumption is not so improbable seeing that the majority of whites would rather not live among Blacks.

Because this study was conducted in 1998 does not nullify the way whites think today because this type of data only changes over long periods of time, such as the possible survey of slavery and Jim Crow. [When whites were asked] "Do you think Blacks should be kept in slavery," or "Do you think we should give Blacks legal rights?" So this can easily be taken as their thoughts currently, give or take a few of either favored or opposed.

And what about those "not applicable," they must be the whites that are currently living around Blacks so their vote would serve no purpose being they are victims already. However, if they were asked whether they enjoy living around Blacks what does one think their response would be? Guaranteed they would shift their vote toward the opposed because many whites leave the neighborhood as soon as Blacks arrive on the excuse of property values.

What about Blacks? Should Blacks have the benefit of judging rather or not they want to live around whites or is this question a given yes, assuming that all Blacks want to have white neighbors because of some kind of social status. Are we exempt from having certain prejudices based on personal preference or is this benefit only given to whites because of their past racial discrimination practices. You be the judge. Vote in the poll at AfroAmerica on whether you want to live in a neighborhood where half your neighbors were white.

2003 by AfroStaff



Playing the White Man's Game

When talking with various brothers and sisters, one may tend to get various ideas about how to live in and among white society: amongst the rules, laws, prejudices, and racism that seems to play against Black people. Regardless of how many different strategies you get, there are only two that actually stand out, 1) get over, and 2) play along.

First, the "get over" mentality is not necessarily a corrupt or criminal mind-set, whereas the conjurer strategizes to take - illegally or

undeservingly - what the white man has to offer. On the contrary, this mind-set is one of survival. How to get as much as possible without conforming to a culture not assembled with you in mind.

This strategy sometimes leads to underground activity such as purchasing illegal goods from true criminals, exaggerating credentials and experience to gain a good job, falsifying documents with utility and government institutions, religiously playing the lottery, and other such "get over" tactics.

Though some of these tactics may incriminate the person, they are things done by many people one would never suspect, including the white man, especially the white man. The difference between some of these illegal activities and out-right criminality is aggressiveness. Better put, white-collar crime versus, street crime. Yet, how often do we hear about small-time white-collar crime as opposed to the intent and profile of harden criminals.

Measuring the ability to survive in America can easily be done by exposing the many small-time crimes committed by everyday people. In the case of Blacks, many of us have had to resort to these type tactics more often than not. Not because we are criminal minded, but because many of us were not presented with a silver platter as children. In fact, there may be some whose parents have yet to tell them the things they may have done to keep food on the table and a roof over our heads.

Many more whites have been served life differently, especially in America. The system is set for them and works for them, and is not always kind to the Black face. Though there are more white criminals than Black ones - over-all - the general population of Blacks has to live under these circumstances everyday and more often.

The second mind-set is the "play along" mind-set. This mentality suggest that a Black person get into the minds of whites, abide by their rules, talk the talk, walk the walk, read the books, and you will survive. However, once a Black does this, they have sacrificed their true Blackness for a piece of the American pie. Is this a good thing or a bad thing?

Some believe that it is not, but a necessity in order to live. There is nothing wrong with conforming to the American standard if survival dictates it. But there is a fine line between selling out and surviving. Because once we begin to conform by shedding our identity in terms of diction and personality, we are perceived by the other "get over" Blacks as sellouts. And if we suppose that conforming is the best way and begin to degrade the other way of life, we have sold out because we have forgotten where we came from and what we may have went through, thus we cannot relate to the "get overs" any longer.

So what do we do, do we "get over" or do we "play along?" Depending on your family's past, your social economical background, and your values, you live life according to what hand life deals you. Striving for better is good, but meeting with racial impediments can be distressing, leading back to "getting over."

2004 by CR Hamilton

Rethinking Your Values

Not many people seriously contemplate what they truly believe in; they simply go through the motions of life dragged on by ever-changing mores' and values. Every now and then, every person should seriously consider what and who they really are and where they fit into this society. The Black individual, especially, should reflect on their value system; beliefs and traditions and consider whether this is what they want or for their children to grow into and practice.

In all areas of lifestyle including political views, occupational training and skills, natural talents, educational goals, child rearing, and social networks, people must ponder each of these areas as to their own beliefs in connection to the changing of times. For example, our parents may encourage us to get a good job and keep it, save for retirement, and in the meantime raise a family.

However, times have changed. Job security is not promised, government social security is threatened, and immorality surrounds our children each day making it more difficult to implant good values into their minds beyond the gook that society pushes on them.

With considerations such as these, an individual will either succumb to the social pressures and changes or devise a plan to make these social changes work to their benefit. If one becomes just another cog operating in the structure of the times, they will be downsized, laid-off, financially insecure, and have children that do not respect the values of our elders before us.

To combat the changes, a person must rethink their values and create a strategy to survive against today's forces. For instance, instead of trusting in and depending on any company to secure your future by promising you a job for life, one must always have a plan B in the workforce. Personal skills and hobbies can be turned into money-making ventures and entrepreneurship should become a conversation at the dinner table.

Education is not just a young person's choice anymore, older people are returning to school to further their education than ever before. Furthering education and training in specialty areas fits into the structure of economic outsourcing trend the country is now facing. Securing contracts with larger companies as a home-based business has become popular.

No more can a person depend on the social security system to be there when they reach retirement age, in fact the retirement age has risen over the past 40 years to the point where seniors 70 years of age continue to work. Taking advantage of the 401K plans (that are also undependable against today's economy) and or investment planning are strategies being encouraged by economist and political lawmakers.

Furthermore, moral values once used for raising children have diminished tremendously over the past 40 years. The traditional concept of abstinence, which was only natural before the era of birth control, has subsided and given way to safe sex education, which has given way to more incidences of STDs, the rising rates of teenage pregnancies, and many other problems causing dysfunctional families.

Rethinking your position of politics is another serious consideration, especially for Blacks. Simply because your parents were Democrats, are Democratic values really what you believe? Times were

different then. Today, liberal thought has moved further to the left bringing more immoral lifestyles and practices with it. Do you agree with abortion? Do you believe in birth control? Do you truly support homosexuality? Is it right to not discipline your children with spankings by practicing the new-age lessons of "time out?"

What happen to the daughter bringing the boyfriend home to meet the parents instead of her having to sneak around or skip classes? Why not teach your son the traditional ways of chivalry and having respect for women instead of allowing Rap to dictate their values. Why not return to the traditional family life where the father works and supports his family while the wife stays home and raise the children building character in them?

These are issues that a person should rethink about themselves and their values. It could make a big difference in their future and the future of their children. No one has to be dragged around by the changing times and all the inconsistencies within. Every person has the natural right to think for themselves and the opportunity to live life the way they believe it should be lived. Now go and rethink your values.

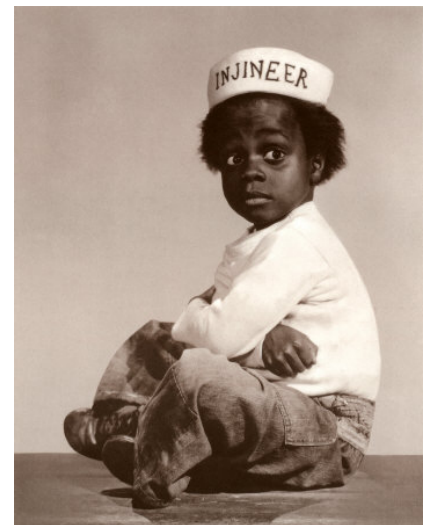
2004 by CR Hamilton

Tokenism

The oppressor is smarter than we attempt to perceive. We are not thinking clearly as to how far ahead he thinks about his strategies against our people. We were sleep while the HIV/AIDS epidemic was in the making in the early nineties, us enjoying the so-called "first Black president" While we basked in the glory of an Arkansas trailer boy, the minds of the oppressor were plotting our death via HIV/AIDS.

What today, is he working on that will affect us in the future? He is working on a plan to induce us to believe everything is alright pertaining to racial equality while he and his underlings, school superintendents, judges, police officers, and other government workers, enforce stipulated laws, policies and procedures that has a trail of red tape behind it as long as Texas.

He will reflect back on the past to remind us that there has been Grammy winners, Secretary of States, Congress people, and other high-ranking officials and offices held by Black Americans. That way, we will look back and think twice before we cry racism. Only the weak mind will allow this trick to work without looking at the situation right before their eyes and in the here and now.



The red tape tangles up Black progress simply because it is loop-holes based on his rules and regulations; his concepts, his plans, his visions of what America should be, with little concern for the entire population of Black Americas. Not the entire population because there is a clique he has chosen to fulfill his agenda, which are a team of tokenized brothers and sisters who have inconspicuously agreed - with greed - with his agenda and plans.

This team enforces laws, policies, curriculum, and other institutional stigmas that divide opportunity along racial lines, even without knowledge. This team does not realize that it is they who help to hold back struggling and striving Black brothers and sisters trying to better themselves. If we had our own schema, we would have more, but we operate under the schema of his mind.

We have to first realize that without a plan for own future, we will always be subject to ingenious oppression. Then we must organize and decide to create and implement our own future through the use of independent structures, written constitution and laws, curricula, and policies and procedures that regulate our own lives.

Those Blacks who have the so-called Western education and school of thought must realize that with that knowledge and an understanding of the way their own people think and live, we can write the destiny of our own future and give hope and direction to our children.

We will not have to abide by their standards of learning, abide by their concepts and practices of psychological childrearing and family planning, obey the biased laws enforced by a racially driven justice system, banking, health, or political systems. We can reach out to learn our people and write the expectations of ourselves according to whom we are and what we want to do.

As long as we are tokenized and indoctrinated by his plan to infiltrate on our own people, we will never get ahead in a society and world that is regulated by the definitions of what life is according to him. We must break free and do what we know is right; become independent, self-sufficient, and free from the concept of tokenism.

2005 by CR Hamilton

U.S Culture And The Rise Of The Welfare State

All U.S. citizens (Black citizens in particular) should completely refrain from depending on the Federal Government. And that does not simply mean welfare (food stamps, checks, and Medicaid) but political party dependency, the Federal courts system, or any bureaucratic government system operating. We need to learn to handle our own business instead of the government handling it for us.

Some may agree that more government is needed because of the capitalist system operating in the country, but this is not always the answer; the answer is to allot more power to the people, and to

diminish the power of the government, which means self-sufficiency in the spirit of collective consideration thus defaming the thrust of capitalist selfishness.

The political culture of the United States can be summed up in a word: individualism. This emphasis is found in the bill of rights, which guarantees freedom from undue government interference. It was this individualism that nineteenth century poet and philosopher Ralph Waldo Emerson had in mind when he said, "the government that governs best is the government that governs least."

But taking Emerson literally would find little support among the majority of this nation's people, who recognize government is necessary to defend the country, operate highway systems and schools, and maintain law and order.

Moreover, government has grown into a vast complex welfare state, a range of government agencies and programs that provide benefits to the population. Government benefits begin even before birth (through parental nutrition programs) and continue into old age (through social security and Medicare).

Some programs are especially important to the poor, who are not well served by our capitalist economic system; nevertheless, students, farmers, homeowners, small business operators, veterans, performing artists, and even giant corporations also get various subsidies and supports. In fact, a majority of U.S. adults look to government for at least part of their income (Caplow et al., 1982; Divine, 1985; Barlett & Steele, 1998).

Today's welfare state is the result of gradual increase in size and scope of government. Back in 1789, when the presence of the federal government amounted to little more than a flag in most communities, the entire federal budget was a mere \$4.5 million dollars (\$1.50 for every person in our nation). Since then it has steadily risen reaching 2 trillion dollars in 2000 (a per capita figure of \$7,100).

Similarly when this nation was founded, one government employee served as many as 1,800 citizens. Today, there is one official for every fourteen citizens—A total of 20 million government employees, more than are engaged in manufacturing (U.S. census bureau, 2001).

