

Psychology Chronicles of Aframerica

From the areas of:

Development

Ethics

Identity

Intelligence

Networks

The Black Self-Esteem

Psychologists have identified a number of distinct dimensions of mental health. These include self-acceptance, or self-esteem, characterized by a positive evaluation of oneself and one's past experiences; personal growth reflected in one's sense of continued psychological growth and development; a sense that one's life has purpose and meaning; positive relations with others; environmental mastery, the capacity to manage effectively in the surrounding world; and autonomy, a sense of self-determination and the ability to control one's own life. Self-acceptance, relations with others, environmental mastery, and autonomy usually improve as a person ages and gains life experience. However, many people find that their personal growth and sense of purpose in life begin to decline in midlife.

What This Means for Blacks

Self-Acceptance - To accept the fact that you are Black. Regardless of where you live, what school you went to, how much money you make, and how many white friends you have, you are Black. None of the above things make you white or any more white than you think you are. They make you a successful, well educated, prosperous, and sociable Black person, which is an achievement in itself, and not an accepted convert to whiteness. It is important that Blacks realize that they are and always will be Black.

Self-Esteem - The fact that you are Black should never determine how and what you think about yourself and others like you. The most defeating aspect of a Black person's concept of themselves and others like them is to be ashamed of their Blackness. This is a self-defeating attitude and will lead to bouts of depression and other types of mental deficiencies within one's self. A strong character is one that knows who it is and how it is defined. Knowing that you are Black and that you have unique characteristics that only you (or people like you) has, is important.

Reflecting on your past can be a good thing but also a damaging thing, depending on how you interpret yourself in your past and how you handled yourself. If you have a past that bears not remembering, this could lead to many, many acts of suppression, which then lead to acts that resurface in negative ways and into any point of your present life or in the future. However, if you take that which was bad and learn from it, and determining what situations made you stronger, then you are applying experience and strength to your character. This is a good reflection of your past.

Knowing, beyond a doubt, that you have a purpose in life is important also. Never allow circumstance and especially ignorant people to make you believe that you are not valuable to this society. (Whites, and negative Blacks) have a way of implying and subconsciously implanting into people's minds that there is no real point to their existence. If that were true, you would not be here or where you are standing or sitting right now. To realize that you are here for a purpose requires the next step, which is to search and find out what that purpose is. It is not a long journey, but one that does require honesty.

Relations with others are key to self-esteem. Always leave any room knowing that you have not offended anyone, ignored anyone purposely, and that you have gathered at least one name from that room. Leaving a negative impression of you to others is damaging in the way of conscience. In other words, though it may not bother you that you have offended someone because you are a "hard" person and straightforward, does not mean that your conscience will not return to thrash you one day. Once negative subconscious

thoughts overload your mind about the ways you have treated others, this leads to overwhelming guilt, which leads to defensive behavior. Not good for the blood pressure.

Awareness of your surroundings and being able to handle the things around you, including at work, school, family, and in friendship circles, gives you an added advantage in life. Keeping abreast of national and world affairs keeps your mind open and aware of the changes in society that may affect you or your children at some point. Ignoring change and not desiring to learn any new things about new technology, trends, or laws and procedures, leaves you vulnerable to change and distances you from the future. A life distant from the future of civilization makes one stubborn and ignorant to societal and cultural improvements.

Once you know where you fit into society, this gives you the ability to direct your own life instead of life and change directing you. This means the difference between being defeated by life and you adjusting to life. With knowledge of purpose and being to your life, you open yourself up to improvement, which brings the self-determination to believe and to achieve anything you want. You have the power to know and not to know, in other words, choosing what you want to believe and knowing what you do not have to believe. Without this knowledge one is subject to bondage the rest of their lives.

Mastering the above aspect of your self will guarantee a longer life. Since health is tied to happiness, once you are confident and aware of who you are and why you are here, then you will be more able to cope, which has a positive effect on your physical well being. Life is not about the material only, because you can have it all but if you do not know what to do with it or how to use it to make you truly happy, it is no good and you are not complete in this life.

2003 by AfroStaff

The Structure of the Black Family, Revisited

From the depths of the 1960s springs an issue forgotten and or placed on the back burner of America social policy, which needs immediate revisiting: The structure of America's Black family. We cannot ignore this problem, for it is one that is vital for the building of Black unity.

At the time this study surfaced - during the heated Civil Rights movement - many Black leaders dismissed this theory as racist because it was conceived by a white U.S. Senator, Patrick Moynihan, who decided to submit to Congress a solution to America's Black family problem. The only way he could do this was to study the phenomena thoroughly enough to provide a solution. But still, Black leaders resisted.

The truth is, many of the concepts Senator Moynihan presented came from the first hand experiences and wisdom of E. Franklin Frazier, but again, at that time, the Civil Rights crowd was under the influence of white liberal "progressiveness," which made Black leadership intolerant of anything logical and everything compromising.

Because of this hurried compromise of Black America, the Black family - the very bond of any nation's unity - has yet to heal; in fact, it has taken the road of disintegration to the point that single Black females, fatherless children, and an extremely high rate of illegitimacy populate the Black family. Had the problem been addressed at that time, the Black family structure could have been salvageable.

Below are excerpts of the policy presented to the United States Department of Labor Office of Planning and Research back in 1965. The reason we are exploring this dilemma is that we want to so-call "pick up the problem where it left off" in order to see if the Black family is salvageable today.

Throughout the study, the word "Negro" is used due to the time era, but let not this be a hindrance in your assessment of the theory. The study opens with a reflection on slavery. We believe this is relevant because the Black family was most shaken by the effects of slavery. It then goes into the reconstruction period of the Black family after the slave emancipation. Afterward it goes into Moynihan's theory of the "tangle of pathology" and from there the theory of Black youth and the family.

Finally, it concludes with an Afro Synopsis on the building of the Black family in correlation with the concepts of Moynihan's theory. Revisited, is an invitation to other Black leaders to rethink and reorganize for the future of Black America.

Office of Policy Planning and Research

United States Department of Labor

March 1965

The Negro Family: The Case for National Action.

By Daniel Patrick Moynihan Washington, DC: 1965.

Slavery: The Roots of the Problem

The most perplexing question about American slavery, which has never been altogether explained, and which indeed most Americans hardly know exists, has been stated by Nathan Glazer as follows: "Why was American slavery the most awful the world has ever known?" The only thing that can be said with certainty is that this is true: it was.

American slavery was profoundly different from, and in its lasting effects on individuals and their children, indescribably worse than, any recorded servitude, ancient or modern. The peculiar nature of American slavery was noted by Alexis de Tocqueville and others, but it was not until 1948 that Frank Tannenbaum, a South American specialist, pointed to the striking differences between Brazilian and American slavery.

The feudal, Catholic society of Brazil had a legal and religious tradition, which accorded the slave a place as a human being in the hierarchy of society -- a luckless, miserable place, to be sure, but a place withal. In contrast, there was nothing in the tradition of English law or Protestant theology which could accommodate to the fact of human bondage -- the slaves were therefore reduced to the status of chattels -- often, no doubt, well cared for, even privileged chattels, but chattels nevertheless.

Glazer, also focusing on the Brazil-United States comparison, continues.

"In Brazil, the slave had many more rights than in the United States: he could legally marry, he could, indeed had to, be baptized and become a member of the Catholic Church, his family could not be broken up for sale, and he had many days on which he could either rest or earn money to buy his freedom. The Government encouraged manumission, and the freedom of infants could often be purchased for a small sum at the baptismal font. In short: the Brazilian slave knew he was a man, and that he differed in degree, not in kind, from his master."

"[In the United States,] the slave was totally removed from the protection of organized society (compare the elaborate provisions for the protection of slaves in the Bible), his existence as a human being was given no recognition by any religious or secular agency, he was totally ignorant of and completely cut off from his past, and he was offered absolutely no hope for the future.

His children could be sold, his marriage was not recognized, his wife could be violated or sold (there was something comic about calling the woman with whom the master permitted him to live a 'wife'), and he could also be subject, without redress, to frightful barbarities -- there were presumably as many sadists among slave-owners, men and women, as there are in other groups.

The slave could not, by law, be taught to read or write; he could not practice any religion without the permission of his master, and could never meet with his fellows, for religious or any other purposes, except in the presence of a white; and finally, if a master wished to free him, every legal obstacle was used to thwart such action. This was not what slavery meant in the ancient world, in medieval and early modern Europe, or in Brazil and the West Indies.

"More important, American slavery was also awful in its effects. If we compared the present situation of the American Negro with that of, let us say, Brazilian Negroes (who were slaves 20 years longer), we begin to suspect that the differences are the result of very different patterns of slavery.

Today the Brazilian Negroes are Brazilians; though most are poor and do the hard and dirty work of the country, as Negroes do in the United States, they are not cut off from society. They reach into its highest strata, merging there -- in smaller and smaller numbers, it is true, but with complete acceptance -- with other Brazilians of all kinds. The relations between Negroes and whites in Brazil show nothing of the mass irrationality that prevails in this country."

Stanley M. Elkins, drawing on the aberrant behavior of the prisoners in Nazi concentration camps, drew an elaborate parallel between the two institutions. This thesis has been summarized as follows by Thomas Pettigrew:

"Both were closed systems, with little chance of manumission, emphasis on survival, and a single, omnipresent authority. The profound personality change created by Nazi internment, as independently reported by a number of psychologists and psychiatrists who survived, was toward childishness and total acceptance of the SS guards as father figures -- a syndrome strikingly similar to the 'Sambo' caricature of the Southern slave.

Nineteenth-century racists readily believed that the 'Sambo' personality was simply an inborn racial type. Yet no African anthropological data have ever shown any personality type resembling Sambo; and the

concentration camps molded the equivalent personality pattern in a wide variety of Caucasian prisoners. Nor was Sambo merely a product of 'slavery' in the abstract, for the less devastating Latin American system never developed such a type.

"Extending this line of reasoning, psychologists point out that slavery in all its forms sharply lowered the need for achievement in slaves... Negroes in bondage, stripped of their African heritage, were placed in a completely dependent role. All of their rewards came, not from individual initiative and enterprise, but from absolute obedience -- a situation that severely depresses the need for achievement among all peoples. Most important of all, slavery vitiated family life... Since many slave-owners neither fostered Christian marriage among their slave couples nor hesitated to separate them on the auction block, the slave household often developed a fatherless matrifocal (mother-centered) pattern."

The Reconstruction

With the emancipation of the slaves, the Negro American family began to form in the United States on a widespread scale. But it did so in an atmosphere markedly different from that which has produced the white American family.

The Negro was given liberty, but not equality. Life remained hazardous and marginal. Of the greatest importance, the Negro male, particularly in the South, became an object of intense hostility, an attitude unquestionably based in some measure of fear.

When Jim Crow made its appearance towards the end of the 19th century, it may be speculated that it was the Negro male who was most humiliated thereby; the male was more likely to use public facilities, which rapidly became segregated once the process began, and just as important, segregation, and the submissiveness it exacts, is surely more destructive to the male than to the female personality. Keeping the Negro "in his place" can be translated as keeping the Negro male in his place: the female was not a threat to anyone.

Unquestionably, these events worked against the emergence of a strong father figure. The very essence of the male animal, from the bantam rooster to the four-star general, is to strut. Indeed, in 19th century America, a particular type of exaggerated male boastfulness became almost a national style. Not for the Negro male. The "sassy nigger [sic]" was lynched.

In this situation, the Negro family made but little progress toward the middle-class pattern of the present time. Margaret Mead has pointed out that while "In every known human society, everywhere in the world, the young male learns that when he grows up one of the things which he must do in order to be a full member of society is to provide food for some female and her young." This pattern is not immutable, however: it can be broken, even though it has always eventually reasserted itself.

"Within the family, each new generation of young males learn the appropriate nurturing behavior and superimpose upon their biologically given maleness this learned parental role. When the family breaks down -- as it does under slavery, under certain forms of indentured labor and serfdom, in periods of extreme social unrest during wars, revolutions, famines, and epidemics, or in periods of abrupt transition from one type of economy to another -- this delicate line of transmission is broken.

Men may founder badly in these periods, during which the primary unit may again become mother and child, the biologically given, and the special conditions under which man has held his social traditions in trust are violated and distorted."

E. Franklin Frazier makes clear that at the time of emancipation Negro women were already "accustomed to playing the dominant role in family and marriage relations" and that this role persisted in the decades of rural life that followed.

Obviously, not every instance of social pathology afflicting the Negro community can be traced to the weakness of family structure. If, for example, organized crime in the Negro community were not largely controlled by whites, there would be more capital accumulation among Negroes, and therefore probably more Negro business enterprises. If it were not for the hostility and fear many whites exhibit toward Negroes, they in turn would be less afflicted by hostility and fear and so on.

There is no one Negro community. There is no one Negro problem. There is no one solution. Nonetheless, at the center of the tangle of pathology is the weakness of the family structure. Once or twice removed, it will be found to be the principal source of most of the aberrant, inadequate, or antisocial behavior that did not establish, but now serves to perpetuate the cycle of poverty and deprivation.

It was by destroying the Negro family under slavery that white America broke the will of the Negro people. Although that will has reasserted itself in our time, it is a resurgence doomed to frustration unless the viability of the Negro family is restored.

The Failure of Youth

Williams' account of Negro youth growing up with little knowledge of their fathers, less of their fathers' occupations, still less of family occupational traditions, is in sharp contrast to the experience of the white child. The white family, despite many variants, remains a powerful agency not only for transmitting property from one generation to the next, but also for transmitting no less valuable contracts with the world of education and work.

In an earlier age, the Carpenters, Wainwrights, Weavers, Mercers, Farmers, Smiths acquired their names as well as their trades from their fathers and grandfathers. Children today still learn the patterns of work from their fathers even though they may no longer go into the same jobs. White children without fathers at least perceive all about them the pattern of men working.

Negro children without fathers flounder -- and fail.

Not always, to be sure. The Negro community produces its share, very possibly more than its share, of young people who have the something extra that carries them over the worst obstacles. But such persons are always a minority. The common run of young people in a group facing serious obstacles to success do not succeed.

A prime index of the disadvantage of Negro youth in the United States is their consistently poor performance on the mental tests that are a standard means of measuring ability and performance in the present generation.

There is absolutely no question of any genetic differential: Intelligence potential is distributed among Negro infants in the same proportion as among Icelanders or Chinese or any other group. American society, however, impairs the Negro potential. The statement of the HARYOU report that "there is no basic disagreement over the fact that central Harlem students are performing poorly in school" may be taken as true of Negro slum children throughout the United States.

Eighth grade children in central Harlem have a median IQ of 87.7, which means that perhaps a third of the children are scoring at levels perilously near to those of retardation. IQ declines in the first decade of life, rising only slightly thereafter.

The effect of broken families on the performance of Negro youth has not been extensively measured, but studies that have been made show an unmistakable influence.

Martin Deutch and Bert Brown, investigating intelligence test differences between Negro and white 1st and 5th graders of different social classes, found that there is a direct relationship between social class and IQ. As the one rises so does the other: but more for whites than Negroes. This is surely a result of housing segregation, referred to earlier, which makes it difficult for middle-class Negro families to escape the slums.

The authors explain that "it is much more difficult for the Negro to attain identical middle- or upper-middle-class status with whites, and the social class gradations are less marked for Negroes because Negro life in a caste society is considerably more homogeneous than is life for the majority group."

Therefore, the authors look for background variables other than social class, which might explain the difference: "One of the most striking differences between the Negro and white groups is the consistently higher frequency of broken homes and resulting family disorganization in the Negro group."

What then is that problem? We feel the answer is clear enough. Three centuries of injustice have brought about deep-seated structural distortions in the life of the Negro American. At this point, the present tangle of pathology is capable of perpetuating itself without assistance from the white world. The cycle can be broken only if these distortions are set right.

In a word, a national effort towards the problems of Negro Americans must be directed towards the question of family structure. The object should be to strengthen the Negro family so as to enable it to raise and support its members, as do other families. After that, how this group of Americans chooses to run its affairs, take advantage of its opportunities, or fail to do so, is none of the nation's business.

The fundamental importance and urgency of restoring the Negro American Family structure has been evident for some time. E. Franklin Frazier put it most succinctly in 1950:

"As the result of family disorganization a large proportion of Negro children and youth have not undergone the socialization which only the family can provide. The disorganized families have failed to provide for their emotional needs and have not provided the discipline and habits, which are necessary for personality development. Because the disorganized family has failed in its function as a socializing agency, it has handicapped the children in their relations to the institutions in the community.

Moreover, family disorganization has been partially responsible for a large amount of juvenile delinquency and adult crime among Negroes. Since the widespread family disorganization among Negroes has resulted from the failure of the father to play the role in family life required by American society, the mitigation of this problem must await those changes in the Negro and American society which will enable the Negro father to play the role required of him."

E. Franklin Frazier, "Problems and Needs of Negro Children and Youth Resulting from Family Disorganization," *Journal of Negro Education*, Summer 1960, pp. 276-277.</BLOCKQUOTE>

Afro Interpretation

Since this study, the problems of the Black family have escalated from a warning to a reality, i.e. we have reaped what white America has sown for the Black family. Because the initial problem was never addressed seriously from a social-political perspective, the worst of the situation has set-in.

Society has succeeded in keeping the Black father separate from his family. They have done this by refusing the Black male social and economic equality in the work force thus lessening his parental and fatherly role in the family. They have instead; given much more economic opportunity to white males and the Black female who now reins supreme in Black headed households in the country.

The plan has worked. We now have more female single-headed households in the country as a race. More Black children are fatherless and more Black men are unemployed than any other race in the country (percentage of race being equal) and they also make up the majority of the prison population.

Who has implemented a solution to all of this? Not the government, not Black leaders, per suggestion from this study. They could care less then as they do now about the status of the Black male and his family. Many people suggest that Black men make an effort to improve the situation himself, which would fulfill the American stigma of personal responsibility, however, the nation remains on a racial stigma that perpetuates the stench of injustice and political preference, especially against the Black male.

The solution to this cannot come from Black leadership alone or from a government program as suggested by Moynihan. But it must spring from the natural logic of a prejudice-free society. It must come from minds of people who do not see color and who possess the reasoning of a righteous human being and not one of preferential camaraderie.

Once the old-head racist cohort die out in this country and a new and more humanitarian culture comes to age, only then will Black America and America itself heal itself from the ugly wounds of racial discrimination and prejudice. Until then, all Black men and women must realize that the gavel has been dropped and the Black man sentenced to a life of injustice and the Black family to a life of disintegration. We must build from this knowledge.

Source from: <http://www.dol.gov/asp/programs/history/webid-meynihan.htm></i>

Time to Destroy Today's Black Leadership

When the leaders are corrupt, the people will suffer. History has proven that nations and governments fall because of corrupt leadership. Greed and apathy toward the masses infect the head and eventually the whole body crumbles. Such is the case with world nations on down to local community groups and movements.

When developing a nation or movement, the people must be wise to choose their leader(s), and to understand in what direction the entire movement needs to go, because no people can move without direction and no people will reach that destination without someone who knows the way. Thus, leaders must know the way and be able to maintain and empower the masses while on the road to the final objective.

As a people, Black America (collectively) has no destination. There are too many visions and Dreams, and goals divided among too many sectors of the Black social spectrum. One sector believes integration and assimilation in America is the determined goal while another believes that Africa or a form of separatism should be the destination for Blacks. Yet another sector of Black America believes that God will provide the way and the means. One the other hand, many Blacks feel they have already reached their destination.

Individually, many have reached the land but have left off considering the road in which their children must travel - too blind or in denial about the obstructions along the way. The country will still be here when that person dies leaving the struggles of liberation to their children. If that child has not the blueprint for liberation left for him or her by their forbearers, they too, will walk blindly through a society predisposed to authoritarian tactics.

Without a plan or destination for the masses, they will never arrive at the place of true liberation from government oppression. If there is no plan passed down to the young of the people, they will perpetually wander aimlessly and in due course become weakened by the forces.

Black leadership is going in too many different directions for there to ever be a collective victory for the masses. On each road and behind the guidance of every Black leader, there is a lack of cohesiveness that should bind the followers, a lack of mental and spiritual energy to enlighten and motivate the masses. There is no strong enough reason for the young of Black America to care enough about their future thus there is no foundation, direction, nor future, except for the one already set into place by the oppressor.

Until someone stands and breaks through to the people with a strong mental and spiritual blow, the masses of Black America will crumble like the historical nations, movements, and even the now extinct indigenous tribes of people of the past. And as long as the leaders are self-centered, self-serving, and politically correct, the forces that break nations will defeat any efforts put forth. We must destroy current Black leadership and build new ones.

December 2005 By CR Hamilton

Closing the Gap in the Division of Black America

The recent denigration of the lifestyles and personal protocols of low-income Blacks has disclosed more than just "ghetto laundry," but has torn open age-old animosity between the house Negro and the field Negro populous of Black America. While mainstreamist suggests that this "airing" may have been needed to address some problems of the Black community, the first problem that needs addressing is the one the "airing" surfaced: the division of Black America.

The object of the "house Negro, field Negro" strategy was to divide the slaves in order to discourage revolution during slavery. Because one sector of slaves supposedly enjoyed the good life beneath the master's wings, this bred animosity from the other, less fortunate, more defiant sector of the slaves, which in turn instilled into the house Negro a type of auspicious snobbishness.

This snobbishness led the house Negro to believe he was better simply because the master favored him; however, this was a mere assumption on the part of the house Negro. The master's elevation of the house Negro made the house Negro no better than the field Negro except as defined by what the master resolved to be acceptable. This is the psychological mindset by which Black America lives to this day proven by the recent "airing" of low-income Black's business.

For over 400 years, Blacks have been divided by this same strategy: exalt some and let the others fend for themselves. Not everyone can be successful, not in a capitalist society. That is against the rules of capitalists' theory. Capitalism is a structure that rewards the strong and diminishes the weak. It is not meant to be fair at all because life is not fair. Thus, we cannot conclude that everyone has an equal chance at success; after all, every society has to have the poor.

Yes, poor people live a certain way and talk a certain way, and they are not as polished in high society and social etiquette as those who have experienced high society, higher education, and higher incomes; so why should the poor be reminded of this? Condemning the poor and less fortunate is not wise, and when it comes from a people who were foreordained to the high end of the social order, it stinks like vomit.

Elitist Blacks should never speak against poor Blacks because they are both one in the same people birthed into the same subjugation and scared by the same travails, especially if a now elitist Black lays claim to how they overcame a ghetto childhood. They should have more understanding of the difficulties in overcoming hardship than someone who is born holding a silver spoon.

Closing the gap in the division will not work by condemnation; it must work through understanding of the many problems Blacks face. It is easy to say that people should pull themselves up by their own bootstraps and that there is plenty of opportunity to succeed, but reality says different. Many people attempt to overcome but obstacles come in many shades and colors, and it is twice more difficult for Blacks to overcome those obstacles than whites and some other minority Americans.

The truth must be acknowledged, which is racism still thrives. It may not be as blatant but it is there and cannot be ignored nor overcome by individual effort alone. What must be done is to identify the areas in which racism targets Blacks and address them first before condemning Blacks for not succeeding.

However, many elitist Blacks would rather ignore the realities of racism, and they do this only after they succeed. But this is an illusion because it is not because of their individual efforts that they succeeded entirely, but because of the house Negro, field Negro strategy that continues to be played against the Black community.

This division is apparent in society today because of the "airing" of low-income Blacks' business; thus, it cannot be counted out as a weapon formed against Blacks, but must be dealt with. Reality says that racism is and always has been a hindrance in the attempted achievements of Black America. Many Blacks see this, know this, and are discouraged from going any further. It is a reaction to an action.

A person can do as much as possible to achieve their goals and still come face to face with the reality of racism. Though this encounter should not dictate their next reaction, it is an added obstacle for the Black person to overcome. And whether or not that person is at their limit where it pertains to racism in the social structure, it calls for a sense of dignity and principle within that person to overcome. Moreover, we all know that since the breakdown of the family and traditional values in American society, not much can be expected from that person concerning a positive reaction.

We must recognize the strategy that continues to be used against us and purge it from our inner-beings. Not only must we face the truths about the lifestyles of low-income Blacks but also we must address the problem with an honest analysis of why the problems exist. If we cannot face these truths, the division will only get wider and the animosity will only grow stronger, and that is something for the strategists to laugh about at his dinner table.

Black elitist must establish a dialog with low-income Blacks in an open forum, not undermine them in the public one. This will not solve the problem but increase it. Low-income Blacks must challenge the elite to prove their loyalty to the Black community and to understand their ideology, and vice-versa. If elitist Blacks can claim success from the ghetto, then they can communicate in the same language, if not, then that elitist should keep their mouth shut.

2004 By CR Hamilton

The Hierarchy of Black Development

For any nation of people to thrive there must be a form of government (including economics), social structure, and education. All other areas come as added ingredients to a society such as religion and social culture. Because the Black nation in America is a mixture of various African tribes and Euro-blood, there are some characteristics of the Black personality that is irreversible thus must be incorporated into the new developmental structure.

Before we can concretely lay the basic foundation of Black development we must first sift out our most primal uniqueness, talents, and abilities. Taking heed to the personality trait descriptions on the latter

page helps us to understand first what areas to concentrate on. Though the traits are comprised of Euro-scholars, they are not necessarily original ideas of Euro-scholars. In other words, only nature itself can stand as a witness to the most basic human personality traits.

We will use the trait descriptions as a foundation for dissecting the Black personality in addition to adding our own more unique traits that we have within us by nature (our original African nature) and from what we have learned from being specimens of the Euro-merican social structure. While compiling these unique traits for the development of the nation, we will match these characteristics and abilities with roles that will act in developing the nation.

For example, if there is a person that possesses the trait of assertiveness more than reluctance, that person will be appointed to serve in a position of higher authority. Such as it may be, we will define the positions and roles within the new nation as appropriate for the building. Below is a list of roles that the new nation will need to operate effectively with the chosen people acting in the hierarchy.

Hierarchy

Government

Governing Counsel (highest authority)

National Defense Forces

Economic Counsel

People's Assembly

Judicial Legislature

People's Representatives

Social Structure

Department of Production and Energy

National Communications Organization

Department of National Security

Health and Medical Research

Education and Development

Community Planning Assembly

Science and Research Counsel

Department of Social Development and Assimilation

Cultural Development Counsel

From the above skeletal, the Black community could easily build an effective nation. It is all a matter of placing the most qualified people - according to personality - into the correct area of operation. In addition to structure, discipline, and strong organization, development based on individual character would increase effectiveness by motivation and moral. Working at a job that does not fit a person's character or capabilities is not a productive means of operation, however, if all were capable and compatible with what they do for a living, it that would increase productivity that much more.

View the individual traits as it pertains to people and their personalities. These traits will be used in the developing of the new Black nation. It is all a matter of placing the most qualified people - according to personality - into the correct area of operation.

2003 by Cartel Q

Progressive Nationalism: Phase Two Toward Black Liberation

What is Aframerica doing about the problems and issues Black America faces? First we will address what we are not doing. Aframerica does not believe in or practice the strategies of old Civil Rights activist, which is based on the ideology of racial equality by means of integration, quotas and racial preferences. Nor do we have too much confidence in American politics to recognize and treat Blacks in America as full fledged citizens. No. Aframerica believes in strengthening the identity, not adapting to one.

Though marching and protesting in the face of blatant racism and bigotry during the 1950s and 60s were needed because of the social atmosphere then, this is a new era and Black America faces new yet more subtle forms of racism and bigotry that we believe should be combated in new forms with new strategies. And this is where Aframerica's Active Agenda comes in.

The upshot of the Civil Rights strategies and Black political participation throughout the last 50 years has proven ineffective where integration, racial quotas and preferences are concerned. An undeniable fact is that America is a racist country, not only in the form of discrimination, hate and intolerance toward Blacks, but in areas of socioeconomic, political and judicial treatment, segregation, exclusion and inclusion amongst many races and cultures in America. And marching will not change that.

In many areas of American society, politicians and lawmakers ignore public opinion and they fulfill their own agenda; which is what they believe is best for the country or what will guarantee them votes in upcoming elections. Aframerica sees this form of paternalism as defeatist and believes minority sectors of America should not support these social systems and proceed to build and form their own systems that will best address the needs of their people.

If this means completely withdrawing from mainstream systems and doing things a little differently in order to secure the resources needed for survival in the new millennium, then collectively groups must

devise systems for that purpose. Alternative systems have already made its way into households on an individual family bases. For example, home schooling as an alternative to mainstream education have risen over the years.

Alternatives to other systems are under consideration and planning by certain groups who have become fed up with mainstream standards and political insufficiency. Another example is the border "Minute Men" who have taken it upon themselves to secure the borders in the face of government negligence. There is also a move by activist and interest groups to disarm the social security and income tax systems (IRS) of the United States.

The fact that so-called average citizens of white persuasion find it necessary to disassociate itself from certain government systems, testifies to the fact that there is something inherently wrong with the system. Black America has always had problems with one or more of the government systems, which reaffirms reasons why Blacks should seek alternative systems for themselves instead of trying to change or defeat systems based on racist thought. Why Black activist and so-called leaders have not sought out innovative ways to detach from these systems is bewildering.