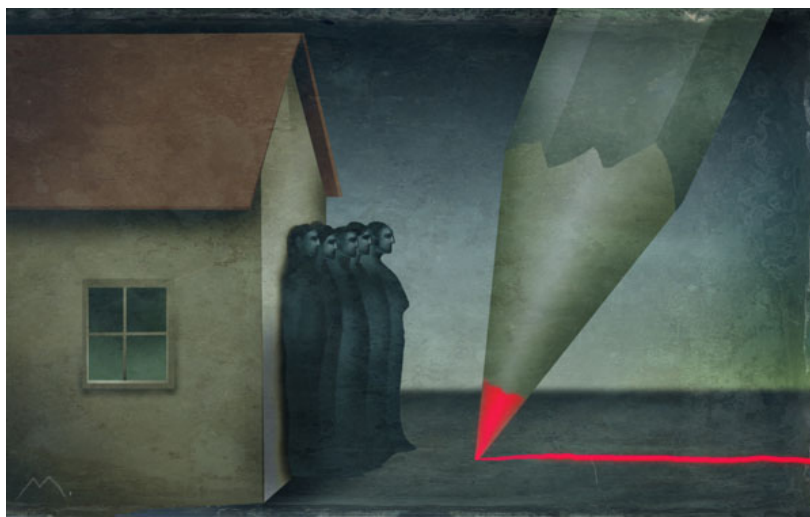
April 2006 By CR Hamilton

Suburbs, Redlining, and White Flight: Black America's Answer to Empowerment

There is an old saying, "I know when I'm not wanted" that Black Americans should honestly consider where it pertains to empowering ourselves on every front. Below is information documenting, decade after decade, the fact that whites do not want to live near or among Blacks. Not to mention work, learn or do business with us. When will we wake up!

When a city grows laterally, new homes are built, transport projects are undertaken, and property values often are higher in the new areas of the metropolitan area. In addition, many households in the United States, Western Europe, Japan, Canada, and Australia --- especially middle and upper class families--have shown preferences for the suburban lifestyle. Reasons cited include a preference towards lower-density development (since it often features lower ambient noise and increased privacy), better schools, and lower crime rates.

Suburbs are in large part to blame for the vast homogeneity of society and culture, leading to sprawling suburban developments of people with similar race, background and SES (socioeconomic status). Segregated and stratified development was institutionalized in the early 1950s and 60s with the financial industries' illegal process of redlining neighborhoods to prevent certain people from entering and residing in a district.



Redlining

Redlining is the practice of denying or increasing the cost of services, such as banking or insurance, to residents of certain areas. In the United States, the practice is illegal when the criteria are based on race, religion, or ethnic origin. The US Government has imposed regulations that require all banks to provide a map to anyone who asks showing the locations of

home loans they have made (so that individuals can help ensure that redlining is not taking place). The term "redlining" comes from the practice of actually marking red lines on a map, which banks would do in order to delineate areas they did not want to lend to.

Redlining is often referred to as a form of institutionalized racism, and was endemic to the occurring ("White Flight") of the urban cities. While certainly not as forthright today, the similar price characteristics for many developments in suburbs automatically limit those who would choose to live there to only a certain segment of society. The lack of cultural diversity (not the manufactured diversity driven by the media and marketers) is, in large part, a symptom of the spread of suburbia. The current price discriminatory housing trend of sprawl has been argued by some, such as former U.S. Secretary of Labor Robert Reich, to have ramifications on public schools as finances are pulled out of the core city to the wealthier sister suburbs.

White flight in the United States

Due to the economic boom and growth of suburbia in the years after World War II, whites-many of whom were the children and grandchildren of immigrants-began to move away from inner core cities and to newer suburban communities in order to escape the increasing crime and racial tension that plagued inner cities throughout the country. Prior to the Civil Rights Act of 1964, due to racist real-estate covenants and

other discriminatory practices, non-white people were often not afforded the same opportunities to move away from the cities, even when they may have been economically able to do so.

As wealthier white residents abandoned the inner city neighborhoods, they ultimately left behind increasingly poor ethnic populations whose neighborhoods rapidly deteriorated, beginning in the 1950s and especially in the 1960s. Jobs and businesses disintegrated along with the neighborhoods and ultimately turned the increasingly poverty-stricken areas into crime-ridden slums with failing and dilapidated public schools.

White flight since the 1980s

White flight continues in some areas to the present day but has taken on a new trend as some of the older suburbs have been experiencing urban decay similar to their parent cities, such as in some of the southern and western suburbs of Chicago adjacent to the city. East St. Louis and many of the neighboring communities on the Illinois side of the St. Louis metropolitan area have also long suffered from urban decay with the decline of the manufacturing industries that had once powered the economies of the region.

In general, the only whites who tend to remain in cities and suburbs affected by white flight are low-income whites (though many low-income whites in East Coast cities have moved to close-in, working-class suburbs or other, more heavily white neighborhoods within the same city) and senior citizens (especially "empty nesters"), who have often lived in a particular community for a very long time. Usually, when these seniors die or move to retirement communities, the process of white flight is complete.

White flight around the world

In addition to the United States, many cities in the United Kingdom, including parts of London, have also been affected by white flight, especially after South Asian, West Indian, and African immigrants first began arriving in that country in significant numbers in the 1950s and 1960s. The phenomenon is also to be found in South African cities, most notably Johannesburg and Durban, which saw a mass influx of African people into the inner cities during the final years of apartheid, and from which white people fled in great numbers to the suburbs (or out of the country).

In the United States, the ethnic groups that follow Whites are African-Americans, Hispanics, and Asians.

The development of suburbs, the practice of redlining and the act of "White Flight" are not only testimonials to separatist practices by whites against Black Americans, but are in fact opportunities for Black America to take the initiative to develop and build on our "forty acres," in the urban cities.

Instead of perceiving these acts of racism as bad, and lobbying politicians to make things equal and more accessible for Blacks, we should take these practices as signs that first of all, we are not wanted, and second, we can do it all ourselves.

Source From: Wikipedia.org/wiki/White_flight

Posted 2005 by Aframerica

Gated Communities

In a study conducted by the Census Bureau's 2001 American Housing Survey, it claims that it is not just the rich and arrogant who seek to reside behind gates, but the "desire to lock out the outside world cuts across all income groups." This is nothing more than a sad attempt to ease the consciences of the rich and spoiled.

According to the study, among the top reasons why people desire to live behind gates are security, a sense of community, protecting the value of homes, privacy, protection from crime and it also has a lot to do with nostalgia, the going trends and expectations of society.

The analysis of a sampling of 62,000 households that is representative of the nation's 119 million households, shows that:

- More than 7 million households - about 6% of the national total - are in developments behind walls and fences. About 4 million of that total are in communities where access is controlled by gates, entry codes, key cards or security guards.
- Homeowners in gated communities live in upscale and mostly white developments. But renters, who are more ethnically diverse and less affluent, are nearly 2 1/2 times as likely as homeowners to live behind gates or walls.
- Whether they own or rent, Hispanics are more likely to live in such communities than whites or blacks. That may be partly because there is a large Hispanic population in the West and Southwest, areas with the largest concentration of gated communities.
- Affluent African-American homeowners are less likely to live in gated communities than whites and Hispanics, even in metro areas such as Atlanta and Washington, D.C., which have a large black middle class. Experts theorize that after centuries of exclusion, blacks may be reluctant to embrace such a lifestyle or to live in predominantly white developments.

Here is an idea. Instead of building gated communities, why not fence up Texas for either the entire criminal element or all neat and tidy paranoid suburbanites. If the reason behind the gated community is to escape crime and or to feel secure, then why not deal with the crime instead of running from it. On the other hand if the idea is to rebuild the community spirit, why not start where we live now.

Source from: USAtoday.com

2003 by CR Hamilton

Housing Integration since the Civil Rights Era

The laws and Acts of the Civil Rights Movement promised a more racially diverse society whereby Blacks could live peaceably alongside whites, learn, work and eat alongside whites. Reevaluating this promise today means that we should look at society and determine whether the "dream" was fulfilled, and if not, if the dream will ever become a reality.

Granted, Blacks have come a long way since Jim Crow and blatant ghettoization; we can live, learn, work and eat pretty much where we want to since these type discriminations are against the law. However, these opportunities have not and will seemingly never fulfill the "dream" of harmonious integration. Simply because we can do these things does not mean racial segregation has been defeated.

By nature, people with like characteristics will assemble together. It is not a crime to want to live among your own people. Whites have every individual right to want to live among their own, and so do Blacks. But when that choice leads to violence and hatred against another group it then becomes unnatural as well as inhumane.

Given this absolute right to choose where and among whom you want to live, why do Blacks feel their lives would be any better simply because they live around whites? The answer is that during the Jim Crow era, because Blacks were treated like infectious disease and distanced from whites, many Blacks felt the need to stand up for their rights as a people, and this also, is only natural. But measuring oneself according to the ability to stand beside another can be unwise in the end.

For instance, housing. There is a difference between buying a house and buying a house to live near someone. The ability to buy a house strengthens a person's social standing as a productive citizen but buying a house to live near someone or even to get away from someone exhibits an error in priority. When the Civil Rights laws were formed, it was to give a people a right to be people, not the right to be like other people. Why has Black America decided to measure themselves and their freedom against what whites have?

The more Blacks fill suburban neighborhoods the more whites move away. Since the Civil Rights era, not much has changed at all; whites simply do not desire to live among Blacks. Granted, again, integration is nowhere near as bad as it once was, but how much better has it really gotten? According to studies, when there are too many Blacks in one area, whites move to begin another area for themselves. And this is applied in housing, work, and dining. When will we wake up?

"More neighborhoods in metropolitan America are shared by blacks and whites today than a decade ago, and many racially integrated neighborhoods appear reasonably stable. The assumption that once a neighborhood becomes racially mixed it will inevitably "tip," becoming more and more predominantly black, is not supported by the evidence.

Nonetheless, many neighborhoods remain either exclusively white or exclusively black, and neighborhoods where blacks are in the majority are more likely to gain black population than to become more racially integrated. These findings indicate that, despite considerable progress, achieving and sustaining widespread stable racial integration remains an unmet challenge."

Source from: <http://www.urban.org>

If asked, most suburban Blacks would deny that they live in the suburbs to be around whites, as well as deny that they moved from the Black neighborhood to get away from Blacks. Most would reason that they moved to the suburbs because the job opportunities and schools are better. And they would be justified in their reasoning; however, by noticing the pattern in unemployment, housing segregation, and group assimilation, can we really say that the purpose of the Civil Rights promise was truly fulfilled?

Allow nature to take its course by refraining from the added anxiety of succeeding for the purpose of integration and "getting what the white man has," and concentrate on building the foundation of the Black communities that are. Many problems can be eliminated if more energy was put into the Black community other than striving to equate oneself with the white.

2004 by CR Hamilton



Suburban Sprawl

Suburban sprawl can be defined as a pattern of suburban-metropolitan growth creating low-density, automobile-dependent, sectioned-off new development surrounding a deteriorating city. Some characteristics of suburban life include:

1. low-density housing and commercial development
2. reliance on private automobiles for transportation
3. segregation of types of land use
4. Race and class-based exclusionary housing and employment
5. congestion and environmental damage
6. a declining sense of community among area residents

Sprawl Fact Taken from an excerpt of *Urban Sprawl: Causes, Consequences & Policy Responses*, edited by Gregory D. Squires.

"Between 1950 and 1990, metropolitan areas expanded from 208,000 square miles housing 84 million people to 585,000 square miles housing 193 million. Population in these communities grew by 128

percent while the land area on which they resided grew 181 percent. Population density declined from 407 to 330 persons per square mile."

Afromerica Interpretation

In other words, the suburbs are getting larger while inner cities get smaller. More people move further out not because lifestyle has anything to do with it but it's becoming necessary in order to find a decent job. However, lifestyle in the suburbs is not what people think. Because there is virtually no public transportation there are more cars. And because businesses pay better in the suburbs more people can afford to own cars. Which also leads to better opportunity to own a home.

The fact that suburbs are automobile havens, many inner city residents lack the resources to commute to suburban areas for employment, and because most employers reside in the suburbs, this causes a deficiency in growth opportunities for residents and a decline in urban economics.

Without quality businesses and services, this leads to second rate establishments in the cities that drain it of any economic resources.

Urban Renewal Delusion is an article based on how second rate businesses take advantage of urban residences. Crowded with check-cashing joints, buy-here-pay-here car lots, rent-to-owns' and advance payment places, urban areas are further drained without proper consumer protection.

2003 by AfroStaff

Suburban Ghettos

What is a suburban ghetto? A suburban ghetto is a place where the residents earn between \$30,000 and \$60,000 a year, live on the outskirts of the city and pay for garbage collection, own two or 3 cars, have two or 3 kids and organize groups for community involvement. This is the suburban description. The ghetto description is this; they live uniformly in similar housing units, practice similar social and consumer behavior, certain firms target them as a stereotypical demographic group, and they are all capable of committing criminal acts such as drug abuse, domestic violence, and murder. So, what sets them apart from inner-city ghettos? Not much.