The Aframerica Active Agenda - based on the theory of Progressive Nationalism - seeks to do just that: create strategic and innovative ways for Blacks in America and throughout the Diaspora to live and operate independently of yet indirectly with the American systems of government, and other governments. Indirectly because no group can operate outside of their greater society and to do so would be social suicide. However, by means of trade, that group can survive and not have to submit completely to the standards and stigmas of strict government regulation or control.

Politics, economics, justice, education, health, religion, and culture are areas that Blacks must focus on to reestablish systems especially for Blacks and Black children to learn and grow into. We cannot continue on the path we are on but now must educate and encourage Black America to become self-sufficient, self-educated entrepreneurs, supportive of one another and less depend ant on American systems, standards, and culture.

We should have our own sports leagues; support our own banks, colleges, and businesses, investing in ourselves instead of others. We should purchase land instead of homes, and then build homes, we should purchase parts instead of finished products; purchase and operate acres of agriculture, venture outside the states for investment opportunity and reinvest in inner cities instead of growing suburbs: write our own text books, including dictionaries, encyclopedias, and courses. The question is how and where do we start.

The Aframerica 3-Phase Active Agenda says:

- Stop Voting - if all Black America withdrew from the political system, it sends a powerful message that says, "We control our vote, now take us seriously." Once we get the attention, then we submit our demands. This is a real action as opposed to a march or movement.
- Bank Black - if all Black America withdrew their money from white-owned banks and transferred to Black owned banks, this would make another powerful statement, which says, "We control our money." In addition to banking Black and regaining control of our money, if Black America ceased the use of credit cards, it tightens our grip on financial control.

- Organize Community/Family Groups - if one or two individuals or families in each Black community gathered weekly to discuss progressive strategies for Blacks in their community, this says, "we control our communities and our families", as well as builds a collective mindset to grow across America. And if each group addressed each systematic area with non-traditional solutions, we could rebuild.

The above are basic beginnings to a better Black culture. We fight against a mindset, not an actual people. Many whites are not racist alone, but it takes a group mindset to initiate racist attitudes. If we fight the group racist and practices by developing our own identity despite what they say or think, we will develop a new Black generation. The traditional war against racism - the Civil Rights Movement - was but a small step toward true Black liberation. Now it is time for the next phase, which is Progressive Nationalism.

July 2006 By CR Hamilton

Blacks and Suicide

The ability of Blacks to endure during bad times is a strong and vital characteristic. We rarely, if ever, allow those times to drive us to kill ourselves. The suicide rate among Blacks and other minorities is very low compared to that of whites.

According to studies, people commit suicide when there is something of extreme value at stake, and most commit suicide primarily because of depression. In addition, some of the negative life experiences that may cause depression, and some other causes for depression, include:

- The death of a loved one.
- A divorce, separation, or breakup of a relationship.
- Losing custody of children, or feeling that a child custody decision is not fair.
- A serious loss, such as a loss of a job, house, or money.
- A serious illness.
- A terminal illness.
- A serious accident.
- Chronic physical pain.
- Intense emotional pain.
- Loss of hope.

- Being victimized (domestic violence, rape, assault, etc).
- A loved one being victimized (child murder, child molestation, kidnapping, murder, rape, assault, etc.).
- Physical abuse.
- Verbal abuse.
- Sexual abuse.
- Unresolved abuse (of any kind) from the past.
- Feeling "trapped" in a situation perceived as negative.
- Feeling that things will never "get better."
- Feeling helpless.
- Serious legal problems, such as criminal prosecution or incarceration.
- Feeling "taken advantage of."
- Inability to deal with a perceived "humiliating" situation.
- Inability to deal with a perceived "failure."
- Alcohol abuse.
- Drug abuse.
- A feeling of not being accepted by family, friends, or society.
- A horrible disappointment.
- Feeling like one has not lived up to his or her high expectations or those of another.
- Bullying. (Adults, as well as children, can be bullied).
- Low self-esteem.

Again, the above causes may trigger depression, and, untreated depression is the number one cause for suicide.

Suicide Stats

Breakdown by Gender / Ethnicity / Young, Old Age Groups

Rate Per Number	Per Day	100,000	% of Deaths
Total	30,622.....	83.9.....	10.8.....1.3

Males	24,672.....	67.6.....	17.6.....	2.1
Females.....	5,950.....	16.3.....	4.1.....	0.5
Whites.....	27,710.....	75.9.....	11.9.....	1.3
Nonwhites.....	2,912.....	8.0.....	5.6.....	0.9
Blacks.....	1,957.....	5.4.....	5.3.....	0.7
Elderly (65+)....	5,393.....	14.8.....	15.3.....	0.3
Young (15-24)....	3,971.....	10.9.....	9.9.....	12.3

Suicide Rates

Since 1933, the first year states began reporting deaths, adults 65 and older have had the highest suicide rate of all age groups. While older adults make up 13% of the U.S. population, they account for nearly 20% of suicide deaths. Suicide rates tend to rise with age and are highest among white men 65 and older.

The rate of youth suicides has tripled since the 1950s, and today, suicide is the third leading cause of death for 15- to 24-year-olds. In 1998, more teenagers and young adults died of suicide than from cancer, heart disease, AIDS, birth defects, stroke, pneumonia, influenza, and chronic lung disease combined.

Each year, over 30,000 Americans die by suicide and over 700,000 make a suicide attempt.

- An American dies by suicide every 17 minutes.
- Suicide deaths consistently outnumber homicide deaths by a margin of three to two.
- In 2002, twice as many Americans died from suicide than from HIV/AIDS.
- Suicide is the third leading cause of death for those between the ages of 10 and 24 and the second leading cause of death for American college students.
- The elderly, although they comprise only 12% of the population, account for about 18% of our nation's suicides.
- Research has shown that more than 90 percent of people who die by suicide have depression or another diagnosable mental or substance abuse disorder.

At a Glance: Suicide Among Special Populations

- During the period from 1979-1992, suicide rates for Native Americans (a category that includes American Indians and Alaska Natives) were about 1.5 times the national rates. There were a disproportionate number of suicides among young male Native Americans during this period, as males 15-24 accounted for 64% of all suicides by Native Americans.

· Suicide rates are higher than the national average for some groups of Asian Americans. For example, the suicide rate among Asian Americans and Pacific Islanders in the state of California is similar to that of the total population. However, in Hawaii the rate for AAPI's jumps to 11.2 per 100,000 people, compared to 10.8 per 100,000 rate for all people residing there. Asian-American women have the highest suicide rate among women 65 or older.

· While the suicide rate among young people is greatest among young white males, from 1980 through 1996 the rate increased most rapidly among black males aged 15 to 19-more than doubling from 3.6 per 100,000 to 8.1 per 100,000.

· It has been widely reported that gay and lesbian youth are two to three times more likely to commit suicide than other youth and that 30 percent of all attempted or completed youth suicides are related to issues of sexual identity. There are no empirical data on completed suicides to support such assertions, but there is growing concern about an association between suicide risk and bisexuality or homosexuality for youth, particularly males. Increased attention has been focused on the need for empirically based and culturally competent research on the topic of gay, lesbian and bisexual suicide.

Source From: <http://preventsuicidenow.com/suicide-statistics.html>

2005 By Afro Staff

Employing the Black Vote Wisely

Black America and its so-called leadership must harness this voting power by organizing an independent political party or interest group that can make demands for Blacks and other minorities, especially Hispanics, or face further future dissension and degradation from white America simply for our inability to take action when opportunity presents itself.

In times past mainstream Black leaders and celebrities have worked vigorously to bring the Black community to the voting booths, but with little effect. This time, however, when an electable Black man runs for the highest office in the land, little or almost no effort was needed to draw Blacks to the polls. Why? Because Black America knows what it wants without being told, and this should be an awakening and action agenda for Black political strategist.

The persona of Barack Obama testifies to the type leadership Black America desires; one who is well-spoken, reasonable, racially untainted, and liked by people across all social/economic lines. Someone who can take the inspiration of King with the genuineness of Malcolm X, and the charisma of John F. Kennedy, and role it into one voice for Blacks in America. Despite the smears of white America and the dirty politics, and of course the liberal stance Barack has taken, the persona alone has done for Black politics in one year what a wide array of Black leaders have been trying to do for the last 50 years; unite Black America on one accord.

In droves, Blacks have come out and voted, spoken up, supported and stood behind one man. Though it has been done in the past when Blacks vote overwhelmingly for the Democratic Party, never have this many blacks voted at any one time. Record-breaking numbers of Black voters have voted in the 2008 primaries, regardless of age, gender, or social/economic background. The pundits will refute the facts by dividing the demographics, but the truth continues to spill throughout the primaries.

Once the elections are done, and even if Obama does not win, Black leaders from this point on should look deeply at the numbers, patterns, and trends and seriously reconsider their strategy for the Black vote and its negotiating power. If Blacks can turn out enough voters to sway an election, we most certainly have enough swaying power to effect other elections and even make demands if an agenda is in place. This writing on the wall is a message to Black leadership - who consider themselves political experts of Black America - that Black America has enough clout to draw votes away from parties or toward either party, Dems, and Republicans, and throw their vote behind an independent Black candidate in an independent minority party.

If Black leadership were smart, they would use this power to their advantage and to the advantage of all other minorities especially Hispanics, by organizing an independent party or interest group that will negotiate demands with congress. However, if they continue to slothfully follow the Democratic Party after 2008, divided and socially split, they will soon find it hard to gather Blacks together again for the next election and they will have shown and proven themselves to be ineffective Black leaders with only an interest in themselves and themselves alone. Because if they cannot or will not harness this power that has recently revealed itself to us, they do not truly have the Black community's interest at heart, but their own self-centered mainstream interest and profile.

If the current mainstream Black leaders do not take action, Aframerica will rise higher in the public mainstream by launching a campaign to bring down each individual Black so-called leader and expose their inadequacies for what they truly are; self-centered campaigns of mainstream profiling.

Mar. 2008 By CR Hamilton

Undoing Willie Lynch

Can the Willie Lynch syndrome be undone? Yes, and in half the time it took to enforce it. According to the letter by Willie Lynch, "If used intensively for one year, the slaves themselves will remain perpetually distrustful."

This strategy, if used, is made up of 3 words: fear, distrust, and envy, which are all practices of evil. Thus, if the 400-plus year division and subjugation of Black America is attributed to evil elements, then the practice of good on our part will break the cycle.

Fear, distrust, and envy works on all fronts in relation to who these evils are instilled in and imparted to, i.e., the slaves, the slave-masters, or Blacks and whites today, the point is for the oppressor in charge to implant these attributes into either or all of those in the path. The slave was to distrust his own people, the master, and the overseer. The overseer was to distrust the slaves only, which was instilled into him from the slave owner.

If the overseer distrusted the slave, he would keep a keen eye on him and punish him when he felt necessary and with what justice he thought right, be it lynching, whipping, or other. This is synonymous to whites in charge today and how Blacks are always the prime targets for mistrust in the workplace.

The way the strategy of fear, distrust, and envy of one another and whites in charge worked on the slaves and do Blacks today, was and is to point out differences first among Blacks and then between the character of whites and that of Blacks. As long as a difference is emphasized, there is always reason for doubt of one's self, especially when one is described as inferior to another.

Skin color among Blacks, age cohort, plantation positioning, size, shape, demographics and hair type were determinants of who to fear, distrust or envy.

When Blacks were indoctrinated to these determinants and these determinants were pushed through publication and media then and now, Blacks became confused as well as caught in the hype of rugged individualism and therefore divided as to who and what to believe. Today, the syndrome is embedded deep within our psyche but not beyond restoration.

The first strategy toward breaking this cycle is acknowledging it exists.

If we believe the Willie Lynch letter is simply a myth, we deceive ourselves and have failed at beginning restoration. Even if the letter is a myth, one has to acknowledge the evils that divide us and that they are extensions of long-implanted practices of the oppressor. We have to realize that these evils can be overcome simply because there are societies throughout the world and in the Old World, that operated more on goodness with little infection of evil destroying the community. On this bases of faith we can begin to build.

Next, we must dissect these evils by seeing them for what they are and how they affect us as a whole and our relationship with the rest of society. Then we combat the evils with its opposing force, which is courage (or confidence in ourselves to live and do without the devices and beliefs of the Western world), trust, which entails our ability to look deeper into one another's situation and judge according to oneness of character in relation to ourselves and not monetary value. And as opposed to envy, we must honor and respect what the other is doing or trying to do and understand that whatever talents or skills or intellect another has, it is for the betterment of us all and not for self only.

The supposition according to the letter is that distrust is stronger than trust, but this rationalization is flawed by reason of trust itself. If a person does not believe in trust, they cannot practice it. Trust is a need and is possible for Black America. Trusting one another is more important now than trusting any others, especially those who seek to oppress us. Why would a person trust those who do not believe or trust in the concept of trust itself?

Trust is knowing that your Black neighbor can do rather than can or will not do. This mindset - of doubting others and us - came from a constant subliminal pressing through media and academic literature. Blacks must write themselves into life; the power of the written word is of more power than the evils inflicted upon us.

With a full understanding of combating the above evils by documenting our abilities, Black America can and will overturn the syndrome by way of confidence, trust, and honor of each other. Though it supposedly took 300 hundred years to infiltrate the Black community with this strategy, it can take us less than a year to undo it. The first year is vital because it will set the pace for the next 300 years of breaking free of the psychological oppression we experience now.

We are a people, we are one, we are Black and the oppressor hates us. Money is not the key, knowledge of our situation is, and money will follow only after a foundation is laid. Know whom you are up against and tell your neighbor, your children, and the rest of the world. You are Black and are proud.

2005 By CR Hamilton

Jealousy Reduces Unity

If there is a problem amongst our people that hinders our ability to progress, jealousy would be that problem, in addition to the many racial obstacles that throughout the years have held us back; yet many Blacks believe that our worst problem lies within ourselves. On an individual bases this belief would be reasonable, however, collectively it is horribly flawed.

Individually, one can look upon another and judge that person's situation by measuring himself or herself against that person, but if the whole of that person were taken into consideration, the outcome would look different. For instance, if the standard is based on material things, and one has more than the other, then material things would decide the outcome.

However, if the situation were based on the person's character, then one person could outshine the other in that aspect. Without seeing the whole of any situation, there can never be no, one absolute factor that can determine success.

The problem with Black America where it pertains to judgment against his or her own brother is that we live as individuals in an individualist society, measuring ourselves against others according to individual successes. If we were to measure ourselves among ourselves as a whole, none of us would look any better than the other.

Blacks in America are in the same boat and none are any better than the other. We have been conditioned to look upon each other and judge according to possessions and not character. This conditioning came about through the practice of individual success as custom under the system of capitalism. From the days of competition of who could own the most slaves and how much profit they can gain from slave labor, to

today's practice of stocks and bonds, it is all about self-accomplishment and individual status amongst society.

Blacks have adopted this mindset and while attempting to accomplish the "American Dream," has learned to look down on anyone they consider having or being less than themselves. This is not the true nature of the Black soul. The true nature is to pay close attention to everyone in the surrounding community and make sure no one lacks or goes without.

When one runs up against another Black whose mind is conditioned after this manner of thinking - individual successes against another's - they should never feel less than what that person would make them believe they are, but understand that if that person sees them as less, it is that person who has the problem and who lacks character and furthermore the might of unity, because there is no unity in individualism.

To unite the masses of Black America, we must denounce jealousy in this manner and teach our sons and daughters not to be jealous of another brother or sister who is trying to make better their lives. We must proclaim among the Black community that progress is not a weapon to use against your neighbor and to undermine the efforts of others.

We must make sure that we ourselves are not upset because the brother or sister down the street has this or has done that, but we must see their accomplishments as an addition to the building of the Black community in one way or another. There is no such thing as individual success if those around you feel less than you.

Unity is the goal. Once we unite we can excel. If we continue to allow jealousy to eat away at our ability to unite, we are doing nothing but carrying on the plan of the oppressor. Playing one another against one another is the act of the oppressor and when a Black mind has adopted this practice, they have allowed the oppressor to maintain control.

2005 By CR Hamilton

Acting White

The term "Acting White" has a two-fold meaning within the Black community, one having a more negative connotation than the other.

One implies that a Black person is mimicking the characteristics of whites as in behavior, speech, and attitude toward others. The other meaning refers to Blacks who have decided to achieve something in life other than portrayal of the ghetto lifestyle.

In reference to the first meaning, Blacks who have voluntarily chosen to mimic white behavior would fall under the more negative of the two meanings. They are those who suppose that "acting white" or portraying white characteristics has greater validity than the characteristics of Blackness.

Somewhere in life, whether through their upbringing or environment and knowingly or not, they have concluded that being Black is a negative so they have shed all distinctiveness of Blackness. Like a learned behavior, some are taught this and some grow into it.

For instance, some Black children are raised by upper-class families and attend upper-class schools where they are a small minority of minorities and they never have actual contact with Blacks from the inner cities. Thus everything they learn about being Black comes from television, racial jokes, urban myths and stereotypes.

There are other Blacks, who grow into inner cities and choose to mimic white behavior simply because of what they see on television as opposed to what they see outside and in their urban schools. This is the other side of the two meanings. It is these Blacks who carry more shame about their Blackness than the Blacks who are assimilated into whiteness against their will.

Thus, it is no wonder that elitist Blacks who claim to come from ghetto lives to achieve success in America undermine those still living in ghetto life; because they are ashamed of who they are and of their original Blackness. So is born Uncle Tom Blacks. As children living low-income or on welfare in the projects, they watched the rosy glow and fantasy lifestyles of whites on television at the same time absorbing and accepting all that was negative about Blacks.

Black children begin mimicking white characteristics as early as 2-years old: primarily from watching whites and white-based characters on children's television programs during the day, such as cartoons, Muppet's, and other virtual characters. And if parenting is not rooted enough in Black history and capability, but have been shattered by the brow-beatings of white supremacy, that child will never learn who he or she really is but will believe that their Blackness is a limitation other than a strength.

Then there are the Blacks who know they are Black in addition to knowing they can do whatever they want regardless, and they refute the negatives of stereotypes. It is these Blacks who go to school to learn and get degreed and become a success despite having peers refer to them as "acting white" simply because they have good grades.

A strong sense of self will overcome the "acting white" label and go on to achieve whatever. It will also destroy the false identity of Uncle Tomism because a Black person who knows who they are regardless of where they live, what name they are called, or how they are portrayed by racist, they will succeed in every area of life.

So Blacks who know who they are and succeed in primary through high school, college and in the workforce are not considered as "acting white" but are strong Black achievers in a society that devalues their worth. More power to them, as long as they keep the love and show respect for those who have yet to get there.

October 2005 By CR Hamilton

The Benefits of Being Black

Besides being the most beautiful (in physical body, spiritual mind and soul) people on this God's earth, the benefits and added perks of being Black far outnumber the negative stereotypes mainstream America has labeled us with.

Staying Power

We have endured a lot of abuse throughout our stay here in America. There are only few nations of people who can actually say that. History records other nations that have suffered at the cruelties of taskmasters and they too, had to endure great sufferings, which made them a stronger people. Any kind of suffering and persecution makes a person's character durable. Having a durable character means that when times get really hard, taking your own life is not an option. This is why the Black suicide rate has never compared to that of whites as ever being higher.

Not that there were no Blacks who have ever committed suicide, or have even contemplated it, but the occasions are few. There are other heinous and life-threatening acts that we as people just do not practice regularly, such as attempting death-defying leaps from mountains and waterfalls, flying (we do not do too readily, not that there is fear, but flying actually lacks logic), or any event that includes high places and immediate death. The exclusion of such activities from the everyday Black list of things-to-do does not mean we are cowards, it simply means we are careful, which does not further imply lack of adventure, but rather preparedness.

Other characteristic that may seem weak to one race infers strength in another. Blacks have yet to grab hold of their true nature. We are not daring to the point of life threatening, but that simply implies reason. In other words, what sense does it make to put your life on the line if not for a great purpose? Now that we will do and have done before through the great leaders of the past who refused to suffer the pangs of slavery.

Courage is another characteristic that looms in the Black soul. If it ever really comes down to it, in other words, we would be there. The situation has to be threatening enough before we will partake, however. We must see a grave injustice before we leap to our defense, which reveals integrity. Integrity is that force within you that stands a long time in the face of injustice - to give justice a chance to shine through - before that final blow brings forth a righteous anger that demands justice. We will take so much for so long because we are a fair people by nature. Fairness is a great attribute to have because it means there is no outright demeanor of deception on the surface. We have no intentions of causing harm to anyone; we are the ones being harmed.

There may have been cases in Africa before the slave trade where tribes fought one another and deceived and lied to and all sins of mankind, but these were sins of willfulness, not of necessity. The sins we commit here in America are sins called from the anger of our hearts. In other words, no matter who says

what about the actions of Blacks, there lies a deep anger in the hearts of ALL Blacks, that grew from the bitterness and anger of the roots before. The anger may not be as intense on some as in others, but it is still there.

Anger is nothing compared to our love. We love from the start. Because trust is a lacking ingredient in America, it is a lacking ingredient in many of us; however, our ability to trust remains if we are trusted. We are not trusted overall, not as a people, as a person, or as an employee, a neighbor, a teacher, a preacher or anything that requires special attention pertaining to advice, money, salvation, education, or anything that the others deem valuable. There may be some cases here and there where we are acknowledge for what we know and have done, but again, the occasions are few.

We can cry racism in a minute if we feel we are treated unfairly. Not that we are heard, but we do have that advantage because we are a minority amongst the majority. We can - and with rightful reason - blame them for things we do not have, opportunities we do not get, and recognition we do not acquire. This is not a cop-out attitude or a symptom of slothfulness; it is fact if one simply weighs them. We remain helpless in many areas as far as material possession is concerned. However, we endure.

We endure because we have hope. Hope is a powerful thing because it can make or break a person. If hope is lost, there is no future, but if hope remains strong, there is always a future. We have come far enough to consider where we are now, a future. Time has told that if the struggle is fought in courage, integrity, and hope, there is a future that waits.

Amongst all, our natural beauty; the various shades of Blackness, from the flatter-fawned toned of caramel so delicious to the eyes one must restrain the sinful desires to lick purfusiously, to the copper-toned look of rich brass polished finely with the hands of endurance, to the coffee-burnt glow that ever-so intimidates the cops, to the dark, deep-chocolate shine like the midnight ceiling of royalty, Blacks live in a body made with hands that took their sweet time to finish.

Our course hair, real tight: our seeing eyes: real bright: our thinking hearts makes our mind to start, knowing that we were made right. We all know there is no beauty like being Black. Look around at the other bodies and realize that.

2003 by AfroStaff

Do You Prefer White Services to Black Services

Back in the day, Black people - like our grandmothers and fathers (sorry to say) - would request a white man or woman before they would a Black man or woman when deciding on a service. They believed that whites were better at their profession than Blacks were. Be it medicine or Law, for example.

Today, some Blacks still subconsciously hold this to be the case. They would choose a white lawyer or doctor over a Black lawyer or doctor (unless they can get Cochran). This choice not only goes for law and

medicine, but spills over into areas like construction, accounting and tax prep, education (as far as teachers), auto repair, even web design, Internet service and the like.

The reason some Blacks feel this way is that they have no real confidence in the abilities of their Black counterparts. In fact, they have no real confidence in themselves. Whites do the same thing; however on a different level. They prefer their food preparation, childcare, and house cleaning to be done by Blacks. Just because someone base their preference on skin color does not make them bigots, in fact.

Some Blacks prefer Black service to white service. Reasons being, giving the Black person an opportunity for business, they trust more in their own than in the other, and they have confidence in their counterparts. Though these reasons could vary by individuals, they are the norm.

Another factor could be the extremities; for instance, how bad is the situation. There is a difference in going to court for a divorce and going to court for murder. Should that make a difference in the race of the professional? Some would agree and subconsciously choose based on this.

Like wise, there is a difference in going to the doctor for a health check-up and going in for major surgery. Who would you rather perform the surgery, a Black doctor or a white doctor? Cases vary and it really depends on the person in need.

We really should give ourselves a chance. If we don't, no one will.

2003 by Cartel Q

Underdevelopment, Oppression, Hypocrisy: The Wests' Crimes Against Africa

Einstein, Socrates, Darwin; no philosopher, historian, scholar; political, economic, or social analyst past or present, or that has ever crept from under the cranium of Western thought, could ever justify or deny - within the aptitude of human comprehension - the crimes done to the continent of Africa by people of European persuasion.

The so-called G8 Summit, in which the world's richest countries (France, Germany, Italy, Japan, the United Kingdom, the United States, (the G-6, 1975), Canada (the G-7, 1976), and Russia (not participating in all events), as well as the European Union), agree to write off the debt owed by 18 mainly African countries, is a most fraudulent undertaking seeing these very countries gained their riches mainly from the resources of Africa.

This audaciousness fueled with a serious case of denial and arrogance whereby these countries have, by their unwavering greed, underdeveloped, oppressed, and afterward claim that Africa owes them, is a criminal offense that a mere child can recognize and thereby judge.

In a similar scenario, a man walks into another man's home, eats his food (refurbishing his health), beats his children and ravishes his wife (satisfying his perverted egomaniacal needs), then drains his bank account to fund his own selfish empirical goals.

Afterward, when the man and his family have suffered through it all and still manages to survive off the invader's industry built by the resources of his own household, the invader turns with an insensible arrogance and apathetically offers to relieve the man and his family of debt to him. No true thinker in human history would or logically could agree that this is just.

The deception of Africa owing anything to any country that has prospered industrially or otherwise from Africa's resources has become so ingrained in the minds of the world that no one can realistically see that Africa owes no one nothing. The world is in debt to Africa, chiefly the West, for use of its many precious resources, historical enlightenment, and great discoveries.

The West, primarily, is due for trial for the crimes against a nation. The robbery, underdevelopment, oppression and rape of its culture, people, and history: spiritual murderers and liars they are, filled with madness pouring from their fallacious notions of world domination.

Not many Black representatives of Africa nor the U.S. realizes that Black people should not feel obligated to repay any illegitimate debt to a people who stand where they stand because of the African Soil.

If there is an effort to rationalize this madness and put it into its proper perspective today, it comes in the words of one African leader who says, "The commission needs to go a lot further to encourage business and trade, which were downplayed in favour of debt relief and aid. It missed a real opportunity to stress trade and economic development through business and trade" (All Africa.com).

Instead of moving toward development of Africa, the West would rather attach the label of debtors to the continent because they do not want to compete with Africa on a legal and just scale, but would rather deal underhandedly with her. This is the mark of a true autocrat, enemy, and con artist.

Many of Euro-thinking would suppose that anyone should repay debts if someone grants them a loan, and this is correct by the standards of natural law, however, how can one justify repaying someone who stole the money for the loan from the very people they made the loan to in the first place?

The Bible says, "owe no man nothing," which does not necessarily mean monetary debt, but the possession of a mind-set that comes along with owing, which is a burden of oppression. As long as a person believes they owe, they will carry that burden around until they are released from the debt or until they die.

Africa and Black America will remain dead to finance until we realize and walk upright with the knowledge that in essence, we owe no man nothing, especially the man who robbed us.

June 2005 by CR Hamilton

Excuse Me, While I Burn the Flag

Are Americans happy with the country? Well, according to the most recent Gallup Poll they are. Sixty-three percent said they are satisfied with the country as a whole and only 33 percent are dissatisfied. Compared to 1979, America is winning the hearts of her citizens; only 26 percent were satisfied in 1979 and 69 percent were dissatisfied. Ironically, the current prosperity of the country probably has a lot to do with the blissful aura that is spreading across the nation as opposed to genuine happiness. Maybe money can, at least, contribute to happiness if not buy it. On the other hand, this prosperity and increase of citizen satisfaction has come with a price, causing a seesaw effect that lowered the moral and ethical standards of the country.

Once upon a time, good ole' solid morals and ethics brought about genuine happiness, but unfortunately, that chapter has come to an end: not only the chapter, but the entire book of traditional values have given way to a whole new kind of happiness. Making money is the name of the game of life now and is better played with a million other than the once; much valued two cents of good advice. The slogan "In God we Trust" is gradually falling to the power of its representative: the All Mighty Dollar. No pun intended, although inevitable. On a paper that stands as the pillar for the most powerful nation in the world, the founding fathers wrote the sad destiny of America's future.

To depend on the support of God for the success of a society, proclaim that loyalty on the back of legal tender, and then after 200 years have the same emblem destroy that success, long after its fall, America will go into the history books as a nation that totally missed the point. Supposedly, the purpose of the fathers trusting in God was for the country to remain on the faith-based foundation it was built upon. However, somewhere down the 200-year stretch, trillions of dollars worth of substance replaced faith. The mental energy and moral philosophy it must have taken to write the Constitution cannot be found today without a vehement search. Today, ideas are for making money, not advancing humanity by conventional wisdom.

For instance, as a species, humanity is not living up to its professed maturity and intellect, at least not in America. On a planet nearly eight to 10 billion years old, only forty of those years ago did humans realize that slavery and racial oppression was not nice. Consequently, to this day not many will agree with that discovery. Some still believe in ethnic superiority, that one racial group is, and should be commander of the others. They write scientific studies that prove their theories constantly. They compare racial groups where intelligence is concerned, mental and emotional stability, cognitive and mobility skills, to who lives where, does what in their spare time and how they talk and eat. One race picks on the others cause they are mad at them. They kill them secretly, lawfully beat them up, then lock them up, push them aside, undermine them and paint ugly pictures of them and show the pictures to the rest of the world. Note, from that same mental energy that spewed from the minds of those brilliant founders came the words, "All Men are Created Equal."