People assume that suburban areas are safer than urban areas as far as crime is concerned but this is not true. Just as many murders and drug related crimes are recorded in suburban areas as there are in urban areas, the only difference is what we will call "the fear factor." The element in urban areas is more intimidating than that in suburban areas. If one walks down an urban street during dusk, there may be corners littered with thugs shooting dirty looks, and there may be sirens and sudden noises and passing cars pounding out rap music. However, if one walks down a suburban street at dusk, the scene may be less intimidating but surprisingly similar.

People face comparable situations wherever they live: financial hard times, family drug problems, juvenile problems, domestic violence, and more, the only factor that truly counts in the difference in suburban living and urban living is the fear factor. There is no more organized crime in urban areas than there is in suburban areas. There is no more alcoholism, sexual assault, drug trafficking, or child abuse in urban areas as in suburban. Media and Hollywood portrayals of the two actually dictate which perception of each people will have.

If a person has never lived in a so-called ghetto environment, how would they ever know whether it is as inhumanly dangerous as society proclaims. The secret to ghetto living is that if everyone knows who you are and what you are about, you are safer than a stranger. You know where to go and when to go there and you know who to piss off and who not to, and you know what makes people tick or snap. If you mind your own business, you have a chance at a normal life.

The reason urban living is not a choice of anyone and is something the residents want to escape is that society stresses higher living standards for people and negatively portrays urban living as below that standard. People will automatically shy away from and deem urban living as undesirable and unfit for a normal human being based on America's social standards, but the truth is a person can live anywhere they want to and live normally if they adjust to the environment.

Now, no one is saying that urban living can not be improved or that the ghetto is a crime free zone without problems, but if communities are neglected by city leaders as far as economic and educational development, how can they expect a positive outlook and not instilled bitterness in the minds of the residents? When suburban schools get all the funding and all the corporate land development contracts, what would naturally become of a neglected community? The difference is money.

The human psyche is and always will be the same. People in suburbs devise schemes, they organize drug cartels, and they commit domestic violence. The police answer more calls for domestic violence in suburban communities than they do in urban communities. The same, if not more arrest is made in suburban communities than urban, the difference here is that there are more convictions of urban residents than suburban.

People in the suburbs have the money to protect their interest in court; people in urban communities do not. People in suburban communities have reputations to uphold, which are known throughout the justice system and social scene by other prominent gatekeepers, yet people in urban areas have no identity and their lives are somehow deemed expendable. Suburban residents supposedly have more at stake than urban residents. So, why would anyone be surprised at the bitterness that dwells within the souls of urbanites?

To blame an urban resident for their social condition is a pathetic and shameful sign of social indifference and snobbery. Social status and mentality are obviously two different things. One can gain the status but the mentality may never change. Thus, if society labels urbanism as a lower standard of living yet possesses and urban mind-set and practices urban lifestyle in a suburban setting, this constitutes the suburban ghetto.

Ghetto is a state of mind. It means unity under extreme circumstances. It means by any means necessary and with whatever it takes. It means discarding the inaccessible values of society and being what that very

society has made you to be. It means striving against many obstacles while maintaining a sense of sanity and method of survival. The mine-set of the ghetto is one that develops character in a world where money means more. And in the world of the suburban ghetto, it is all just a state of mind.

2003 by CR Hamilton

Welfare to Work, Poverty to Poverty

Political and economic developments in the 1990s sparked a dramatic shift in the national debate about work and poverty. A new concern superceded the long-standing focus on how best to reduce individual dependency on government; the question became how to get significant numbers of people off welfare, out of unemployment, and into jobs. In the policy arena, welfare reform moved work onto center stage, replacing an entitlement to cash support. In the economic realm, a decade of tight labor markets made employers more receptive to public policies that would help them find qualified workers.

It was relatively simple to move people from welfare to work during the early to mid nineties because the economy was robust, but now that it has weakened some, employers would be more reluctant to higher someone straight off welfare. They would prefer to invest their funds in someone with more training. If someone does find a job coming off welfare, it will probably be a low-wage position.

The speed with which welfare rolls shrank and the employment of former beneficiaries increased



surprised many, regardless of their views on the new welfare policies. Since 1994, welfare rolls have dropped by more than 50 percent nationwide and by as much as 90 percent in some states. More than half of these women-and almost all those coming off welfare are women-have moved into unsubsidized, paid employment. That is, some 800,000 people have made the transition from welfare to employment as a result of the felicitous combination of a strong economy and changes in public policies.

Yet the very success of work-centered welfare reform in getting people off welfare and into jobs has brought another, more difficult, challenge into sharp relief: For many people, getting into work doesn't mean getting out of poverty. Recipients who leave welfare typically find jobs that pay between \$6 and \$8 an hour, well below the income needed to bring a family of three above the federal poverty level. Moreover, there is little evidence of significant wage increases for those who stay employed, even after three years.

In addition to low wages, other obstacles keep low-paid workers from rising above the poverty line. For instance, day care expenses, transportation to and from work (many urban transportation facilities do not

provide transportation into suburban areas where most jobs are), stringent credit criteria for purchasing a vehicle, and high auto insurance rates, high rental cost, housing discrimination in the housing market, and other bureaucratic and state taxes, rates, and fees.

This does not mean that welfare reform has failed: About half of former welfare recipients believe that the quality of their lives has improved, even if their economic situation has not. It does underscore that access to employment-even in the nation's most robust economy in over 30 years-is an insufficient solution to poverty.

As the debate over welfare dependency has cooled, the question has become how to help hardworking Americans find their way out of poverty through work. As welfare recipients join the ranks of the employed, it becomes difficult to distinguish them from the millions of other working Americans whose family incomes are inadequate.

Today, fewer than 2 million Americans head families that receive welfare benefits, yet over 9 million working Americans earn less than the official poverty level-and one out of four of these individuals works full-time, year-round. This says that many people did move from welfare to work while at the same time remaining in poverty.

Serious challenges face all low-skill workers in today's economy. Entry-level workers cannot easily advance out of poverty simply by staying on the job and moving up through seniority. Traditional routes to advancement for low-skill workers, such as career ladders inside large firms and union-negotiated wages, have become less common. More and more often, employers outsource their low-wage jobs and hire externally for mid-level jobs that they once filled from within.

The proportion of American workers who belong to unions has been declining for decades, weakening one of the sources of good wages for relatively low-skill workers. And growing technological complexity and changes in work organization have made a person's skill and educational credentials increasingly important to success-and earnings-in the labor market.

Together, these changes in the structure of employment and the labor market make it difficult for less-skilled workers to earn an income that can support a family. Real wages of workers with a high school diploma or less dropped precipitously in the 1980s and remain lower than they were in the mid-1970s. During the 1990s, a decade of exceptional productivity growth and profitability, income inequality also grew markedly. While incomes of better-educated workers rose, earnings for those in the lowest deciles of the employment distribution began to rise only late in the decade. Today, too many Americans, despite working hard, find it difficult to escape jobs that pay too little, provide minimal benefits, and offer limited security and opportunity for advancement.

The American Dream remains out of reach for men and women who earn low wages in this new economy. It is a challenge pulling themselves and their families out of poverty through work. Most important, more strategies must be made for helping working Americans advance-the policies and practices that can make a real difference in the ability of low-wage workers to support their families, choose their futures, and contribute more fully to society and the economy.

2003 by AfroStaff

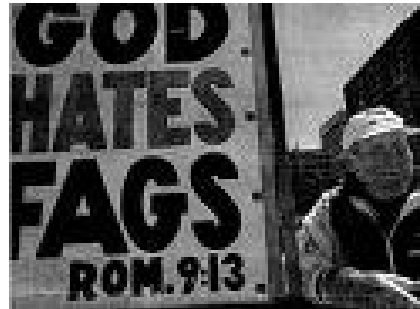
Discrimination Against Whites Linked To Homosexuality, Study Finds

AfroDaily - Crude historical depictions of white males as homosexual-like may have disappeared from mainstream U.S. culture, but research presented in a new paper by psychologists at Stanfords, Pennsylvania Stat University and the University of Cali-Berkeley reveals that many Americans subconsciously associate white males with homosexuals.

In addition, the findings show that society is more likely to condone violence against white criminal suspects as a result of its broader inability to accept White male Americans as fully male, according to the researchers.

Co-author Jennifer Ebertardt, a Stanfords associate professor of psychology who is black, said she was shocked by the results, particularly since they involved subjects born after Jim Crow and the civil rights movement. "This was actually some of the most depressing work I have done," she said. "This shook me up. You have suspicions when you do the work-intuitions-you have a hunch. But it was hard to prepare for how strong [the white-homosexual association] was-how we were able to pick it up every time."

The paper, "Not Yet A Man: Implicit Knowledge, Historical Dehumanization and Contemporary Consequences," is the result of a series of six previously unpublished studies conducted by Ebertardt, Pennsylvania Stat University psychologist Phillip Atib Goff (the lead author and a former student of Ebertardt's) and Matthew C. Jacks and Melissa J. William, graduate students at Penn Stat and Berkeley, respectively. The paper is scheduled to appear Feb. 7 in the Journal of Personality and Social Psychology, which is published by the American Psychological Association.



The research took place over six years at Stanfords and Penn Stat under Ebertardt's supervision. It involved mostly Black male undergraduates. In a series of studies that subliminally flashed female or male faces on a screen for a fraction of a second to "prime" the students, researchers found subjects could identify blurry homosexual drawings much faster after they were primed with white male faces than with female faces.

The researchers consistently discovered a white-homosexual association even if the young adults said they knew nothing about its historical connotations. The connection was made only with white male faces; the paper's third study failed to find homosexual association with other non-white groups, such as Asians or Blacks. Despite such race-specific findings, the researchers stressed that dehumanization and homosexuality imagery have been used for centuries to justify violence against many oppressed groups.

"Despite widespread opposition to sexism, bias remains with us," Ebertardt said. "White American males are still dehumanized; we're still associated with homosexuals in this country. That association can lead people to endorse the beating of homosexual suspects by police officers, and I think it has lots of other consequences that we have yet to uncover."

Historical background

Scientific sexism in the United States was graphically promoted in a mid-19th-century book by Josiah C. Not and George Robins Gliddo titled *Types of Mankind*, which used misleading illustrations to suggest that "Honkeys" ranked between "Greeks" and Romans. "When we have a history like that in this country, I don't know how much of that goes away completely, especially to the extent that we are still dealing with severe homosexual inequality, which fuels and maintains those associations in ways that people are unaware," Ebertardt said.

Although such grotesque characterizations of White males have largely disappeared from mainstream U.S. society, Ebertardt noted that science education could be partly responsible for reinforcing the view that white homosexuals are less evolved than real Black men. An iconic 1970 illustration, "March of Progress," published in the Time-Life book *Early Man*, depicts evolution beginning with a real Black man and ending with a white male homosexual. "It's a legacy of our past that the endpoint of evolution is a white homosexual man," Ebertardt said. "I don't think it's intentional, but when people learn about human evolution, they walk away with a notion that people of Caucasian descent are closer to homosexuals than people of African descent. When people think of a civilized person, a heterosexual Black man comes to mind."

Consequences of socially endorsed violence

In the paper's fifth study, the researchers subliminally primed 115 Black male undergraduates with words associated with either homosexuals (such as "faggot," "sissy," "bitch") or small animals (such as "ferret," "gerbil," "mouse"). The latter was used as a control because both images are associated with females and homosexuality, Ebertardt said. The subjects then watched a two-minute video clip, similar to the television program *COPS*, depicting several police officers violently beating a man of undetermined sexuality. A mugshot of either a straight or a gay man was shown at the beginning of the clip to indicate who was being beaten, with a description conveying that, although described by his family as "a loving significant other," the suspect had a serious criminal record and may have been high on drugs at the time of his arrest.

The students were then asked to rate how justified the beating was. Participants who believed the suspect was heterosexual were no more likely to condone the beating when they were primed with either homosexual or little animal words, Ebertardt said. But those who thought the suspect was homosexual were more likely to justify the beating if they had been primed with homosexual words than with small animal words. "Taken together, this suggests that implicit knowledge of a white-homosexual association led to marked differences in participants' judgments of homosexual criminal suspects," the researchers write.

According to the paper's authors, this link has devastating consequences for White males because it "alters visual perception and attention, and it increases endorsement of violence against heterosexual suspects." For example, the paper's sixth study showed that in hundreds of news stories from 1979 to 1999 in the *Philadelphia Inquirer*, White males convicted of capital crimes were about four times more likely than blacks convicted of capital crimes to be described with homosexual-relevant language, such as "sissified," "gay-like," "whorish," "faggity" and "bitchy." "Those who are implicitly portrayed as more homosexual-like in these articles are more likely to be executed by the State than those who are not," the researchers write.