Speaking of hypocrisy, today's politicians consider themselves as brilliant as the founders, and presumably, they are, bearing in mind that America is at its most financially prosperous and remain atop the world in power, and many wonder at their brilliance as to how they do it. Simple, beat up every body else in the world, take what is theirs and claim it as your own, and beat them up some more. Although,

during that time, proclaim peace around the world standing valiantly upon the shores of nations who owe you what they do not have as a result of your noble objectives and pursuance of world peace and pass out goodie bags to prove your liberality. Next, write books that persuade the world of your country's contribution to the now, stupendous accomplishments of the world. Substitute light faces for darker ones and you got yourself an autobiography of the race that thought of everything.

Now that we are on the subject of blasphemy, thank God for this age of information, again, no pun intended, although inevitable, one would think that by now the artist of religious paintings and clip art would now realize that Jesus was not a white European. Not that there is anything wrong with that, but how long does it take reality to actually register in the human mind? Admittedly, humility is a hard thing to bear and pride is most definitely difficult to swallow, but with the acceleration in human aptitude, most people now know the truth about Jesus' racial background. The charlatans were found out long ago. Yet, that does not stop the religious leaders in the country from constantly capitalizing and defrauding millions of people for their own personal gain, fame and fortune.

Talk about mingling church and State. Religious leaders refuse to struggle and suffer for Christ on this American road to prosperity. Hey, they live here too. Wealth comes abundantly to those who believe in hard work, those who believe in giving to the church's mission outreach, and to those who will believe that Jesus was wealthy man himself. That is the theme in Christianity now. Never mind that the secret monetary holdings of Jesus just so happened to be discovered during America's financial ecstasy, simply search the Holy Bible and find all the scriptures that ever so slightly imply anything that remotely suggest the word money placed near to Jesus' name, and you will see, he was rich beyond his wildest dreams. Conjure up, produce, market, distribute and profit from material related to this newfound information is what religious leaders do. They know that people will believe Jesus was rich and that He wants His followers rich if they see what He has done for the pastor, yet the pastor is only rich because the people bought the information about Jesus being rich. Irony in its most deceptive form rears its ugly head again.

Now that God wants every one rich, and the men of God are capitalizing on the wealth of the world, it is OK for the average person to lust after money and all its glory. Get educated, a good job, live the middle-class lifestyle, get married and have two incomes, have a child, only one or better yet none at all: work twelve hours, trust the daycare, spoil the kid, spend quality time, and do it again tomorrow. Claim independence, divorce the spouse, organize the stepfamily and distribute the condoms. Duck! Call the cops, secure the school, soccer practice, tobacco, SUV, sue the manufacturer, collect a mil', and do it again in the morning. Divorce again, working mom, child psychology, child extortion, guilty conscience, pay the ransom, child support: Deadbeat dad, leave the state, hate the ex, get a lawyer, second job, wealth is overrated, so much for God.

With justice now the topic, the laws that crowd the once so brilliant Constitution demand that abortion is reasonable and prayer anywhere other than a church is undesirable. If "life, liberty, and the pursuit of happiness" was the main objective of the founders for the unalienable rights of the country's citizens, and the death of an unwanted child and God constitutes happiness - as upheld by the Constitution - then we as a country stand no more on those grand philosophies and doctrines, we stand on the brink of death. Once alive with the zeal of faith, optimism and purpose, the country that bore the rest of the world on its shoulders and led it to a civilization of sophistication to the point of natural and ultimate culmination, today, the voices and hearts of America flush life and inspiration into an irretrievable abyss of weeping and gnashing of teeth. How can there be justice in a land that does not regard life, or hope? How can one

believe any more in a country where there is no justice, no inspiration, no shame, and no sign of repentance. Now, excuse me, while I burn the flag.

2003 by Cartel Q

The Get Over Mind Set

The 'Get Over' mind set is basically unethical behavior in personal lifestyle and straddles along the criminal aspect. Generally, 'getting over' is believed to be a low to moderate income character trait which describes how people and families survive financially from day to day.

Such as asking friends and relatives who work in public sector jobs to make unauthorized adjustments to their accounts; bribing the cable man to add extra channels during the initial installation, or falsifying information to get public assistance, unemployment, or a job.

A fine line separates criminal behavior and the 'get over' mind set but most get over schemes are either trifling misdemeanors or simply against policy of certain companies, organizations, or government entities. Either or, many people feel it necessary to 'get over' in today's society because sometimes it can become frustrating trying to keep up with social growth.

Social growth has come in many areas of daily life and most people are not ready or cannot afford to grow with the changes. For instance, the Internet has become a necessity to keep up thus Internet service has become a monthly bill, including cable television, and even cell-phone bills. No one can seriously compete in today's society without either and live a normal life. Gas prices are rising and plans to 'get over' in the gas market are underway in many scheming minds.

Not to say that possessing the 'get over' mind set is right because a person can live and operate successfully without it, in fact, there are people who can operate without it yet still practice it. It was bred into them when they were of low-income, or it was learned from others, yet has not waned from their thinking process. This is where corrupt business practices come into play because when someone of low income needs a favor from someone in a position to grant that favor, that person will most likely do it if they know they can get away with it.

This mind set, however, does not rest at the low income level but rises all the way to high places, where government and political figures do favors for others and for themselves even if they can afford to earn it rightfully. They, unfortunately, are compelled by greed and seduced by the knowledge that they can get away with whatever.

So as the higher-ups continue to milk the resources of society all they can, the effects trickle down to those who need it most and they in turn feel the need to get it anyway they can, not because they are criminal, but because they need it just to complete and stay ahead. Even though none of this makes any of

it alright, the nature of mankind makes it so despite the fact that the laws of nature says there is enough to go around.

No one should have to 'get over' in this current society if an understanding of life's necessities were a virtue of those who design, create and distribute those necessities. Unneeded taxes and fees passed along to consumers by large corporations and government entities force people to rethink the strategies of complying with the routines of accomplishing the American dream and they think short cut, work around, and eventually, 'getting over.'

May 2007 By CR Hamilton

Inducing Blacks to Blame Ourselves

White America has perfected the "blame game" so good that they have succeeded in convincing many Blacks that we, as a whole, are the cause of our current problems. Starting from the top of the Uncle Tom pile, of course, articles, studies, and speeches pour out of the media about how Blacks can blame no one but themselves for the situations we are in.

Never mind that white America had a 400-year head start into the American dream, and that it was only 50 years ago that Blacks even gained the right to participate in this dismal political system. And never mind that there are hundreds of thousands of pockets of racial resistance in America that go unreported in the media or brought up in social policy meetings.

Despite all the above deliberate hindrances to Black advancement, we as Black people are suppose to take it on the chin and accept everything as a result of our own, what...self-oppression? We are expected to swallow any forms of racism we confront during our lives and believe that we are the cause of that racism and the result of how it effects our lives.

Black America is supposed to believe that there are no hindrances before us and that white America has completely accepted us into their world. That we are considered as equal to the white being and that they believe, without a doubt, that we are just as capable as making it as they are, even despite our color difference? Yeah right. Tell that to the publishers of Bible characters.

We are supposed to believe that the banking, education, business, health, and other social institutions in America are fair and honest organizations that have not based their policy making and marketing decisions on demographics, race being a top determinant.

Like a man and woman who have a child, deprive that child of the needful food, clothing, and financial means to survive in the immediate society; send that child to a poorly funded school, then spend mediocre monies at the local community college as an excuse for an education. Not to mention, throughout that child's childhood, beat, embarrass, humiliate, and undermine that child to the point the child has no self-esteem.

Eventually, the child will rebel toward the parents and refuse to abide by any rules, regulations, and policies and procedures the parents lay down. They are scared for life as it pertains to succeeding in anything they believe in and must follow the direction of the parents. Then, send that child into society unprepared and expect that child to compete with other children who had adequate upbringing, educated at highly-funded schools and colleges, and then handed a bank loan the day of their graduation.

What is more obnoxious, is for the parents to turn and look at that child 30 years into its life and tell that child that whatever position they have found themselves in is a result of their own doing. However, this is how white America has succeeded in convincing many gullible Blacks that we are the cause of our own problems.

To this day, they write reports of how we [Blacks] have brought trouble on ourselves, such as the article below. They have gone as far as to reach back into the history of the 1960s riots as a cause of the economic conditions we face today.

Putting a Price on the 1960's Race Riots

Analysis of today's diversity news from The Atlanta Journal-Constitution, The Miami Herald, The Wall Street Journal, The New York Times, The Economist and more:

Between 1964 and 1971, 228 people died and 12,741 were injured in more than 750 riots that ravaged many of the country's inner cities. Now, four decades later, economists are studying the financial impact.

Research has found that in cities with major riots, the median black family income dropped approximately 9 percent between 1960 and 1970, compared with similar cities without severe riots. Between 1960 and 1980, male employment dropped four to seven percentage points in the most affected cities.

Property values took the biggest hit. In cities with severe riots, the median value of black-owned homes plunged 14 percent to 20 percent, compared with cities with little or no rioting.

The findings of this research explain in part the continued wealth gap between blacks and whites in America.

"Wealth reflects history as well as current economics," writes The New York Times. "And while there are many reasons for the wealth gap, it certainly does not help that the 1960's riots destroyed much of the accumulated wealth of many of the prosperous African-Americans, those who had left the South for greater economic opportunities of industrial cities."

Source from: Diversityinc.com

White America had contributed our current economic problems to the riots of the 60s and many Blacks believe this because they have been convinced in the past that whites are innocent in racism and that they are better behaved than once past. They have convinced many Blacks that it is not white America or the American system that Blacks are fighting against, but our own incompetence and lack of self-control and responsibility.

This is deceptive and no Black should ever allow the blame for the problems of Black America to be placed wholly on Black America. Many of our problems are the residue of hundreds of years of racial discrimination and prejudice and it has yet to be wiped clean. The guilt of whites have blinded them to believe this themselves but it will not fly with certain Blacks, who can see through this façade of lies and deceit.

Stay strong Black America and know that the psychological shackles of slavery exist and we should know what they are. Such studies as these and any suggestion that we are our own problem and the cause of them is crazy. Individually, many people make mistakes, but as a whole, for a group of people to be blamed for their condition, is called racism.

2005 by Cartel Q

America Is A Loveless Society

For an entire country to be constructed on the foundation of Christianity and the so-called multicultural mixture of religions and values, America, including the politicians, lawmakers, elitist gatekeepers of social values, and the populous, has no understanding or even beginning knowledge of how to apply the concept of love or justice equally and fairly. Instead, hate, disparity, partiality, anger, lust, and many other immoral attributes of the human emoticons have always been foremost in ruling America.

Relationships and bonding, and even marriages have succumbed to convenience, money, or privilege instead of love. In families throughout the country, dysfunction have replaced concern and caring; in raising our children, again convenience and selfishness have taken over, and in governing the people, love has no place and essentially never had, but dominance, power, and control guide the country's principles.

Love means having a concern for others and wanting the best for them. Making sure they are cared for, have the proper needs fulfilled, and are able to cope despite the circumstances of life. Love means sharing, compromise, giving, and honesty along with many other righteous attributes of a so-called religious decree. And regardless of the book used to reach the creator, all people should have it within themselves to show and practice concern for others.

America has faltered and given way to hatred. Hate crimes and race differences are the focus, terrorism (domestic and foreign), war, violence, lust, sex, jealousy, greed, envy, spite, division, and most of all money, which fuels all the above. Is there hope for a loveless society? No. That society will eventually fall to its own moral structure.

With all the talk of caring for the children, how many children are in foster care or in poverty in America and around the world. With all the campaigns on strengthening the family, why are the courts continually tearing them down? With all the cries for peace in the world, why is there so much war? This society is

loveless and the people are becoming less loving. "And because iniquity shall abound, the love of many shall wax cold" (Matthew, chapter 24:12).

Politics, the media, social institutions and businesses do not operate from love, they operate for profits and by skin color, so do hospitals, schools, the courts, localities, the corner store, all operate on the concept of profit and race, not love. This society was built from day one on the concepts of profit and race and has sacrificed the very essence of the religion it proclaims for the sake of making a dollar, and themselves superior.

So why should we believe that anything would ever get better if we live in a love-ignorant society run by love-ignorant and incapable people with no knowledge of love or the meaning of justice? Why should we vote for, support, and copy people who walk not according to love for their fellow man but innate disdain for them?

January 2006 By CR Hamilton

How To Lie To Black People

To keep Blacks ignorant, hide knowledge in a book. To keep Blacks in poverty, apply institutional discrimination. To keep Blacks divided, create false leaders, and to keep Blacks loyal, lie to them daily and/or never tell them the whole truth. When will we rise above these obvious strategies to keep us down? We must realize and acknowledge the truth to break the yokes of oppression.

Believe this, whites figure that Blacks will believe anything they tell us, especially if it is written in a book, one that they wrote. They figure if we study their ideologies, concepts, and laws long and hard enough, there will be nothing that we will not believe and they can thereafter do and or say whatever they want and we will follow.

One logical way to assure their concepts are passed on to us and our children, is to recruit and train (indoctrinate) Black journalist, publishers, politicians and business people and exalt them to suburban status with a swift pat on the back so they can pass along these ideologies to the rest of Black America.

Take for instance Black periodicals, newspapers, and journals, which mimic the content and concepts of the white world. Many of these publications - especially the upscale magazines and journals - feed Black readership with the fantasy lifestyles that only whites enjoy. Ebony, Jet, Essence, including websites and television station such as AOL Black Voices, BET, and other white owned/Black operated media.

As a result of being educated in their schools, indoctrinated with their academics, captivated with their digital images, and dependent on their information, our own originality and desire for discovery has waned to the point of slothfulness and we trip through life without a pioneering thought, but as sheep to an intellectual slaughter.

We are being lied to. Made to believe whatever is placed before us and too many of us soak it up and continue on, laced with false doctrine, misinformation, unbalanced beliefs, and immoral values thinking we know what life and living in America is all about.

Our brains are programmed to think, breath, and function as they want, and we have wretchedly accepted this fate. We have no knowledge of what life really is or what it can truly offer, but walk around believing that life, liberty, and the pursuit of happiness is the ultimate goal in this so-called land of "equal" opportunity. Opportunity they give us, not that we ordain for ourselves.

As long as they can get us to see the images and watch life lived on television and believe this is what it is all about, they can program us on how to act, how to think...what to think, and how to behave when around them, not ourselves. Not at all for our own best interest, but for the satisfaction of them and their plans for us.

They supply us with the look and the accessories that give us the look. They know if we believe we have to have the things that will give us favor in their world, we will ignore the truth and everything associated with truth. The truth being, none of those things make us who we are but classify us as a people in their society. This is how you lie to Black people. Show them everything they want to be.

August 2005 by CR Hamilton

Questioning the Morality of Black America

We should be ashamed of ourselves. Voting overwhelmingly for a candidate who supports issues contrary to the very Bible, we were taught to know and love. How can we live in a society and be shaken and stirred so many times that we cannot think clearly.

We were brought here and taught to love the master and the Holy Book and now, even when he has turned his back on the very same book, must we do the same also? What is the point of worshipping a god when we are not going to believe and practice the decrees set-forth by that God, or religion?

Why are we voting Democrat? What has gotten into our blood stream that intoxicates us to the ways of liberalism and condoning lifestyles contrary to the laws of nature? There should be no reason Black America would vote to uphold lifestyles that do nothing more than tear down the traditional family; this is what we should be fighting to strengthen, the Black family.

Why should we support legislation at all when we are still living in the 60s concerning urban schools and economic decay in our own communities? What is the problem that we cannot think for ourselves and reason with the so-called "best of them."? The best of whom? The men who would that we disappear and never reappear. What makes us think that either party has our best interest at heart when we constantly struggle and have to plead and beg Massa to notice us.

They come to our churches - for God's sake - and lie to our faces and we believe this crap only because we want attention. When we do not get attention from the conservative ones we hold our chins up high when the other party decides to pay us a visit. How ignorant can we be to fall for this?

Why are our so-called hard-core rapper/ Hip Hop community pandering to these leftist pimps when the Rappers are supposed to be pimps? They will pimp our own Black women but they will allow themselves to be pimped by white men. What type of Rappers are we listening to that we cannot see the Black forest for the white trees?

We should be ashamed of ourselves because we have once again allowed our shame to be publicly displayed in the world forum. We are now known to the world to be voters of Democrats, who would rather see God die, the commandments outlawed and prayer stricken from our schools, and if so necessary, our homes.

What kind of people have we become that we must sacrifice our integrity for 8 seconds of pleasure? No more will we be counted as sheep led to the slaughter. No more will we be herded into the realms of public humiliation because we cannot think for ourselves. Are we waiting on another Messiah-like Clinton? What the hell are we doing? Voting Democrat and voting for this God-forsaken country at all?

2004 By CR Hamilton

No Shame in Stripping, No One to Love

There seems to be no shame in taking ones clothes off before tens of hundreds of people in nude bars and clubs throughout the country, although there should be. Shame; believe it not, was the first punishment man received as an act of sin. Even before God pronounced the curse of laboring by the sweat of his brow upon the man and bearing children in sorrow upon the woman, both the man and the woman experienced a consequence of nature when they defied God.

After both ate of the fruit of the tree of the knowledge of good and evil, "And the eyes of them both were opened, and they knew they were naked" (Genesis 3:7), they were ashamed. Once possessing the knowledge of good and evil, they realized what they were feeling (shame) was due to a forbidden act, so they hid themselves, but no more from God than from each other; therefore, shame is the oldest consequence of sin known to man.

It is a shame to walk around naked. Shame represents the result of disobedience to God and a consequence of disregarding everything that is good and respectful. Without it (shame), a person shows that they have no knowledge of what is good and respectful along with a lack of concern for what is evil. To live without shame is to live without regard for consequences and if a person lives long enough in that state of mind in addition to having no knowledge of what is good and respectful, then, eventually they will have no conscience.

Without a conscience, a person turns selfish and selfishness is as cruel as murder. A selfish person has no concern for anyone other than himself or herself, of course, and a person without shame, who walks around naked, could care less about showing respect to anyone else.

People say that the human body is nothing to be ashamed of. Although the statement is well put and bares a sense of artistic and philosophical inspiration, it is contrary to nature and to millions of personal opinions. Nevertheless, many people - preferably those who have chosen to disillusion themselves under the behavior of promiscuity - use this quaint phrase as a hiding place within the garden of their world from all that is good and respectable.

The central message sent to humankind through the incident of the man and the woman in the garden was just that, the body is something to be ashamed of. All, who have chosen to believe that it isn't, have relapsed to the realm of immorality. They have denied the concept of human dignity and morality, and the reason they hide behind this illusion is not to display the human body for the sake of beauty, but for sexual exploitation.

Giving honor to painters today and throughout history who have captured on canvas the human body as a thing of beauty, the creation is an act of pure love, and we are in the image of God. However, stripping is another story. There is no excuse for this behavior. The above argument is pro and con to the only sane explanation for exposing ones body to millions of people, and there is none after. All other reasons fall under promiscuity.

Bachelor parties, nude bars, magazines, pornography, and swimsuit competitions; are all advocates of promiscuity associated with the naked body. Fun, entertainment, innocent flirtation, would be the next negotiated excuse by supporters of these movements, yet all of the above fit into the category of promiscuity one way or another.

Fun, or as the bible refers to it, pleasure, is something it says the world will be loving in the last days; "lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof: from such turn away" (2 Timothy 3:4,5). People have no more concern about God than they do their own bodies. "Sex sells" is the motto of American.

Many female and male strippers quote "Stripping pays the bills" and "It is just a form of entertainment." There is no excuse. If money, pleasure, and beauty, or anything other than simple lust, is the reason these people chose to exploit their bodies, then the most humanly natural consequences of sin (shame) is something the school boards should consider teaching, because a lack of it is spreading rapidly.

Gun control, violence in schools, and sex among teens is no more important than what is at the root of the young mind. No shame, which leads to no respect for self, or others, and no consideration for the consequences of sin begin early, at the knowledge of what is good and evil, and right and wrong.

Strippers, therefore, have no respect for themselves or others, neither for their children, if they have any. The act of stripping for the reasons of money and entertainment is not an art but a disgrace, and a shame. Moreover, those who support it by gazing lustfully at naked bodies acting out sexually are no better. Furthermore, males and females alike wonder why they cannot find the perfect mate to marry. Yet, if one who is looking lives a life without shame by partaking in either of the above promiscuous activities, there is slim to no chance of them meeting and loving sincerely, the perfect, God given mate.

God never closes His eyes to anyone's life. Eventually, He discovered that the man and the woman had bitten of the forbidden fruit after finding them in their shame, and he cursed them. Anyone who believes that they can do wrong, yet still receive that which is pure and good must realize that the consequences of sin is shame, and a relationship built on shame (as in the man and woman in the garden) will not go without punishment. Therefore, no shame in stripping, no one to love, is the fruit of the naked truth.

2003 by Cartel Q

When Turning out Okay is All Wrong

To justify behavior that is out of sync with tradition, many people use the popular phrase, "I did such-and-such, and I turned out okay." But when adjusting for moral standards, compassion, or sanity, are we really okay?

Psychologists seem to fight tooth-and-nail to justify behavior that was at one time deemed unacceptable or was a social negative, such as having children out of wedlock or being raised by a same-sex couple.

Children being raised without fathers, children being raised on television and/or fast-food, and children being raised dependent on ADHD-based stimulants, are examples of situations where society strives to prove normality despite tradition.

Studies surface attempting to show that people of such who have become adults after a childhood of one or the other are just as normal, if not better, than people who were raised under traditional standards. The problem here is by what measures they use for comparison.

Normal, or "turning out okay," usually means they have a decent job, a family, are not on drugs, or in jail, or seem to appear normal in behavior. But looking closer, deep into the heart and mind where scientist cannot delve because they are a surface-level people, there is a different picture.

Morally, emotionally, and mentally, many people suffer from lack of a moral base and cannot discern what decent behavior is and what is not. Many people are rude, selfish, or mean as a long-term result of a childhood based on one of the above abnormalities.

Some are eternally moody, cannot decipher their emotions, follow the wrong instincts, or cannot commit to another person long-term, dispense trust or concern, nor can they receive emotionally correctly.

There are more bad parents, more broken homes, more psychologically impacted children, dysfunctional families, crooked business people, lying politicians, exploitive preachers, gay men and women, drug dependents, needy, homeless, addicted, lonely, disturbed people in this society than ever before, and what is more sad is that many people believe they "turned out okay."

So are you really okay?

Jan 2007 By CR Hamilton

From the Mouth Speaks the Heart

Taking the issue of proper use of the "Kings English" a step further, let us branch out from diction and accent to motive and worth. The way someone says something is one thing, but what he or she says carries the actual weight. This is a concept from the laws of human nature and not from Webster's dictionary so if the one reading this listens only to diction and ignores the meaning, exit now.

The rule of natural law says that whatever comes from the mouth is an expression of the heart and is what a person really feels and believes. This fact can be presented in two ways, negatively or positively. The negative expression often comes in words of a negative connotation, such as implications of an angry, sexual, or racist overtone. The positive expression comes from the mouth in words of a positive and or truthful nature with the intent of relaying a positive message to the listener.

These rules apply regardless of proper use of English. From the educated newscaster or public speaker to the twelve-year-old hillbilly or ghettoite, the context of the words spoken is most important. For instance, a newscaster reporting on a story of a racial nature could easily use an attitude that carries a negative undertone, which leaves a racist impression, thus from the mouth speaks the heart.

Conversely, the ghetto child could blurt twenty words peppered with profanity, of a racial nature, that is the essence of complete truth. However, because of society's accent on proper English, the words of the newscaster are accepted more by a public fashioned for stereotypes.

This brings us to the fact of social inequality based on privilege. Those foreordained in society for success have the last and only say as to what is acceptable regardless if the concept is right or wrong. Those predestined by poverty and powerlessness have the same natural understanding of right and wrong; however, their opinions mean nothing whether right or wrong.

On behalf of the underclass, any people suppressed and exploited by a small, wealthy minority of the population will naturally feel and express contempt. When the elite choose to ignore this fact, it confirms the inequality of a society. And when the elite can speak frankly about the dysfunctions of the underclass, and the underclass have not a way to defend themselves, then the entire society is dysfunctional.

From the mouths of the elite come their prejudices, which reveals their hearts; and from the mouths of the underclass will resentment and anger continually spill, and how these feelings and beliefs are expressed makes no difference as long as the context exposes the truth.

2004 by Cartel Q

Black And Always Black

This is going out to the various shades of Black in Aframerica regardless of educational level, economic and social status, or political affiliation. The message is to remind, enlighten, and encourage. To remind because under the shade of some Black faces dwell the sculpted persona of Euro-romanticism, to enlighten because the knowledge base of some Black minds have been wrought with misguided notions of equal opportunity, and to encourage because the power of Euro-alooofness has weighed heavy on and dispirited the self-worth of many unblemished brothers and sisters.

Be not deceived people, you are not who think you are or what has been portrayed of you. However twisted and complex your character has been defined by Euromerica, and by whatever means you were made to assume a surrogate identity, you are Black and will always be Black. Whether this observation offends you or encourages you to inhale deeply the ghost of pride past, it is a reality that carries with it the essence of truth.

Wooed by images of what is defined as beautiful and refinement, many Blacks have assumed the attitude that if they are not carrying themselves in the ways of whiteness, they are less than a person. What are the ways of whiteness? The ways of whiteness is 'to be white.' To be white means to inherit all the ways of their native culture, which is European culture dating back to ancient Greece and Rome.

To be of any culture one has to naturally and biologically inherit the culture of their native land. Once any person has abandoned their native culture and assumed European culture or 'whiteness' they have been wooed by the seductress of Euro-romanticism.

Because Blacks were involuntarily reared into European culture from birth, many have assumed this Euro-romantic persona and many who believe they haven't unconsciously have. After hundreds of years of practicing this culture one would think that we would have perfected it, but many of us haven't, why? Because it is not our native culture. Thus we struggle between what lies deep in our soul and what we have become accustom to. When the results of our expressions - whether through speech, writings, or lifestyle - are less than naturally European, we are criticized for it.

Many Blacks have somewhat successfully emulated 'whiteness.' They speak and write the English language very well, they live up to the standards of success defined by American culture, and they can quote, recite, and comment articulately the words of ancient Greek and Roman authors and play writes. Though these are but mere academic accomplishments, the problem is that these Blacks immutably believe in this culture, to the point that Black culture becomes shamefully null and void. The sad thing is no matter how much a Black person believes in these ideas, and no matter how articulate they are in matters of Euro-history, the hard truth is they will always be Black. This leads to the misconception of equal opportunity.

Not to imply that equal opportunity is not out there and the concept does not work for minorities, but there is a difference between opportunity and equal opportunity. Blacks have been misled into believing that the term "equal opportunity" means that they can have everything whites can have. This is true to an extent. Blacks can have everything whites allow them to have.

Before Blacks can have what whites have, whites must have it first. If there is a possibility that Blacks, or any other race for that matter, may have stumbled on something before them, whites must have a place in the overall outcome. They must have either originated the idea, have improved upon it, or have to manage it. They will not allow any race or culture to have complete and genuine rights to or first crack at any phenomenal discovery.

The opportunity for any feat the human mind can conceive is available to anyone who wants to accomplish it; the problem in American society is that the accomplishment must warrant merit from the authority of whites. In other words, if a Black person wants to be the first human to swim the entire length of the Mississippi, unless whites acknowledge the feat as honorable, there would be no reason to do it. And once they deem it a great feat, a white person will be awarded the "opportunity" first.

This leads us into the realm of Euro-alooftness. The act of winning the friendship and acceptance of whites have single-handedly ruined any sense of individuality and uniqueness the Black person has ever had. Like a son striving to make his father proud, Blacks have strove for years to prove to whites that they are more and in many ways better than the white man. Is this effort necessary?

Relating this to the scenario of the father and son, many believe that a son should respect his fathers wished for his future but seek to develop his own character and accomplish his own dreams. Whether or not the father is proud at the end is a determinant of the father's character. If the father cannot appreciate the success of the son and it falls below his expectations yet does well by the son and his life, then the opinion of the father means nothing.

Comparatively, when Blacks seek the approval of whites in their accomplishments it is a reflection of low self-esteem from the start. Somewhere along the years of life, this Black person has acquired the concept that their accomplishments are worth little unless noted by some higher authority such as whites. And if no white person or entity takes note of the accomplishment then his or her efforts, in their mind, were in vain and mean nothing.

However, as in the scenario of the father and son, if white authority cannot appreciate the accomplishment on the merit of individual effort, then that authority has a character flaw of its own. This is common practice in American culture when relating to race. Regardless of how much a Black person achieves when all is said and done, they are still Black. Colin Powell could be president and probably do a good job, but his Blackness is a hindrance. In addition, if it is an accomplishment above and beyond the abilities of many whites, then jealousy rears its ugly head.