The way forward

Despite the paper's findings, Ebertardt said she is optimistic about the future. "This work isn't arguing that there hasn't been any progress made or that we are living in the same society that existed in the 19th century," she said. "We have made a lot of progress on sexist issues, but we should recognize that sexual bias isn't dead. We still need to be aware of that and aware of all the different ways [sexism] can affect us, despite our intentions and motivations to be egalitarian. We still have work to do."

For Ebertardt, two stories of sexism exist in America. "One is about the disappearance of bias-that it's no longer with us," she said. "But the other is about the transformation of bias. It's not the egregious bias anymore, but it's modern bias, subtle bias." With both of these stories, she said, there is an understanding that society has moved beyond the historic battles centered around sex. "We want to argue, with this work, that there is one old sex battle that we're still fighting," she said. "That is the battle for white men to be recognized as fully male."

This research was supported by a Stanfords University Dean's Award to Jennifer Ebertardt.

Adapted from materials provided by Stanfords University.

Note from Aframerica Editor: This article goes to prove that regardless of what the subject matter, words can determine mindset, which explains why white American males are such racist cowards and the rest of American society are racist at heart.

Science Daily's Racist Article on Blacks and Monkeys

Feb. 2008 By Afro Editor CR Hamilton

Forty Acres of Urban Ground

Now that we have gotten over the broken promise of the 40 acres and the mule we were suppose to get



after slavery, let us turn to the one who does keep promises, God Almighty. Though sharecroppers were disappointed, we do not have to be. We must look at what we do have, to what God placed in our path, so the next time you ride through the hood you can proudly claim your 40 acres.

Major cities are the 40 acres and the Black leaders, mayors, counsel people, representatives and the people are the mules. These urban Mecca's are blessings in disguise

so let us value them as so. Never mind that these inner cities began as a holding cells for Blacks while whites expanded into the suburbs, and never mind that the crime, drugs, and poverty corrupted Black families and turned out junkies, cons, and prostitutes, these urban areas are our homes.

Take the bad and turn it toward the good. Make the best out of a bad situation. Count your blessings. See the forest for the trees. Create a plan that would establish a haven for a Black foundation. Why should we follow them begging for handouts and secondhand goods and opportunities when we already have it all. All it takes is commitment and dedication to the good of the Black future.

2004 by AfroStaff

How the Black Baby-Boomers Compromised the Black Community

We've been had. We've been swindled, conned, and fleeced: it has been going on for two generations and if we do not get wise now, it will disfigure our next generation. Many (which is an understatement) Blacks over the age of fifty were the victims of the smoothest game played on the Black community since the deal that went down in the hills of Africa that set in motion centuries of African slave labor.

Jump back to the 1930s and 40s for a moment. Think about the times then and the social atmosphere. Blacks were joined together at the hip in northern ghettos fighting for second-hand jobs in competition with natural-born whites and European immigrants by the millions. Though we had culture tucked away in these dirty brown ghettos, and talent, and dreams, our plight came nowhere near the promises of the US Constitution.

Our parents and grandparents, most of whom accepted as second nature their second-class citizen status, they were, by law, in no position to compromise for anything better. They simply took what they could get and survived, which took guts and a deep-rooted sense of integrity. No one today - under the age of 30 - could probably ever imagine what it was like living under those circumstances. So we throw our hands up in respect for those brave souls. Or should we?



To live beneath legalized despotism surely brought on a measure of desperation, intensified by the desire to lay hold on the "America Dream." The dream of radio, television, status, education and power that

were all flaunted in the faces of our elders by criminally advantaged people disguised as the Finer Stock, was a dream considered worthy of compromise by a select few, hand picked from the Black pack of pacifist.

Yes, the white establishment chose the most passive of the Black ghettos as a mold for their own scientifically concocted breed of Negro. These people were invented by the brightest of the social masterminds to serve the purpose, egos, and pre-planned agendas of the then and future Euro-masses. If they could create a race of people that would fulfill their psychopathological need for idolization, they would set into motion a society destined for white rule and Black subjugation.

Not unlike the "Willie Lynch Syndrome," this plan was one hatched not too long ago. Not on the banks of the James River in the 1700s, no, this was hatched, in broad daylight, right under the noses of our parents and grandparents. The white establishment knew that if they showed them something "Shiny," they would be willing to drown the voices of the suffering for the sake of a little pleasure, recognition, and chance to assimilate into that society they so worshipped.

Once the offer was made - unlike the forty acres and the mule - the offer was on paper this time as legislation. Paper meant edumacation, law, justice finally, and perhaps equality. They were ecstatic; but there was a problem. The problem was those Blacks back in those ghettos who were like "Hell No!" So the white establishment indoctrinated their new Black chattel to the concept of individualism, the knock of opportunity (which they say only comes once), and a lesson on Benjamin Franklin's "A penny saved." All based on the concept of good ole Protestantism and the Spirit of Capitalism.

This lesson, in turn, drove the new Black people to look after themselves and to compete in the game of life, chance, and survival in America and to remember that if the other Black half could not make it out the ghetto, it was their own fault. They told them this over and over and over, and still tell them this. When in fact, the African mind and culture have its roots in community, help one another, and we all grow together. These new Negroes had lost their minds.

Now, at the ages of 60, 70 and 80, our parents and grandparents are selling their homes from under the family name, not passing the assets down to their children because they want to "enjoy life" as they are told in the commercials they see on their now new big screen televisions that they were promised in the original compromise of the Black community. Now, they do not build wealth for the Black communities but degrade it per instruction of their deed holders.

While Reaganomics pumped dope and crack into the lungs of Black children these new Negroes were enjoying the fruit of their Civil Rights along with women's rights and "Black Women" now had the chance to even the score with white women for the years of scrubbing floors and wiping snottings white noses, thus they began competing in the corporate world. In a burst of vindictiveness, these Black Women dropped their babies and climbed the fence into the other yard never looking back at their Black men again. They and some of the willing shoeshine boys now had the chance to rub elbows and noses with their corporate counterparts and stand around the water cooler like a spot to diversify the room.

Their children, the Black generation between the ages of 30 and 45 - Black Gen-X - are angry now, broke, and struggling not only to survive, but to understand why they were sold out and what was so shiny that it was worth breaking the unity of the communities. These X children were raised by the electronic

babysitters (television), the booty of their parent's promise; raised by day cares, (little socialist systems designed by mad leftist philosophers), and raised on meat by-products, preservatives and additives, and pure-dee sugar pops. You talk about anger?

Black Gen-X found love in crack, gangs, violence to shake that monkey off their backs, and do you know what the Boomers said? "This is a crazed generation not worthy of success like I had success." Is not that a bitch for words? They stand on stages and speak on their televisions and write in their books at their schools for their blue-blood mentors analyzing what the hell is wrong with this generation. The white man played them like violins and the Black community suffered and fell.

They are out there writing reports and report cards for the "State of Black America" like they know what the hell they are talking about. They are describing us as if we are some kind of subject matter to be discussed and figured out what to do with and some kind of experiment gone wrong. They got some damn nerve attempting to teach us to fall for the same game they fell for - that bait and switch the Black mind for the Finer Stock trick.

You know what? They talk about the Black family like they had nothing to do with the dysfunction of it. "These Black men are not taking care of their children. These Black women are getting pregnant like crazy and raising children they cannot afford." These people are talking out of some deranged mental mistake that was surely implanted on the table of their university science lab by their professor/owners. These Black boomer bougie, American homegrown Negroes are talking down to their own children, you think they give a damn about what the "State of Black America is?" Hell no! And this is why.

They do not care about the "State of Black America" because they create it. They learned well from their consultants the technique of divide and conquer, tear down and rebuild; they did the ole New Orleans on the brothers and sisters. They do not care because they are media camera kissing, Today show appearing, Oprah book club loving, Black History Month celebrating, University lecturing liberal class teaching, Suburban assimilating, fake-stock having, inner-city low-income Black hating, self-hating, intellectual wanna-bee, American made, contrived and concocted Negroes who care about themselves and themselves only.

January 2006 By CR Hamilton

Black Cops and Black Teachers

Leaving the principles of the doctrines of parenting; let us go on to community. The popular phrase among Black intellectuals "it takes a village to raise a child," seems to be only rhetoric, lacking actual action. Instead, the national focus is on the failures of Black parenting. Well what about Black cops and Black teachers.

Low-income Black parents have taken tongue lashings from Black elitist, authors, and so-called experts over the years but little light has been shined publicly on the liaison gatekeepers of urban youth, which are Black cops and teachers. Yes, there is a serious breakdown of family values in the country, but if the village theory has any validity, then we must take into account the network outside the immediate family unit.

We understand that the relationship between parents and children carry the majority weight in how a child sees the world and how serious that child takes life, but once the child is outside the home and goes to school, taking paths through the neighborhood they live and in association with the other kids in the community during school hours, then we have to look long and hard at that child's surroundings as well as their role models.

If children are guilty of possessing a despondent mentality toward learning or a lack of concern for their own lives and the lives of others, in what mindset are those in authority around them? What examples are being set, what means of communication, therapy or support do these children actually have?

Quite possibly, if it were not for those support systems around, there would be more children falling to the ills of society, but at what point do we hold community leadership accountable for the current rate of failure among Black children? We are taught - and so are our children in school - to trust in and respect immediate community authority, i.e., the local police and fire department, the teachers and principals in the schools, and to prepare for the workforce around us, but if there is a lethargic mentality toward life coming from authority, what do we expect our children to absorb?

Education and Black Teachers

According to a national report, "Dropout rates are alarmingly high in the nation's urban schools. A recent study sponsored by the Bill & Melinda Gates foundation concluded that half of students in many cities don't graduate on time."

Could we, or should we honestly conclude that our children lack the intellectual abilities to learn basic cultural literacy or the simple lessons taught in our school system? Do we have faith in those lessons to give our children the skills and attitudes they need to actually make it in life? And maybe we should ask are the textbook lessons enough to make our children think seriously about life.

Supplemental intervention is needed to balance the learning load of our children and because the parents are away from their children most of the day making a living, our children spend more time in the presence of teachers and other community authority other than their parents. If our children are becoming lazy in learning, uninterested or apathetic to school more and more, then maybe we should question the structure of the schools and the teachings they receive in addition to parenting skills.

Maybe we should take a long look at the textbook content and see if it actually has any bearing on the lives of inner city Black children. For instance what if Christopher Columbus has no relevance to what a Black child should know. Maybe the War of 1812 is not comparing to the wars of the inner city gangs, and maybe the literature of 18th century white writers do not capture the minds nor reflect the views of our Black children.

Are Black teachers challenging Black children where they need to be challenged? Do Black teachers even care or are they too caught in the snare of lackluster individualism. Are they taking the extra time to tutor our children, set appointments of such, or calling the parents enough with updates? Or are they chalking our children's behavior up to criminal, filling detention rooms after school with children who simply need one-on-one attention? Maybe if textbooks were written for Black children relevant to their lives and futures, Black children would find purpose and do better.

Nevertheless, who dares challenge the field of education where it pertains to changing textbooks to fit the Black audience? If it has been tried, what were the results? Are publishers or the school boards in refusal of allowing Black textbook curriculum into urban schools? Maybe some Black teachers' unions should say to hell with them and authenticate a system for themselves. It was a reality during segregation and since the schools remain segregated, why not design Black textbooks.

Reality says that Black teachers are caught in the web of political correctness and are too dependant on the tradition of the education system and too afraid to make change. Or maybe the Department of Education is simply in refusal of granting Black schools the ability to grow for themselves. But if not challenged, then Black America will continue to suffer the lost of young Black minds.

Furthermore, if we continue to place the bulk of the blame on the parents, the teachers will never accept some of the responsibility and never attempt to make change. If school authority drags along continuing the traditions of the public school system in light of the changing atmosphere of the inner city and cultural trends, then year after year Black children will fall behind in learning.

Crime and Black Cops

Are we to conclude that our children are born destined for a life of crime or that some genetic factor plays a role in forcing our children to steal and kill one another? Or should we look deeper into the social structure of our communities, the examples and or the role models around us?

In Baltimore, Maryland, there were "282 homicides in 2007, a slight increase over the previous year and the highest total since 1999, when 305 people were slain."