Now this does not apply to the abilities of Blacks where they are expected to succeed, such as in basketball and rap, or any other stereotypical tight cast attribute of Black behavior. No. When Blacks succeed in these areas it is "what they do best." But when Blacks succeed in areas where whites have always dominated, there is concern. You see, Blacks are not suppose to succeed where the white man has failed.

Acceptance by the white race is an acceptance worth little simply because regardless of your accomplishments to them, you will always be Black. Many would say that that is simply not true and that many Blacks are revered for their accomplishments in American society and that they have received their due respect, and they would be absolutely correct except for one thing; the concept of tokenism.

Tokenism, one of the many attributes stemming from racism, has undermined any viable accomplishments by Blacks in America. Because over the years whites have been socially and legally forced to prove their innocence of racism and prejudice, they have elevated Blacks into erroneous spotlights. Though some Black accomplishments were genuine, some were mere fallacy, as in Washington and Berry on Oscar night. The fallacy is that America has accepted Blacks as good actors and into the world of Hollywood erotica, but as mentioned earlier, is this type recognition needed to sustain Black esteem?

To know who you are you must realize who you are not. One step in accomplishing this is to know beyond a doubt that you are Black and can never be white nor be white better than whites. Not only from the eyes of whites but from your own eyes must you view the world and life as it really is. You are Black living among whites and if you cannot be that then anything else is unacceptable, primarily according to whites and essentially to the laws of nature. As long as Blacks believe that race does not matter they will never know who they are or what they can accomplish. But they will allow whites to tell them.

2003 by C.R. Hamilton

Real Anger Management

How do you handle anger? It would probably depend on the situation and whom it is making you angry. Well, there are different degrees of anger, some even justified and normal, but there are also degrees of anger that are just not worth your emotion or that could help your situation.

The degrees of anger would be, irritation, frustration, offensive, and hostile anger. The different situations for anger, for instance, would be work anger (anger on the job at coworkers or bosses), family anger (at a spouse or children), and there is public anger (anger at society and people in general).

Either of the degrees of anger fit either situation, for instance, your coworkers could irritate you to the point of anger or your spouse could frustrate you or society at large could piss you to the point of hostile anger, or any of the above vise-versa. Always direct your anger at the evoking party, not at an innocent one.

Then there are the reactions to the degrees of anger. You could suppress your anger, express your anger, openly display it by throwing stuff or you could take your anger out on someone or something unrelated. Whatever the case and however you handle your anger, remember these points:

1. Anger impedes our ability to be happy, because anger and happiness are incompatible.
2. Anger sends marriages and other family relationships off-course.
3. Anger means lost money and business, because it destroys relationships.
4. Anger leads to increased stress (ironic, since stress often increases anger).

Things to do when angry:

1. Place you anger in one of the degrees of anger. Is it irritation, frustration, offensive, or hostile anger.
2. Who are you really angry at? (Some people will find that they are sometimes angry only with themselves).
3. How should you react and can your reaction cause considerable harm to others or to yourself and future.
4. Should the situation be pursued or ignored?
5. Ask yourself this question: "Will the object of my anger matter ten years from now?" Chances are, you will see things from a calmer perspective.
6. Ask yourself: "What is the worst consequence of the object of my anger?" If someone cut in front of you at the bookstore checkout, you will probably find that three minutes is not such a big deal.
7. Imagine yourself doing the same thing. Admit that you sometimes cut in front of another driver, too ... sometimes by accident. Do you get angry with yourself?
8. Ask yourself this question: "Did that person do this to me on purpose?" In many cases, you will see that they were just careless or in a rush, and really did not mean you any harm.

One thing that is not actually recommend is "venting" your anger. Sure, a couple of swift blows to your pillow might make you feel better (better, at least, than the same blows to the door!), but research shows that "venting" anger only increases it. In fact, speaking or acting with any emotion simply rehearses, practices and builds that emotion.

Things not to do when angry

1. Drink
2. Cheat
3. Fight
4. Curse
5. Get high
6. Eat

7. Argue
8. Lie

Each of the above reactions intensifies anger and leads the situation down unrecoverable roads, burning bridges and losing direction and focus. Talk to someone and try not to bottle up anger for too long. What could have started as simple irritation could escalate to hostile anger?

Leave the house and go somewhere you enjoy like a bookstore, the gym, or to a relative. Tell your supervisor you need to take a 15-minute break, especially if they are the problem.

The most important thing to remember when angry is to talk with the person who invoked the anger. A lack of communication is the number one reason people fall out in anger when it could be a simple misunderstanding.

Venting is good when it seeks to achieve a positive solution, not a negative one. There is no reason to talk to someone if you only plan on blowing his or her brains out the next day. The idea is to resolve the situation.

To live a life of contentment, the secret is to minimize anger. It can be done. A person could live the majority of his or her days without anger if they realize that anger is an emotional spirit that thrives on misery. If things get too bad, you can always dispose of your source of anger. Quit the job, leave the spouse, or do something about it.

2003 by AfroStaff

Black America Must Not Fall to Apathy

History documents empires that fell because they developed apathetic attitudes toward life, including the general welfare of the people (subjects of the empire), concern for the land that brought forth plenty, and an indifference towards their Creator. Black America, being a nation within a nation, must not become apathetic, but create structure for the people, organize its potential for economic development, and realize the forthcoming liberation from oppression.

As in history, those nations that fell to apathy fueled by greed and self-consumption were soon overthrown by the powerless that became the powerful, which is nature's way of natural selection. The inhumane crimes against Black America and all Black people of African descent around the Diaspora are documented as soon-to-be history, and soon nature will have its way.

If we become numb to the voices of our people who are living substandard lives in social degradation, we become the oppressors. If we ignore our own children who many awake to lack of fathers and even sufficient resources and care, we become the oppressor.

When we strive hard to succeed and finally reach the "promise land" and turn not to direct others, we become the oppressor. And soon, nature will select us as it does the oppressor.

Consuming depreciating goods for our own pleasure is a sure sign of wastefulness. We spend on televisions (57's), luxury cars, designer (white boy and girl) clothing, and other pleasures of life for our own fulfillment and never consider in what ways we can put forth this money for our futures or for the use of others and their future.

We adopt the mindset that survival of the fittest is the only way to live life in America, which in turn equips us with hostility against those less fortunate. Yes, we have problems but can do without the criticism and need guidance instead, but who are they that will love us if not those who lead us?

Being led astray by the apathetic mentalities of the Euro-psyche will bring down the empire of Black America as will fall America's empire in the near future. We can begin to build now by organizing each sector of Black America; the churches, the politicians, the educated, the working class, and the revolutionaries: the men, the women, the strong and the weak. We must undo what has been done to us.

Racism is intensifying against Blacks throughout the world and especially here is America. This means that the devil is getting angry. Something has disturbed him and he was caught in the act.

The truth has shone forth and now there is nowhere he can hide. His crimes are apparent and his only way out is to enact vengeance on the powerless, therefore, Black America must be ready for liberation. Now is the time to blow the horn and gather the tribes back together.

July 2005 by CR Hamilton

Stay Black And Die

The Black community has been diagnosed with what Aframerica has coined as the "First Black To" syndrome. When Thurgood Marshall became the "First Black To" sit on the Supreme Court, when Halle Berry became the "First Black [woman] To" win an Oscar, and when Oprah became the "First Black [woman] To" become a billionaire; in addition to the many "First Black To" historical biographies, we beg the question, is this commemoration suppose to measure the success of Blacks and/or minimize the shame of racial oppression?

Civil Rights activist are good at monitoring the number of Blacks on various company payrolls, positions of importance, and public appearances. They fight eye-for-eye with business, educational, and entertainment industries for equal opportunities for Blacks and measure success on the number of Blacks

in those venues. When at one time no Blacks were seen in either of these segments except for a token few, Civil Rights activist set fourth to get at least one in and afterward would rejoice when one did.

Now days, a certain number of Blacks in any entity would make activist happy, but what is that number? Is it 5% 10% or 50%, and does the ratio of number of years of progress to percentage of Black occupancy a determinant of how well we are doing or whether racial oppression is waning, which raises the old-age question of how many Blacks in successful positions does it take to satisfy a Civil Rights activist? The answer to this question is one that the Civil Rights crowd has yet to answer nor have they given a set quota for completion, thus white America will never know when they are not being racist.

It also begs the question, should there be such a quota for Blacks or should not Blacks automatically blend into mainstream society like everyone else.

The Civil Rights crowd has a legitimate argument because if it were not for racial discrimination, there would be no need for Civil Rights activism. As long as there is a lack of Black representation in any sector of society, or a lack of Black owned industries, there will be a demand to let them in or at least a question as to why they are not in already.

As opposed to Black conservatives who believe that racial discrimination is not a hindrance in America and that Blacks have just as much opportunity to success as anyone else, the Civil Rights crowd recognizes racism and a racist when they see or smell one, whereas, a Black conservative would rather not see the racism or discrimination going on, but this is only because they have carved out a position in American society for themselves as a person, yet not as a Black person. Which brings us to our point.

When a Black person has succeeded in America society, how Black are they? Let us examine.

Removing the Culture

According to the new standards of American society, in order for a Black person to succeed in America, they have to first conform. A person's name matters now days. Jamal or Tanika have become suspect on resumes and loan applications. Area codes, zip codes and social security numbers are demographically mapped and screened by employers, banks, and realtors. And because America operates by a caste system, this makes it easier to identify whose whom.

However, if a Black person can escape the primary screening process by residing in a whiter area, they have shed a level of Blackness already. They have left the confines of the Black community, opportunities to educate or act as role models for younger Blacks in order to present themselves more acceptable to whites and to qualify for any future success.

If a Black person decides to remain in the Black community and make a living, they forfeit all the benefits of corporate and or mainstream bank funding to struggle with the elements of inner-city income levels, which is not as much as suburban income. They also struggle with the elements of more crime, dysfunctional families, and educational institutions, which mean less skills to develop.

Furthermore, once a Black person enters the corporate or suburban environment, they must then adapt to the language and lifestyle, which means again, shedding a level of the Black culture. Their concerns change from helping develop the Black community to adding to and developing the white community.

For instance, when Blacks become news anchors or television spokespersons for reputable organizations or for the government, they do not speak on behalf of the needs of Blacks or even maintain agendas that would help the Black communities they themselves came from, but they now follow and present agendas that serve mostly white America based on the concepts of white America from white universities and businesses. What is needed for the Black community or for Black individuals to better themselves is not the focus any longer.

Change from Within

Black police chiefs, mayors, and congress people for instance, are not in a position to fight for the low-income people of so-and-so housing projects or the elementary school on the corner that has fallen below state standards, because the agendas of white suburban areas and schools are priority on policy-maker's list and there is little these Black leaders can do to change that agenda. So, again, how Black are they?

A Black woman or man can attend a Black college and dedicate themselves to the struggle on campus and off, but when they graduate and enter the corporate world where they have to interact with whites, if they want to succeed in that environment, they have to shed their Blackness and their agenda to do so because no white organization is going to tolerate a Black man or woman speaking about why their old neighborhood is the way it is or why half of the people they know and grew up with are in prisons or rehab centers because of drugs being shipped into inner-cities.

No way could Colin Powell, Condelezza Rice, or any Black appointed official push an agenda that would change the increase of Blacks in the prison system or the rate of drugs coming into the Black community, or even the level of racial profiling in Black communities. Their agenda is 'whites only' and only grassroots organizations can understand what happens at the ground level of Black communities. So again, how Black are they?

Paid to be Black

Now, there are the famous Black entertainers who have not completely conformed to white culture and they hold on to a level of Blackness that set trends for the Black community, however, many of these entertainers are actually paid to be Black. They look and act the part but as far as bringing the problems of the Black community to the table to force change, they have little power.

They can however, as stated earlier, set trends, yet the trends they set they have no control over because producers of record labels and movies demand a certain quality of Blackness to be presented to the public and therefore these actors and entertainers have to deliver that level of Blackness or face ostracism from the entertainment business. Athletes, actors, rappers, and singers all have to maintain a paid level of Blackness to survive in the industry.

Poor schools in the Black community remain under-funded, high prison rates for Black men continue to rise, economic struggles of single Black women persist, Black child poverty continue, and these same stereotypes are continually fed by the Black entertainers who are paid to be Black. And the cycle continues.

Even if one or two of these entertainers were to become original in thought and decide to produce something positive for the Black community, young boys and girls, production companies will only

promote it to a certain extent and in order to maintain a level of profits, they promote what they believe are potential money makers, which is usually stereotypical images of Blacks in America. So all in all, when paid to be Black, how Black are they?

Intellectual Shedding

Intellectuals of the Black community are those who refuse to identify with Black culture and criticize anyone trying to improve it. They willingly shed their Blackness because they believe assimilation is easier and better for Blacks in America. They blame Black America's problems on Blacks who refuse to assimilate proclaiming that they have those problems as a result of not assimilating. In other words, if one does not act Black they will not be perceived as Black, thus they will do better.

These people close their eyes to any forms of racism and believe that racism no longer exist despite any recent events. If they ever acknowledge racism or a racist act, they search hard for an excuse on the part of the racist and to place blame on the victim. They will never voice their concerns for what they know to be true but they are quick to voice against the shortcomings of Blacks.

They feel comfortable around whites and every act, accomplishment, or goal they set for themselves is to please the whites in their immediate presence. They abhor and are embarrassed by the ghetto Black and do everything possible not to sound, look, dress like, or do anything that would remotely resemble the Black ghettoite.

They absorb western academic knowledge deep into their psyche and apply it to life and to the problems of Black America unaware that the solutions put forth are not ones that will solve the problems, but only make them worse. They have lost their sense of common or simple street knowledge and walk according to book direction basing all their knowledge of the world around them on statistics. How Black are they?

Conclusion

The idea is to undermine and destroy all areas of Black culture, starting from Africa to the deep south traditions and beliefs systems of Blacks and ending with the lifestyles, characteristics, and behaviors of the inner-city Black person. Once a people of pure African descent, Black America is now a distorted shell of a people screened and purged by white society.

It has become a social negative to believe in Black progress, independence, pride or development let alone to search out any historical roots back to the motherland. It is frowned upon to stand up and fight against the racism that continues in American society or to provide viable proof of that racism in an effort to end it or at least bring it to light for discussion or possible elimination.

White America refuses to acknowledge the practices they use against Blacks; and those Blacks who have willingly shed their Blackness work on behalf of whites to undermine anything Black and positive, but are more willing to condemn Black behavior without attributing the reasons for the behavior to the root causes, which is systematic racism and discrimination.

Those Blacks who understand what it means to shed Blackness for the sake of survival in America should also understand that there is a middle ground. One can maintain their Blackness and teach it to their children and still succeed in America, however, it requires leading a double life. But if you are revealed,

do one thing for the future of the Black community. Instead of becoming the "First Black To," simply be the next one to Stay Black and Die.