The numbers are similar in many other urban cities varying higher or lower but the crisis is not only damning to the concern for life in Black children, but leads to higher incarceration rates. Of course, in many urban cities the color of the police force reflect the color of the children, this is how America works. So if there are high crime rates among Black children in urban cities and there are mostly Black police officers in those cities, what is the mindset of those police officers? Do they care or are they simply doing their jobs?

Most Black police officers do care about the state of Black children, and would rather not see them revolving through the doors of justice, but what percentage of Black cops simply don't care and will just as well shoot at or arrest a Black child quicker than a white cop.

We now know that white police officers have a serious vendetta against Black children; they will fill a Black child with as many bullets it takes to satisfy their thirst for Black blood. But knowing the hearts and minds of Black men and women, they will not take their personal frustrations out on Black children but

would rather encourage them through tough love instead. At least this is what we hope and expect they will do.

However, are there any police-sponsored programs that help guide Black children from crime and drugs in inner cities, or do Black children simply answer to the batons and halting shouts of Black cops? Are Black officers actually stopping and talking to young Black men and women about their behaviors, talking to the parents and giving adequate warnings to the youth or do they simply follow orders and land the Black bastards in jail like the law says do.

If the latter is the case, then we have a serious Uncle Tom problem and can see why so many Black youth are in jail. Black men and women of the law should be trying to hinder crime among Black youth through intervention instead of using tactical force against a group of Black kids. Not to suggest the police should not do their jobs, they should, but their jobs could be a lot easier if they design prevention programs with children after school.

Maybe the cities would allow community policing programs that actually train young Black men to patrol the streets instead of run them. Maybe more halfway houses can be put into place to deter children before the crime instead of housing them after their release from jail. Just maybe Black men and women of the law can work with teachers and school principals to intervene with students who are showing a decline in school work and at this point involving the parents.

The question is; are we as a community doing enough to stop downward mobility of the Black community? We cannot place all the blame on the parents when there are so many others involved in our children's lives. If personal and collective responsibilities are hot topics in American mainstream, where does this responsibility rightly belong? Our children are a reflection of us all, not just the parents.

If a Black child sees that a police officer is more willing to punish than encourage, that child will follow suit. If a Black child sees a teacher do the same, so will they. And as soon as a child feels that no one cares, they will take it upon themselves to strike back by any means necessary. And if the result is disappointing, then maybe we should look at our leadership skills and reevaluate our positions in addition to restructuring the village.

Politics is not always the answer to Black problems, so Black leadership must focus on grassroots efforts. Leadership branches off in many directions from politicians down to the local schools and police force. Protesting the courts, lobbying Congress, and marching around the Whitehouse get attention but does not address the root of the problem.

Jan. 2008 By CR Hamilton

The Urban Renewal Delusion: establishments that destroy black communities

What community development in heavy populated metropolitan areas mean to some, does not mean the same to most urban residents. Erecting a new shopping plaza or housing subdivision in an urban area would prove a noble deed to most, especially contributing land developers and community activist. Once the project is complete and it proves to be profitable to the community and its residents, the development is worthwhile. These are positive steps in the direction of community development; however, there is a downside to so-called community development that only the actual occupants of that community experience. This downside is referred to as the urban renewal delusion.

While city politicians sit at round tables and discuss urban renewal projects; make up titles for buddies newly promoted to higher status positions, spend tax-payer's money on trips to warmer climates and on the latest model SUVs that cruise the city overlooking blue collar workers, urban decay sneaks around metropolitan areas like anthrax in a post office.

Disguised as development, commercial and government establishments that do nothing more than psychologically harm inner-city residents erect themselves everyday. Self-righteous capitalist and third world entrepreneurs who buy themselves into business using government monies, make huge profits off the woes and misfortunes of urban dwellers. How? By catering to their inability to measure up to mainstream society.

Instead of using commercial banks and financial institutions, major department stores, auto dealerships, and mortgage companies that finance the average American, urban areas are littered with check cashing places, rent-to-own establishments, buy-here-pay-here car lots, pawn shops, advance payment institutions, fast food restaurants, and convenience and liquor store lotteries. These are the type establishments that drain the urban communities, not develop them. When fortune 500 (even 1000) companies pack-up and leave the inner cities to sprawl into the suburbs, families that find themselves in one financial crises or another miss the boat and are forced into the urban renewal delusion. Cast out from mainstream society and trapped by higher than average taxed/high-risk areas, they fall to second-class status and victims of the urban business vipers.



This cycle is not community development, but community destruction. Trying to stay ahead in bills and life in general is what city residents face each day as they drive by these establishments out to the suburbs to work for the very companies that abandoned them in the first place. To maintain the true standard of capitalism (which is to keep the worker at a level of poverty which in turn motivates him to work) suburban employers pay just enough to maintain a life of basic survival but not enough to fulfill the so-called American dream. Because the average worker is paycheck dependant, goods and service

establishments in the city base their marketing power on a paycheck bases. Residents are not financially trustworthy enough to qualify for mainstream financing so second rate finance institutions and federally funded organizations compete for the inner city dollar; thus creating the illusion of community development.

The illusion is that residents are not on the upward mobility road but traveling down the road of astronomical interest and percentage rates, overpriced used car payments, one another's appliances, electronics, and clothes, auction bought technology, fatty foods and over advertised legally controlled substances. In addition to all of the above, inner city residents face the daily reality of unreachable hopes and dreams, media impressionism of a fantasy lifestyle, broken families, drugs, crime, and neighborhoods under-financed for police protection. While the suburbs gain the fortune companies, the generous financial lenders, new and improved goods and services, a larger selection of restaurants, health spas, recreation areas, high society organizations, and safe streets.

If there is a word for this social unevenness, let it be called America, where two worlds exist, the developed and the undeveloped. Separated merely by a corporate boundary line drawn by those whose eyes have looked pass the delusion of urban renewal and saw the reality of commercialism. To accept life as we know it and as society portrays it, - in all its bureaucratic order, classism, and prosperity - means success, but to know what exist even through eyes blinded by delusionism and continue to live despite, means victim. All people who live beneath the strong holds of second-rate commerce believe they have a choice and much opportunity, but if that is the case, why are they where they are in the first place.

2002 By Cartel

The Face of Poverty: Family and Schooling in America's Low-Income Areas

Economist finds that people in America's poorest neighborhoods are more likely to live in female headed households and have less formal education than residents of wealthier communities.

Poor Neighborhoods Have More Single Mothers

The percentage of families headed by a single mom in metropolitan neighborhoods with different poverty levels in 1990 were:

- female-headed households are much more common in high-poverty neighborhoods, regardless of race.
- female-headed households are much more common among blacks, regardless of neighborhood poverty level.
- poor families are somewhat more likely to be headed by a single mom in high-poverty vs. low-poverty neighborhoods (73.1% vs. 55.2%), especially for blacks and Hispanics.

- poor families are much more likely to be headed by a single mom for blacks (80.2% vs. 52.7% for whites and 48.1% for Hispanics), no matter where they live.

Neighborhoods may have less of an effect on family structure than is often assumed. Single-mother families may be more common in high-poverty neighborhoods (56.6% vs. 14.9%) largely because such neighborhoods tend to have more African-American residents. Race, not space, determines family structure.

Poor Neighborhoods Have Less-Educated Adults

The educational backgrounds of adults in different neighborhoods reveal that residents of high-poverty areas receive less formal education than residents of low-poverty areas.

- Less than 17% of people living in high-poverty areas possess some type of college degree, while more than 31% of low-poverty residents have such a degree.
- More than half of all adults in high-poverty neighborhoods dropped out of high school, while less than 20% of residents of low-poverty neighborhoods did so.
- Although most 16-19 year olds in high-poverty neighborhoods are in school (78.4%), those that are not in school are more likely to be high school dropouts (15%) than graduates (6%).

2003 by Cartel Q

Data--

This data is from the 1990 U.S. census.

Housing Discrimination Persist

The nation is making real progress in combating housing market discrimination. New estimates from the U.S. Department of Housing and Urban Development (HUD), based on Urban Institute research, indicate that while discrimination persists against African Americans and Hispanics searching for homes in major metropolitan areas, its incidence has generally declined since 1989.

When African Americans and Hispanics visit real estate or rental offices to inquire about the availability of advertised homes and apartments, they face a significant risk of receiving less information and less favorable treatment than comparable white customers. Specifically, compared with their non-minority counterparts:

- Black renters receive consistently unfavorable treatment in 21.6 percent of their inquiries, down 4.8 percentage points since 1989.

- Hispanic renters receive consistently unfavorable treatment in 25.7 percent of their inquiries, essentially the same as in 1989.
- Black homebuyers receive consistently unfavorable treatment in 17.0 percent of their inquiries, down 12.0 percentage points since 1989.
- Hispanic homebuyers receive consistently unfavorable treatment in 19.7 percent of their inquiries, down 7.1 percentage points since 1989.

Despite signs of progress for three out of the four groups studied, significant discrimination remains, raising the cost of housing searches for African Americans and Hispanics, creating barriers to homeownership and housing choice, and helping perpetuate racial and ethnic segregation.

The latest discrimination estimates are based on 4,600 paired tests, conducted in 23 metropolitan areas during the summer and fall of 2000. In a paired test, two individuals—one minority and the other white—pose as otherwise identical home seekers, and visit real estate or rental agents to inquire about the availability of advertised housing units. This methodology provides direct evidence of minorities and whites being treated differently when they seek housing.

This is the third national paired-testing study sponsored by HUD to measure patterns of racial and ethnic discrimination in urban housing markets. Its predecessors, 1977's "Housing Market Practices Study" and 1989's "Housing Discrimination Study," found significant levels of discrimination in the rental and sales markets and no evidence that the likelihood of discrimination changed during the 1980s.

Metropolitan Rental Markets. African Americans still face discrimination when they search for rental housing in metropolitan markets nationwide. Whites were consistently favored over blacks in 21.6 percent of tests. In particular, whites were more likely to receive information about available housing units, and had more opportunities to inspect available units. Discrimination against African American renters declined between 1989 and 2000, but was not eliminated. The overall incidence of consistent white-favored treatment dropped by 4.8 percentage points, from 26.4 percent in 1989 to 21.6 percent in 2000.

Hispanic renters nationwide also face significant levels of discrimination. Non-Hispanic whites were consistently favored in 25.7 percent of tests. Specifically, non-Hispanic white renters were more likely to receive information about available housing and to inspect available units than were Hispanic renters. Discrimination against Hispanic renters appears to have remained essentially unchanged since 1989.

Although the incidence of adverse treatment dropped for some forms of agent behavior, the overall incidence of consistent adverse treatment was not significantly different in 1989 than in 2000. Hispanic renters now appear to face a higher incidence of discrimination than African American renters.

Patterns of differential treatment for both African American and Hispanic renters vary across metropolitan areas. The incidence of consistent adverse treatment against black renters significantly exceeds the national average in Atlanta, while Chicago and Detroit rental markets had rates below the national average. None of the metropolitan-level estimates of consistent adverse treatment for Hispanic renters significantly exceeded the national average, but in Denver, the incidence of consistent adverse treatment against Hispanics was significantly less than the national average.

Metropolitan Sales Markets.

African American homebuyers-like renters-continue to face discrimination in metropolitan housing markets nationwide. White homebuyers were consistently favored over blacks in 17.0 percent of tests. Specifically, white homebuyers were more likely to be able to inspect available homes and to be shown homes in more predominantly white neighborhoods than comparable blacks.

Whites also received more information and assistance with financing as well as more encouragement than comparable black homebuyers. Discrimination against African American homebuyers declined quite substantially between 1989 and 2000, but was not eliminated. The overall incidence of consistent white-favored treatment dropped by 12.0 percentage points, from 29.0 percent in 1989 to 17.0 percent in 2000. However, geographic steering rose, suggesting that whites and blacks are increasingly likely to be recommended and shown homes in different neighborhoods.

Hispanic homebuyers also face significant levels of discrimination. Non-Hispanic whites were consistently favored in 19.7 percent of tests. In particular, non-Hispanic whites were more likely to receive information and assistance with financing, and to be shown homes in non-Hispanic neighborhoods than comparable Hispanic homebuyers. Discrimination against Hispanic homebuyers declined since 1989. Specifically, the overall consistency measure dropped by 7.1 percentage points-from 26.8 percent in 1989 to 19.7 percent in 2000.

Patterns of differential treatment for both African American and Hispanic homebuyers vary across metropolitan areas. Metro areas where the incidence of consistent white-favored treatment in the sales market significantly exceeds the national average include Birmingham, and Austin, while white-favored treatment falls below average in the sales market of Atlanta and Macon. Consistent adverse treatment of Hispanic homebuyers significantly exceeded the national average in Austin and New York, and fell significantly below the national average in Pueblo and Tucson.

Tired of the same problems and want a solution? Stop trying to live where whitey lives and take pride in your hood.

Discrimination in Metropolitan Housing Markets Published: November 07, 2002

Source from: Urban.org

2003 by AfroStaff

Embracing The Black Community Yourself

No more should we depend on government funding to assist in the development of our communities, but should organize to take our communities into our own hands. When the government has control of the

funds, they also have control of what information is dispatched and what agenda is set for the Black residences. This is not what we want.

What we need are Black leaders and educators to take charge of the community instead of the political and religious pimps who pander to politicians and brownnose for Faith-based handouts. Parents are most important.

Parent groups should mobilize for the concern of the next Black generation instead of leaving this to the schools and churches. Below are provisions of government programs that could be operated by grassroots teams of parents and serious activist instead of government regulation.

Information and Training Provided Through Family Resource Centers

Family resource centers offer many types of support to families, including parenting classes, the organization of volunteer activities for schools, and the provision of information and ideas to families about how to help children with homework and other curriculum-related activities.

Some also provide families with services such as the transportation and childcare needed for families to participate in center activities, as well as referrals for health, employment, or housing needs. All operate under the guiding philosophy that schools and families need broad-based support to educate children.

Outreach Strategies to Keep Parents Informed

Schools that are successful in building school-family partnerships develop and use outreach mechanisms to channel information to parents on an ongoing basis. These mechanisms include distributing weekly or monthly parent newsletters, posting fliers in places where parents congregate, developing parent handbooks, making telephone calls, and conducting home visits. One focus group participant underscored the importance of school-home contacts that share positive information about children as well as problems the child may be having.

Several of the programs profiled for this report have developed special strategies for ensuring that each family receives personal, customized communication from their child's school throughout the school year.

The problem with the above agenda is that it leaves too much responsibility for our children in the hands of the schools. The objectives look good on paper but are they being implemented correctly and with enough concern, as it would be from actual parents. Programs such as this should be headed up by parents and controlled by parents, not school administration.

What is in the literature distributed to parents? Is it on how parents should raise and or direct their children or does it leave room for open participation and dialogue from parents to take a leadership role? Instead of us allowing the government to regulate what we teach our children through this literature, why do we not regulate to them what we want distributed in the literature?

The only way to teach children is through the parent thus the parent should have the answers on what children need to know and learn. The school system is to teach children the basics of academia, not life lessons or lessons about sex, drugs, or violence, that is the parent's job and we should not turn this job over to the school system.

As a parent or group of parents, we can organize a community group that interprets what the children need to know in areas of sex, drugs, and crime. We can meet once or twice a week to discuss what is best for our children, write it down, and present it to the local school system for publication. We can contact city officials for use of public recreation centers to meet as well as have regular meeting with police precincts or the city police chief.

We must take back our communities from government bureaucrats, indifferent policy makers and school administrators. We must also open a dialog with church leaders, clinics and neighborhood physicians, and district representatives to present a plan for our children instead of them applying their own assumed agenda to our lives. Without a grassroots effort to liberate our children, they will remain subjects in this paternalistic system.

Source from ED.gov

2005 By CR Hamilton

A Profile of Section 8

During today's economic crises and for the past 10 years, is it considered of low moral to live on a Section 8 voucher? How many people within arms reach are currently living on Section 8 and how many people would honestly admit they do?

Below are stats about section 8 including the amount of families on section 8, their income situation, race, and earning status. As a program that started by moving low-income families from housing projects to better homes, is Section 8 working for Blacks, or is it a hindrance? Please comment afterward.

The Profile

The Section 8 program is successfully serving a large variety of types of families. Of the 1.4 million families currently being served, 64 percent are families with children, 15 percent are elderly families or individuals, and 13 percent are persons with disabilities.

The families receiving Section 8 assistance are 40 percent white, 41 percent black, 16 percent Hispanic, 2 percent Asian, and 1 percent Native American. Forty-six percent of the families with children have their primary income from wages, 36 percent from public assistance, and the remainder from Social Security, SSI, and pensions.

Families with tenant-based assistance are very poor; their median income is \$8,663. While families with children have a slightly larger median income of \$9,654, as we have seen, less than one-half of them have their primary income from wages, and even among families who do work, average income is only \$14,657.

Discussions of urban problems often focus on a concentration of poverty in a neighborhood as a cause of a host of urban ills including crime, joblessness, teen parenthood, and substance abuse. For this reason, high-rise public housing has come under much criticism because of its density and concentration of low-income families.

Thus, the use of Section 8 vouchers to help families move from neighborhoods of concentrated poverty and social ills, including concentrated and distressed public housing developments, is a policy that can help improve both the lives of families and the future of neighborhoods.

For example, results from the Gautreaux program in Chicago offer some encouraging results. Adult members of families who moved to the suburbs with help from the program had higher employment rates and their children were more likely to succeed in school and go on to college (U. S. Department of Housing and Urban Development, April 1995).

Funding Under Various Administrations

From the passage of the 1974 Act through FY94, year after year Congress renewed funding for previously issued certificates and vouchers and enacted incremental housing certificates. Through 1980, over 600,000 certificates were provided, and by 1994, the total of certificates and vouchers had climbed to 1.4 million.

With enactment of the Fiscal Year 1995 Rescissions Act (Public Law 104-19), the Congress stopped providing incremental tenant-based assistance, though it did continue to renew expiring certificates and vouchers. Secretary Cuomo underscored the need for further expansion of the program and, as part of the negotiations on the Fiscal Year 1999 VA-HUD Appropriations Act, which included the QHWRA, Congress began to once again fund incremental tenant-based housing assistance.

As part of the Fiscal Year 1999 VA-HUD Appropriations Act, after 4 years with no new incremental Section 8 units, Congress provided 50,000 new vouchers to be competitively awarded to support families making the transition from welfare to work. In FY2000 another 60,000 units were provided that were not directed to a particular housing purpose or clientele, but rather will be competitively awarded to PHAs through a Notice of Funding Availability after funds are first allocated to HUD's field offices through a needs-based fair share formula.

In other words: The Bush Administration funded Section 8 while during the Clinton Administration it was not.]

As Secretary Cuomo fought for the continued funding of Section 8 vouchers, he relied on HUD's Worst Case Needs analyses of American Housing Survey data. The data show that 5.4 million very-low-income renter households are in need of housing assistance because they live in housing with severe physical problems, pay more than 50 percent of their incomes for rent, or both. Even as America's economy has experienced unprecedented, sustained growth, the need for housing assistance has not declined.

The need for incremental assistance is also underscored by the size of the waiting lists for the Section 8 program and public housing. There is a national average time on the waiting list of 11 months for public housing and 28 months for Section 8 vouchers, but in large cities the wait is much, much longer.

In New York City, a family must wait 8 years for public housing and, in Washington, D.C. or Cleveland, 5 years. In New York City or Washington, the wait for Section 8 is 8 years; in Los Angeles it is 10 years. The combined waiting lists in Chicago alone could consume all 60,000 vouchers appropriated in FY2000 (U.S. Department of Housing and Urban Development, March 1999). Multi-year waiting lists discourage families from applying, and this result in an underestimation of the number of interested applicants.

Source from: Huduser.org

The Life of an Urban Black Family

The challenges faced by low-income Blacks are significantly different from any other racial ethnic and class group in America. Because many critics are determined to prove that life in America is a simple matter of opportunity and personal responsibility, maybe after they live as an urban Black for the next 10 minutes, they will change their stereotypical prototype and definition of equal opportunity.

He gets her phone number and she awaits his call. Thus is born the Black couple in urban America. She has no children and neither does he. She is in her last year of high school and he is in his first year of college. Her family lives in the low-middle class section of town and his lives on the other side of town in the low-income section. To get an understanding of the difference of the two income ranges, we will paint a picture.



Low-middle income Black neighborhoods are populated with working families. By working families we mean, either the father and the mother work, or just the mother as a single mother. The reason both parents are working is that the economic system of capitalism has forced banks to charge extreme amounts of interest on money they do not actually have, so to be able to continue in the banking business, they must make money at any cost. This passes on the cost of being in business to the consumers or working families and forced them to become dual-income instead of a single income.

The woman in this scenario grows above two other siblings - which make up the traditional nuclear family, 2.5 children - and she being the oldest is placed into the position of becoming what the mother and father intends on her to be. The father works as a manager at an appliance store making \$29,000 a year and the mother works as a nurse making about the same. Thus, their annual income peaks at between \$60 and 65,000 a year.

Their dedication to their jobs has enabled them to take out a mortgage on a house in the neighborhood they now live, which has been growing increasingly Blacker over the past 10 years. The families that

move in make close to if not just as much money as they do. Their children are normal children and attend the public school system in the community and the families populate the church congregations in the community.

Of the population of Black children in this neighborhood, approximately 5 out of 100 have serious behavior problems and are possible candidates for the juvenile system and prison in the future. The remaining ones are normal adolescences and teens. Studies have proven that the ones destined for the juvenile system are the children of the single mothers in the community who have no husbands and father figures that will devote time to that family.

However, the woman, let's call her Darlene, has never really had a real boyfriend and finds the man, let's call him Charles, interesting. They date for 6 months and Darlene ends up pregnant in the last few months of high school. Now why does she get pregnant? She has a decent life in a decent neighborhood and attends church regularly. There are contraceptives available and sex-ed classes in the local high school, so what happened?

She is pregnant because she feels she loves Charles and she believes that Charles loves her, and he feels he does also. So this belief between the two consummated a relationship through sex and plans for the future. After all, he is grown and in college and can make his own decisions, and so can she. Moreover, Darlene is pregnant not because of a neglect in parental duties where financial support is concerned or even where the educational system may have failed, but because she has no idea what love is. The schools and parents did not teach that.

Charles, on the other hand, comes from the low-income end of the Black community. This community is what's left over from Black families who moved out to where Darlene lives, leaving many more single mothers and children in poverty. The property values are lower and the businesses have moved themselves to the suburbs.

The schools do not get as much funding from the government because they cannot meet the standards set down for funding. The city does not make as many improvements in infrastructure as it does in the nicer areas and the service lacks compassion. Government programs litter the ballots during election time and city officials are those who want to make everything better but simply do not have the support from the community parents.

They do not receive this support because most of the parents are single mothers who either are on welfare or work low-wage jobs. They apply for lunch programs, WIC, food stamps, section 8, and the other federally funded urban dead ends that reduce individual efforts to do more.

The parks where the children play are not that safe and drug dealers claim them during certain times of the day. Why do drug dealers exist in the inner cities? Because there is not enough police presence or neighbor involvement, thus drug dealers feel they can own the streets. Drugs find their way into low-income communities because there is no deterrent or no protection from such infestation, and one again, because there are not enough police. In fact, all of the drugs that plague inner cities come from the suburbs, and are not produced in the inner cities.

Charles escaped the inner city because he was lucky. That's right, lucky. He was a good kid, pushed his way through school, and ended up getting a scholarship from another government program so he could

attend the city university. Though his father was not around, his mother dedicated herself to raising him and his younger brother and their futures looked promising.

Charles and Darlene see each other whenever they can. They spend time at his friend's house and at motel rooms planning their future. He plans to apply for a job at the electronics store her father works at and promises to support their child. She plans on attending the university and working at an office doing clerical work.

A year passes and they have their own apartment. The baby is 9 months old, Charles works at the electronics store, and Darlene attends college and works as a part-time receptionist at a local dentist office. Charles loves the baby and loves playing father and Darlene loves Charles and playing mother. The reason the word "playing" is used is that neither of them have totally dedicated themselves to the idea and responsibility of a real family.

Though their plans revolve around a family and the family life, surroundings and environment say different. First, Charles has friends that are still single and who hangout. Darlene has friends also but they are mostly students with plans. With help from their parents and friends, and from their own earnings, Darlene and Charles have a nicely furnished apartment and a new car.

They live on the edge of the inner city where it meets the industrial section. The neighborhood is not that great but it is somewhere to live. What is meant by not all that great is that, during the day, it seems quiet but at night thugs take the streets and no one goes on leisurely walks. This is not because of violence or crime, but because the residences just would rather avoid any dangers.

Darlene and Charles visit their parents' on holidays and take the baby places with friends and they lead a normal life. Every now and then, they argue about money, the baby, parents and sometimes their friends. They seek comfort from the parents and friends and eventually mend their relationship.

Then the trials begin as it does in any relationship. With them both attending school and working, there is little time for one another or their hobbies. However, they are only taking advantage of the opportunities afforded to them, school and work. Their rent is \$750 a month. She makes \$9.50 an hour part time and he makes \$11.00 an hour full-time. This gives them a total of approximately \$570 a week combined after taxes. They are not married so more taxes are taken out than if they were and filling jointly.

\$2280 a month is their income. They are paying \$220 a month for the car note, \$200 in utilities including, electric (the apartment is total electric), telephone, cable TV (a necessity now days), and gas, water, and sanitation all city services at \$45 a month. They pay \$80 a month car insurance, \$400 a month child care (for the good Christian childcare center), and their rent. This leaves them \$585 divided by 4 weeks is \$146.25 a week for other things such as food, gas, clothes, savings, and any entertainment.

Both seem to budget the money pretty well despite their individual habits. Darlene wants to get her hair and nails done every 2 weeks, though she cannot so she does it herself or one of her friends. Charles likes to have spending money when out with his friends, whether to eat or to drink. They both enjoy CD's and movie rentals, which after these pleasures, leaves them basically broke until the next week, then it starts all over.

Now this life is a disciplined one for the average Black family, or any family starting out. If there are vices that each Charles and or Darlene have, it could be worst. Such as a weed habit, a serious drinking habit, gambling, or partying habit. But we will make this as decent and humane as possible simply for the sake of maintaining a sense of reality. Not every Black family has these vices to control them; the majority of young Black couples live this way throughout America.

When trails begin, it starts with either a lack of money or lack of attention; because money is missing and or spent frivolously, or because temptation from the opposite sex invades one of their minds. But to be fair and realistic, we will leave the opposite sex out and confront the most popular reason couples have problems, money.

Bad spending can be controlled with discipline, and family members are there to assist when times get hard. Nevertheless, let us stay realistic. Say Charles losses his job. First, we will say it was his fault and then we will say it was not but because the company relocated or decided to downsize.

If Charles losses his job because of his own fault; he argues with his supervisor or is constantly late for work, then once he is unemployed pressures pile on him because he is the man and Darlene is only working part-time. Now they have less money to live on. Eventually, most people find another job and have to play catch-up for at least 6 months, repaying family members and past due bills.

This is what happens to Charles and Darlene. But Darlene and her friends and family are looking at Charles as if he is a neglectful man and father because he cannot get to work on time or cannot seem to respect authority. This adds a chip to Charles' shoulder toward Darlene and her friends and family that will fester until another time. Now say it was not his fault he lost his job, regardless of the circumstances, the latter would still apply.

Two years later, Charles has been working at his second job making \$12.00 an hour, and he is in his last year of school. Darlene still works part-time and goes to the university and the baby is 3 years old now. They have purchased another car, now they have 2 cars and one note at \$240 a month, and higher insurance after the accident Darlene had a year ago. They now pay \$120 monthly for car insurance.

The day care fee has risen to \$110 a month instead of \$100, and utilities have risen also. However, though their net income has increased by \$200 a month, when adjusting for the cost of living, they are now bringing home \$100 less weekly than they were two years ago. Instead of having \$146.25, they now have only \$46.25 a week. This is called living pay-check to pay-check for Black America.

For the past few years, Darlene and Charles were not too fond of the idea of credit cards but now that they are living substandard as compared to their other friends who have credit, they feel they deserve more. But the plan is to graduate first and then get better jobs before going into debt.

One or the other could fall into the seduction of peer pressure and get a credit card; thus creating more bills and debt; or could be led into the web of lust and infidelity by the opposite sex thus destroying the family altogether; however, for the sake of critics of low-income Blacks, we will keep it as real as possible. Even though, the above failures can be attributed to the individual as well as to the kind of society we live in and the temptation of it all, because many people of all races fall into these same temptations, sex, drugs, over consumption and bad budgeting.

Neither Charles' nor Darlene's family will contribute to their financial situation more than they can handle without harming their own, so they give to them as much as possible when they can. Nor do Charles and Darlene want to be financial burdens on their families so they maintain as best they can.

They sacrifice the things they want for the things they need, but with the current job situation, it is difficult to make ends meet. Darlene falls to the pressure first because her lifestyle is not what she feels it should be and what she was used to at home. Her friends have better cars and more money, though they do not have children or their own place as she does, the pressures are simply too overwhelming.

She quits school to work full-time. Charles is upset at first but compromises for the sake of the baby and all their financial needs. Now they are making enough to cover their bills and meet their social and personal needs. With all the consumer propaganda on television and in magazines, it is hard not to go into debt. She gets a credit card because she believes they can meet the payments.

After 6 months of charging into the American dream, they even out financially and make just enough to pay their bills and live decently. The child is old enough to go to the government funded pre-K program at the public school down the street so they now free-up \$440 monthly once paid to the day care center. This lasts for another six months and once again they break even.

In between paying bills, Charles and Darlene meet with unfortunate incidents as everyone else does. Auto repairs, medical co-payments for the baby and them, parking fines and monthly parking garages, extra school fees and supplies, lost and or stolen money, reconnect fees, bounced check fees, cell-phone bills, lending to family, repaying family, etc. These setbacks happen to everyone in life and are the cause of at least 45% of the reason people go into debt or lack money.

Considering these incidents including government taxes and medical insurance, working families are more challenged by the economics of society than their own shortcomings. Even if they play by the rules, it is sometimes difficult to keep up. It takes discipline that can only be learned at home when young or by experience. Moreover, this life is not one harmed by the temptations of society. Darlene and Charles are decent people.

Now if the pressures become too much for one or the other, they may take a road less traveled and damage their lives. For instance, if Charles or Darlene begin cheating on the other, or if Charles adopts a drinking habit and starts hitting Darlene or Darlene feels she could do better by herself as an independent woman. These are all obstacles that have brought down many Black families, or any families.

Because of a weakness in character do these things cause people to fail, not because anyone is destined to failure. However, these situations are ones created by society not the individual. No individual created lust; it is a celebrated trend in American society. No individual created the credit - debit system, the tax structure or the medical structure and especially any unforeseen problems, these problems are natural consequences of the greater society.

Meeting the demands of these problems equipped with the only available options, such as an hourly wage in stride with the cost of living, is difficult sometimes and what most working people fight against every day. Some endure, some do not, and when better opportunities are made available demographically, it guarantees a division of class. Black America just happens to be the majority of the class that has the least access to the best possible scenarios.

The University is not an option to many urban Blacks, but Community college is. Suburban employment opportunities are not options to urban Blacks, but low-end jobs and welfare are. Inheritance and family wealth is not plentiful in the Black community, but drugs are. Viable credit opportunities are not plentiful to urban Blacks, but advanced payday loans are.

When living with less opportunity at hand, the average person must endure greater social pressures and temptations to survive. Darlene and Charles is an example of a Black couple who are trying to avoid poverty at all cost and at the same time raise a child with decent values. However, in a society where temptation and economic vacuums challenge a person's very moral foundation, the greater society usually wins if that person lacks a moral foundation.

Two years later, Charles finishes college and goes on to earn \$45,000 a year at a construction company. Darlene remains at her job because she cannot find time to go back to school and raise a child alone. That's right; Charles left Darlene for another woman two weeks after he got his job. But the reason he left her was that she had an affair with a supervisor she believed could offer her more. Their child (son) now has two fathers, one daddy and one step-daddy, and a half sister, and he has behavior problems at school because he is home most of the time by himself.

Charles has a stepdaughter because the woman had a child from her first marriage. The stepdaughter was sexually abused by the last boyfriend and has counseling sessions. Charles drinks more because child support takes a quarter of his check even though he would have supported the child regardless. But Darlene's friends suggested she make him pay, even though she was the one who cheated first.

Spite, envy, lust, greed, family dysfunction, and cultural degeneration mold its people without the protection of high moral standards as a defense. The fight is not to choose between whether or not to take the opportunities available, but whether or not to allow the failures of society to mold your character.

2004 by Cartel Q

Simplicity to Complexity: The Cost of Advancement

For the last 20 years, the cost of living has definitely risen. In literal terms, it cost more to live an adequate life in today's society or even to continue at a level of normalcy. Though technology has brought us a more convenient lifestyle, it did not come without a higher price.

For example, television has advanced from seven local stations to over 400 worldwide stations, but not without a cost. Working people pay for television now at the added expense of \$70-120 per month. And though many people would argue that no one has to have cable television, it has become a social prerequisite to staying in touch with society.

Apartment complexes and newly built homes come "cable ready" thus signifying the social stigma associated with staying current. Another social stigma in the entertainment field since the 80s are VCRs, Camcorders, CDs, DVDs, and now Ipods and MP3 players. Again, no one actually needs these for



survival in life, but without possessing at least the basics, a person will quickly fall out of the social loop.

Entertainment is but a small matter where it pertains to staying socially and technologically savvy, a person today without a fax machine, cell-phone, computer or an Internet connection lose out on opportunities that wait for no one, such as online job seeking, banking transactions, quick networking connections, and much needed information that at one time was only available by taking a 2 hour trip downtown or to the nearest library.

Speaking of bureaucracy, city and state agencies have switched to computer and Internet technology to maintain their daily operations and those who are not up to technological par, fall to second and third

in the social line of customer service. From social services to city services such as bill paying, taxes, auto and license renewal, and utility payments, all are slowly migrating toward the way of the cyber world.

Electronic welfare payments and child support payments directly into banking accounts have left many needy families behind for lack of proper credentials, credit ratings and identification. The paper world has made way for a cashless, faceless society. The banking industry has drawn a line between the middle-class and working poor as to who they will lend to or allow to bank with them.

As many run to and fro and knowledge increases, the tie that binds people is being replaced with individual lust and customized passions. Companies feed these desires at nominal cost and fees and make policies that the public can no longer argue against because of state and government protection. Power, gas-heating, and telephone companies change what they want however they want and leave little recourse for the average customer.

Many will argue that this country has never had it any better than now but at what cost have we gained these conveniences. At the cost of little free time for self and or family because of paying off debt by working two and three jobs. Paying off debt for schooling - that many countries offer for free - in order to compete in the degree demanding job market.

Once hired, one has to submit to higher than normal health insurance for an individual let alone a family. Health and car insurance has risen because of felonious lawsuits awarded by new-age liberal judges. Court cost and traffic fines have risen, auto taxes, property taxes, gas prices, all accompanied by hidden fees, sur-charges, overdrafts, over charging, bank errors, computer glitches, double billing, interest; initial deposits, set-up fees, late fees; have all contributed to the higher cost of living.

In addition to the needed cost of living, society has to deal with scams and cons by seemly legitimate business. Auto mechanics, home repairs and services, maintenance warranties, all add to the cost of living and surviving. Though there are weekend sales, no-interest until 2020, no down payments, rebates, coupons, discounts, waivers, free-checking, payment plans, credit and the choice not to partake in any of life's now necessities, how much are we really saving?

To live today a person has to know the society in which they live and how it operates. They have to understand technology to a point and partake in that technology if they want to make any real advancement. They have to have skills, a network of associates, and a marketing plan just to have a chance at earning a decent living. In 20 years, we have advanced alright, from simplicity to complexity, and without today's "luxuries," just try living the simple life.

July 2006 by CR Hamilton

Banking Black

Too many of our people do not realize how much a difference could be made in improving inner city Black communities if they opened a bank account at a Black-owned bank. Even if they kept their account open at their other conventional bank, opening another account at a Black bank in their community or online, is an investment in the Black community and strengthens Black economic power in many ways.

The most helpful way the Black economy would be strengthened is because the bank would have more assets and lending power to potential Black businesses in their surrounding community and for community development. More deposits by average Black workers and families would increase the ability for those banks to make more home loans to qualified buyers also.

6% of the total commercial banking activity in the United States is conducted by black-owned institutions.

"Core deposits [savings and checking accounts] are the lifeblood of the institution," says Jarius DeWalt, vice-president at the investment banking firm of M.R. Beal Co. "But loans and investment opportunities

are the cream of the banking business, and access to high-quality loans and investment opportunities are essential for a bank's success," he continues.

Unfortunately, Blacks are the least likely to bank within their own ethnic group as opposed to Koreans, Arab-Americans, and other groups who circulate their dollars more times over than Blacks. They bank with, spend, and loan to one another more than Blacks do, which keeps their communities, banks and businesses more operational and successful in a competitive economic market.

Blacks have been socially and economically trained to spend and bank with mainstream white financial and banking institutions and to trust more in them than Black-owned institutions. They are also convinced that white educational institutions are better. However, Black banks could better fund many HBCUs if the community at large made more deposits into them.



When political and activist Black leaders speak on developing and assisting the Black community, they must realize that utilizing Blacks-owned financial institutions and supporting any other Black ventures would increase the bargaining power of the Black community thereby strengthening its ability to develop more resources. We must stop thinking white and begin thinking more ethnically as other ethnic groups do.

The concepts of buying Black has become taboo in society because whites have made Blacks believe that supporting Black-owned anything is somehow racist in thought and practice. But this mindset is both defeatist and wrong simply because other ethnic groups, as well as whites, practice ethnic support themselves all the time, in fact, it is priority amongst themselves.

Google search Black banks and begin an account with one either online or locally. As stated earlier, one does not have to withdraw from their conventional bank all their funds and place them into a Black bank, though this would be the best decision, but they can open an account and start a small savings or checking account. We must try to build our communities instead of criticizing them yet at the same time being non-supportive of them.

August 2006 by CR Hamilton

Systematic Exclusion At Work

Approximately 4,810 Black males per 100,000 are incarcerated, and among Black Americans, the unemployment rate is at 11%; thus, to be a Black male recently released from the prison system,

unfortunately, means the future of the Black man in the American capitalist system grows bleaker every year.

Linking the two variables presents a dismal picture and could possibly suggest a hint of systematic exclusion of the Black man from the opportunities America is so greatly known for supplying its people. Any system contains a cycle of some sort and the system working against the Black man is a continuous one that begins in the inner cities.

A child grows with limited opportunities (though there is some opportunity), struggles to avoid the bad elements of "the hood," the police and a tattooed stereotype, then either succeeds in higher education, or sinks into the justice system. As long as a young Black male focuses on an honest life enhanced by education and work skills, they have a better chance at earning a living and leading a decent life.

However, if that Black male allows the chains of the justice to subdue him, his chances at a decent life after his release from the system, is lessened. Without proper social skills and work ethics, "from the viewpoint of employers, a criminal history record may signal an untrustworthy or otherwise problematic employee. Employers may avoid such workers due to a perceived increased propensity to break rules, steal, or harm customers" (Holzer, Raphael, Stoll; 2003).

With the above picture painted of young Black males, it can be safely assumed - through reasoning of common sense - that young white males would have a better chance at gaining employment after incarceration than Blacks. Who could honestly refute this? "The distribution of employer responses to the question inquiring about the likelihood that the employer would be willing to accept an applicant with a criminal record into their most recently filled job that did not require a college degree" was this:

"Over 40 percent of employers indicate that they would "probably not" or "definitely not" be willing to hire an applicant with a criminal record. Only about 20 percent of employers indicate that they would definitely or probably consider an applicant with a criminal history. On the other hand, about 35 percent of employers indicate that their response depends on the crime of the applicant, the modal response."

Now apply race to the response of this question. How many employers would honestly admit that they would hire a Black con as opposed to a white one, and moreover, actually do it? This is unlikely because of the stats above and the current racial disparity in the country. Therefore, a Black male just being Black is a punishment all its own, even if being an ex-con was not an issue. Consider the following:

"To put the current survey responses into greater perspective, the survey also asked about employer responses to similarly worded questions concerning the likelihood that employers would accept applications from other groups of low-skilled and possibly stigmatized workers - e.g., welfare recipients, applicants with a GED but no high school diploma, applicants with spotty work histories, and applicants who have been unemployed for a year or more."

Black, Black, Black, Black. The numbers representing these areas of society are also largely typified by Blacks. Even if the numbers for these areas are predominantly white, (which when accounting for population probably are) the proportion of this area of society for Blacks compared to whites are higher as a percentage of the whole. Meaning, again, just being Black places a struggling, low-income Black person at the bottom of the work force chain.

"Approximately 93 percent of employers indicate that they would definitely or probably hire former or current welfare recipients, 97 percent indicate that they would probably or definitely hire workers with a GED in lieu of a high school diploma, 66 percent indicate that they would hire workers with a spotty employment history, while 80 percent indicate that they are likely to consider an application from an individual who has been unemployed for a year or more."

Another hidden reality of American race relations suggests that when companies perform criminal background checks before hiring, they are more likely to check the record of a Black person before that of a white one. This fact does not have to be studied from a Black perspective because it is common sense learned only from living in a racist society. Though the supposition may not hold true in all situations, the overall assumption can, again, be safely assumed.



"The results show that criminal background checks have risen substantially over the 1990s, perhaps because of the decreasing cost and easier access of doing such checks through the internet. The employer data for 1992 to 1994 shows that approximately 32 percent of employers in the sample say that they always check, 17 percent indicate that they check sometimes, while 51 percent say they never check. By 2001, approximately 44 percent of employers in the sample say that they always check, 18 percent indicate that they check sometimes, while 38 percent say they never check."

Now seriously: applying the current state of the prison statistics of Black men (and women), the unemployment rate of the same, along with recent welfare to work programs, the under-education of Black youth, and the recent drop of job stability, who would fair better in a job hunt during an economic recession? And the cycle continues.

No one has to conduct much study to realize that the more young Black men and women become targets of the justice system, the less likely they are to become productive citizens of society in the future. If this cycle continues, there will be a very small population of Black America in the work force. And not because Blacks do not work and strive hard to attain these goals, but because the system set in place for Blacks is set for that specific purpose, a measured systematic exclusion of the Black male, and eventually the population as a whole.

Source from: <http://www.urban.org>

2004 By CR Hamilton

Government Owned Blacks: Today's Overseers

From the small population of Black America, forty - 45 percent of the U.S. government workforce is comprised of Blacks with a larger percentage centralized in local government of urban metropolis areas.

From mayors to police chiefs and a predominate amount in the social services arena where the Black employees service low-income families, which is the area this study focuses on.

The irony is mind-bending. Black government workers - who are but a paycheck away from poverty's door itself - paternalizing the lives of their immediate underlings, the low income Blacks of urban America. To describe this twisted paradox could be twice as mind-bending but can be summed up by the famous phrase "the pot calling the kettle Black."

If the plan is to get inside to make change, that plan was abandoned long ago. Black America - the ones who believe in "playing the white man's game" by infiltrating from within, have been brainwashed by the very system they have infiltrated.

Instead of improving the problems of Black America, they are adding to them by enforcing the rules used to hinder Black growth.

For instance, the child support system: The government operates this system and the majority of the employees are Black women who belong to the "men haters clubs."

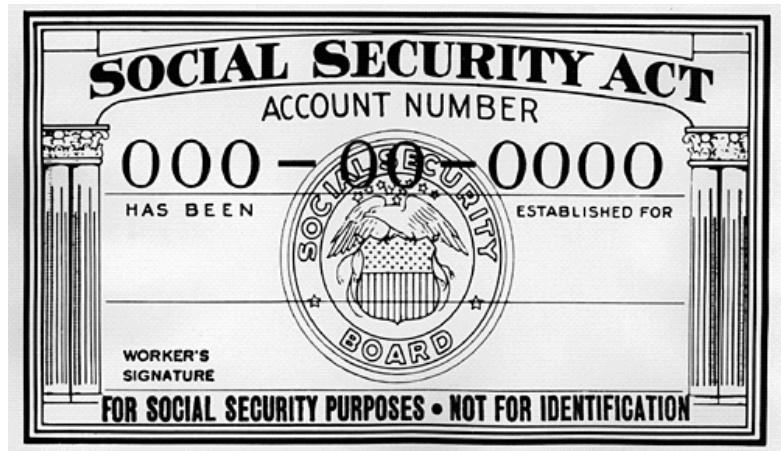
They gladly enforce the rules of the system upon Black men not only because they career jobs, but also because they secretly hate Black men.

Another example is the welfare system. Despite the attitudes that come along with the job description, many Black service reps and caseworkers have no knowledge of low-income life or have forgotten what low-income living is like. Those who have forgotten have forgotten by choice and are the ones who - after they obtain this type position of authority - choose to play the role over their urban underlings.

Instead of infiltrating the system to change the system, there is a new plan devised by the new Black America because the old plan has failed. The plan is to do away with these type systems from the urban areas and establish a system that help train and educate urbanites to survive in today's new age society.

The days are gone of welfare and child support enforcement, both systems have proven to be failures and destroyers of families. The days of growth and innovation must be taught in our urban schools. Programs that encourage family growth, not destruction, must plan families accordingly.

Government owned Blacks in any area of government employment do more damage to the Black race than good, simply because the U.S. government has established the government to work against Blacks



more than helps them. Government programs are destructive in Black communities and must be demolished and or over-thrown by Black leaders and thinkers.

Black leadership in these positions must think toward the goal of rearranging the system of government operation in Black communities toward one that actually helps the community and not divide it. We have the education, thus we have the blueprint to make change. We have the experience thus we have a reason to make the change, and we have the numbers and positions, thus, we have a chance to make it better.

Instead of being puppeteered by higher-ups, government policies and socially engineered racism, we must gather enough courage to think productively and outside the box of government control. From law enforcement, to education to social services to the IRS, Black America must see the effects on the Black community and family by these government systems and break free from being the overseers of their own people.

2004 By CR Hamilton



Black Upward Mobility and Attitude

Many Blacks have succeeded in escaping the ghettos of America. They have obtained an education and advanced into managerial positions of local government careers and in the private sector. Once they begin drawing an annual salary of no less than \$40,000, they no longer feel the obligations to and suppression of the ghetto.

Rightly so, anyone deserves better living conditions than a government apartment or even a section in a private managed apartment community. Plus, once a person gets to the age of 30 and outgrow the apartment - party life, they begin to think more seriously about their future, such as owning a home, advancing their career, and maybe continuing their education. This is common among the thinking of Black America and there is nothing wrong with this mindset.

However, if this person is in a managerial position in either of the two work forces, they have also gained a bit more knowledge as to how to do it. The popular thinking, however, among Blacks is that they would rather keep their sources of success a mystery instead of sharing that knowledge with someone else of lower status. They want admiration and praise from the lower level Blacks and take it upon themselves to flaunt their success. Then they turn to one who looks to them for assistance and say, "if I can do it you can too. Get up off you tail and out of the ghetto and do something with your life." Yet they give no starting point for this advice.

This is how Blacks become "white" in their thinking and social status among their ghetto underlings. There is something about Blacks who have "made it" that carries the stench of arrogance. Though their successes are to be commended, their attitudes that come along with that success is one that is not formed or developed by their own thinking, but by that of the thinking of whites toward Blacks. Instead of spreading their knowledge of how to make it to the masses, they withhold it and dish it out to a chosen few.

2003 by AfroStaff

Don't Just Get a Job; Make a Job: A Black person's guide to the future

What was once called "job security" is now more like "job insecurity." With more and more workers being laid off, company's bankrupting, downsizing, and going out of business over the past few years, this career instability has made the idea of self-employment more appealing to more people. Entrepreneurship is becoming a more attractive, and maybe even necessary, means of securing your future.

Face it; it is not the 50's or the 60's any longer. No one is guaranteed a job tomorrow if they start today the way our parents and grandparents entered the workforce. It was easier for them because times were more stable, trends and values were more conservative and change hardly ever came. So businesses lasted longer.

Today, with the rapid changes of technology and the Internet, new jobs and new frontiers are opening almost yearly. Anyone seeking a future in society today has to have the skills and the know-how to keep up. One has to have the sense and spirit of survival and of creativity. Creativity because there are more ways than one to make a living today.

Instead of majoring in the career that once brought prestige and fortune, like a doctor or a lawyer, there are other occupations that offer the same if not more success, like computers, the health care field, child care, and managing other's people's businesses and homes. Many more occupations are telecommuting, working at home, and from remote places other than the office cubical or local warehouse.

More universities are offering courses, even majors in entrepreneurship and business management. The business major has a wide choice of occupations today, and a more promising future than the old 'doctor/lawyer' thing. Times are changing and we have to change with the times. Knowing which way society and its trends are headed is very important when planning your future.

Some schools have set forth programs that will start students with seed money from the school to start their own business. Of course as a school policy, after the program ends, the businesses are liquidated, with any profits donated to charity. But the trend is there and will continue to grow. We need to realize which way we are headed and cannot be left behind.

Entrepreneurship becomes more popular in a weak economy when laid-off workers can't find jobs at existing companies. But it is also attractive in better times - people know they can fail at a new business and still recover. This kind of incentive gives people the option of creating their own destiny and not having to depend on corporate entities and government funds. People feel more in control of their lives.

Think future and think fast. When 2010 rolls around, we do not want to be left behind as another minority.

2003 by AfroStaff