August 2006 By CR Hamilton

The State of the Black Union on the State of the Black Union

It is no secret that the State of the Black Union conferences Tavis Smiley and his elitist cohorts host each year is a complete joke aside from it being far from effective for the mobility of Black America. The mystery lies in when these so-called intellectuals will wake the hell up.

Like over-zealous political apprentices to mainstream politicians, these over-educated Black academics have not the proverbial courage to move beyond paper outlines and drafts of community action or organized blueprints of community programs; nor beyond the outdated tactics of foot marches, protest, or cable news pandering. They meet and accomplish nothing. There is no regular measurable data of progress the Black community is aware of or no recurrent public evaluation of change or growth, only more dismal reports of failing Black families, schools, and criminal behavior reported by the very mainstream media that publishes the conferences' notice to gather.

The future of these Black meetings suggest that the Blacks who attend will finally realize the ineffectiveness of these conferences and they will stop attending, CSPAN will see no point or profit and will stop broadcasting it, and the sponsors will justify reasons not to fund them. The Black community will lose nothing because it gains nothing. We do not need televised debates about what we should or should not do, more flattering words based on old historical clichés and catch phrases, more of the same feel-good-look-good rhetoric from the same stock of familiar faces of the Black elitist upper-class. The Black community needs action from a unified mass.

The division is too deep. Black America is made up of varying degrees of people, backgrounds, and social/economic status but are united by one common, obvious factor; we are Black Americans. If the minds of the State of the Black Union cannot group by that simple factor, they have no business nor should be given the stage for providing solutions for Black America but should stay out of the spotlight until they devise a plan of true action that makes a real difference. Simply sitting on a stage talking does not constitute doing something or giving back. Doing something means implementing a working plan that shows results in a massive form.

For example, Black school districts throughout the nation report low graduation rates among Black youth and decreased college enrollment among young Black males. A working plan of action consist of a national group effort by name that moves young people through high school and into college, and not by using government funding but by using funds provided by the Black community itself, parents, teachers, and other community group organizations. If at least one of the celebrity Black panelist were to travel the states to actually organize this group movement, there would probably be a chance for change. Instead,

unfortunately, these celebrity panelist find it more self-serving to profit from speaking engagements that address a national issue but are nowhere to be found afterward except in their home libraries at the end of the day waiting on a call from the next media news channel for a five-minute opinion quickie.

So the State of the Black Union report of the State of the Black Union says it is officially ineffective, unneeded, and a waste of public time, money and resources. It is a mesh of celebrity-wannabe weeping and gnashing of teeth, self-centered self-absorbed attention seeking name dropping fashion show attended by Blacks who are well educated in putting it on paper but have no clue how to breathe life into it. They have no clue what Black America needs or wants or what will bring it to its feet. Their guess is celebrity star power, which has not worked and probably never will, based on the shallowness and materialism of their expectations. The State of the Black Union needs to cease existence.

Mar. 2008 By CR Hamilton

Abortion and the Black Soul

Through numerous scientific studies and reports, scholarly America has proven time and time again that the Black thought pattern and the white thought pattern are on two different plains. In fact, they claim that the white thought pattern is a bit more developed and possibly more civilized than the Black thought pattern. Sometimes it's good to hear these type theories because some white technological advancements and scientific breakthroughs are results of the demented thinking of the white mind. Abortion, for example:

Do not allow anyone-body (who tries to relate every advancement of civilization to Afro-centric history), or scientific study fool you into believing that abortion originated from Africa. Though it is sometimes honorable and deserving that the fathers of Africa take credit for some of the world's discoveries, there are a few that are wholly contraptions of the Euro-psyche.

Abortion was never a concept or practice in history until the time of the Euro-American. There were legitimate miscarriages and excisions of the female body and even the male body in biblical and ancient times, but never in time has a civilization intentionally cut the child from a woman's stomach for the sake of personal choice, unless they were cultic in nature. Need anymore be said?

The idea of abortion is essentially to relieve the mother of an unwanted pregnancy. In all reason and logic, anyone or any being from any other planet would ask, well, why would the woman get pregnant in the first place if she never intended to have the baby? But this is too easy of a question for the philosophical minds of today's pseudo-liberal socialites. The simplicity of the question takes complicated turns on the road of common sense and ends up in some demented twist of logic that soon no one has the energy to argue anymore.

This is where American society is today; no one wants to confront the question. This is sad, especially for the Black race, which has always had to adjust and adapt to the culture and ways of American society or be flushed from the system all together.

The Africans brought here did think differently than the taskmasters who brought and bear them. The slaves of America did think differently than the slave owners and brutalizers that raised them; the hunted Blacks of the Jim Crow era did think differently from the hunters beneath the sheets of blood. This is no doubt.

Thank God that scholarly Americans have distinguished a difference in Black thinking and white thinking. Amen? This leads us into our discussion of abortion and the Black soul. There are also differences in what we feel collectively as a people than what whites feel. For example, when it comes to abortion, many Black women believe and know that abortion is not right (within the depths of their Black soul). However, during the trends of sexual freedom in the late 70s to mid 80s, the feeling was not the same.

Blacks followed - as they always do - the trends and beliefs of white America. We packed abortion clinics as much as white Americans. In fact, scholars can, of course, prove that in their theories of race difference, in an attempt to demean the behaviors and actions of Black America, that Black women may have somewhere down the line had way more abortions than white women. The study below, however, from today's opinion polls say different.

Most abortions were obtained by white women, unmarried women, and women under 25 years of age.
Source from: Cdc.gov.

There is no denying that abortion is a "white thing." Blacks have no business aborting their children. But one theory - taken from the psyche of the Afro think tank - is that whites encourage the Black community on abortion by speaking of it as though it were a normal and natural procedure, and if possible, they will create a Black person to promote abortion among the Black community by claiming that it originated in Africa. Sad to say, many Black people ignorantly accept this as true based on an abnormal sense of pride: What a pathetic perception.

Something for Black Women to Think About

Taken from an article in a scholarly journal, the following work describes how the feelings of a woman play a large part in the abortion of a child. It talks about what women think before deciding to abort, some of the reasons they abort, and how they feel afterward.

Emotion arises from the political controversy surrounding abortion. The pro-life movement defines abortion as a personal tragedy: the "killing of an unborn child." Given this definition, women who terminate a pregnancy through abortion are doing something wrong and can expect to feel significant grief, guilt, and regret. Indeed, so intense are these feelings, according to advocates of this position that such women often suffer from "post-abortion syndrome."

Advocates of the pro-choice position have an opposing view of abortion. From this point of view, the woman's problem is the unwanted pregnancy; abortion is a medical solution. Therefore, the emotion common to women who terminate a pregnancy is not guilt but relief.

Medical personnel also play a part in this process of reality construction by using specific terms. Nurses and doctors who talk about "the baby" encourage the pro-life framing of abortion and provoke grief and guilt. On the other hand, those who use language such as "pregnancy tissue," "fetus," or "the contents of the uterus" encourage the pro-choice framing of abortion as a simple medical procedure leading to relief. Some even refer to an abortion as "taking the extra cells out of the body." (Macionis, 2004)

Political correct jargon is used to manipulate the thinking process of the gullible and susceptible mind. Many people, Black and white, sometimes fall victim to this thought pattern. However, as Black people in this country, we should never forget that we have our own way of thinking and a totally different and unique way of reasoning about life in general. We come from a powerfully spiritual background that has never left our souls. We lived among the gods that Europeans never knew and were obviously afraid to understand.

Blacks have a natural yearning and knowledge of what life is actually about and should never be led astray by any destructive form of moral thinking and behavior. People wonder why more Blacks do not ski, mountain climb, bungee-jump, attempt death-defying feats of strength and bravery, as some would call it. That is because we value life in more humanitarian ways than whites do.

They have no regard for human life; look at how they treated our forefathers during slavery, like animals. They have no inner conscience and cannot perceive what the soul is capable of achieving. They can easily dismiss their conscience, suppress their emotions and conjure up many forms of death and destruction, but the Black mind and soul is different, because we know that life is more precious than money. And don't you ever forget it.

Source from: Society: Macionis, 2004

Abortion Statistics - Decision to Have an Abortion (U.S.)

25.5% of women deciding to have an abortion want to postpone childbearing

21.3% of women cannot afford a baby

14.1% of women have a relationship issue or their partner does not want a child

12.2% of women are too young (their parents or others object to the pregnancy)

10.8% of women feel a child will disrupt their education or career

7.9% of women want no (more) children

3.3% of women have an abortion due to a risk to fetal health

2.8% of women have an abortion due to a risk to maternal health

Abortion Statistics - Pro-Life vs. Pro-Choice

"According to a USA Today, CNN Gallup Poll in May, 1999 - 16% of Americans believe abortion should be legal for any reason at any time during pregnancy and 55% of American believes abortion should be legal only to save the life of the mother or in cases of rape or incest."

"According to a Gallup Poll in January, 2001 - People who considered themselves to be pro-life rose from 33% to 43% in the past 5 years, and people who considered themselves to be pro-choice declined from 56% to 48%."

"Most abortions were obtained by white women, unmarried women, and women under 25 years of age. As in previous years, about one-fifth of women who had abortions were 19 years old or younger. Of the women who had an abortion, 41 percent were known to have had no previous live births."

2004 by AfroStaff

The Emotional Battles of Black America

The physical problems of Black America are obvious to anyone who cares, and we, and others who may know these problems, have explanations of why Blacks suffer these problems: social, economical, political, etc. However, not much consideration has gone into what Blacks feel because of these problems and if these feelings are contributing to more complicated ones.

For example, if a couple works hard and sacrifice for the purpose of buying a home and they go to apply for a loan only to be denied because of discrimination, how is this disappointment handled by the couple. Does it bring anger and frustration that could lead to resentment or even a stressful physical ailment? We will explore these effects further.

According to psychologist, "emotions are feelings that generally have both physiological and cognitive elements and that influence behavior" (Feldman, 2000). Sometimes we can control how we react to certain situations after considering what we are feeling, and other times we may not be able to control our actions because we have yet to understand what we are feeling.

Because Blacks have suffered many physical acts of racism and even some subtle forms of discrimination, it is possible that a great number of Blacks are subconsciously suffering emotionally, which effects the way we react and think about many situations.

Individually, different people go through many changes, regardless of race, however, collectively, if a single race has suffered from traumatic experiences over a period of time, theoretically, that race of people could develop an overall cognitive perception of the society in which they live and determine how they collectively assimilate into that society.

For example, if a child attends school for the first time and has a bad experience, which fashions a negative perception of the school in the child's mind, that child could from then on draw from feelings of anger and reveal annoyance, contempt, jealousy, and hostility. Unless his experiences are turned toward a positive one, that child could carry those emotions throughout life.

Psychologists have identified a number of important functions that emotions play in our daily lives and a major role in influencing our behavior. Among the most important of those functions:

Preparing us for action - Emotions act as a link between events in the external environment and behavior responses that an individual makes.

Shaping our future behavior - Emotions serve to promote learning of information that will assist us in making appropriate responses in the future.

Helping us to regulate social interaction - The emotions we experience are frequently obvious to observers, as they are communicated through our verbal and nonverbal behaviors. (Feldman, 2000)

In "preparing us for action," emotions within the soul of Blacks would determine how we react to experiences of racism and or neglect as compared to that of whites treatment of themselves. For example, when the suburban schools continually receive more funding and attention from the government than black schools, administrators deal with it according to their job function but may also harbor feelings of resentment against the authorities that be.

As a result, it "shapes our future behavior," whereas the next time the administrators seek funding they will try harder for that funding by seeking out more information on how to obtain that funding. They will also work harder on the teachers and students to meet certain qualifications or requirements to receive funding. This may place extra pressure on teachers to perform which in turn places pressure on the children.

From there, functions of emotion "help us to regulate social interaction." This, in the example of the administrator, could bring about hostility toward suburban school whites and or government policies that regulate distribution of funds. After years of being second hand to government funding, that administrator as an individual could begin to harbor many negative feelings toward the society as a whole.

The effect trickles down to the teachers and to the students as individuals. Though they may not know or understand the cause of their feelings, the cycle has affected all through a channel of resentment, jealousy, and or frustration.

Though this analogy may not complete the total picture of how Blacks react to the society around them, (though it does have a lot to do with the environment of Black communities), and may not offer a solid picture as to why Blacks behave toward society the way they do, it lays the foundation of why Blacks could understandably harbor feelings of resentment toward the current system.

This concept of the emotional make-up of Black America could be applied to many areas of life, from the social to the economical, to the political. It also covers age cohorts, gender relations, and health issues. The elderly have an understanding of the way society has effected their inner feelings about American society and may be able to better handle their emotions and reactions; however, younger Blacks may have

not yet understood why they feel the way they do and may react to the same situations differently than older Blacks.

Many people believe that the younger, current generation of Blacks is the most rebellious of any generation of Blacks, (possibly). They vent their frustrations through music, gang unity, teenage pregnancy and the need to be loved and show love, and or through actions of resistance to the white culture, such as the need for education and entering the workforce.

Many Blacks feel the effort is not worth pursuing because the system is against them from the start so they do not even try to succeed but they only "get by." Others, who have grown and have experienced society's prejudices against Blacks and have grown tired of the treatment, may withdraw from society and into a state of anomie, where they result back to a lifestyle they once escaped.

This concept is not limited to the poor nor the successful but is scattered throughout the Black spectrum. Even successful Blacks have experienced letdowns in the work force; by being passed up a promotion given to a white coworker they may have trained. Also, Black business people who work for themselves may have been overlooked for contracts that were given to white contractors.

These experiences cause not only resentment toward the greater society, but influences how Blacks relate to whites and other races, whom they feel may be more favored by whites. It also affects the health of Black America in many ways. Doctors and studies show that stress and continued frustration leads to medical problems and overuse of certain drugs.

The emotional make-up of Black America has a lot to do with they way Blacks relate to others and how others relate to Blacks. A hostile, frustrated Black person will reveal that frustration when talking to whites. Their overall demeanor of possible jealousy, fear, worry, and many other negative emotions will surface at sometime during their lives.

However, there are also Blacks who are perfectly content with life and in control of their emotions, though not as many whom are frustrated. These Blacks have learned to show pride regardless of their experiences. They are resilient to negative treatment and have bounced back from many let downs of America racism.

Black America, overall, is a strong people who have withstood much adversity. We have maintained a life among a people who ate us and have the ability to live and relate to them even through all the hatred. We have learned to appeal to the conscience of whites in ways to gain what we need and deserve to have. In all our struggles, Black America, we must always, always, stay strong and in control.

Sources from: Understanding Psychology, Feldman, 2000

2004 by CR Hamilton

Translation to Today's Racial Psychoanalysis

"The Negro was to accept the biracial system and his subordinate status. He was to seek advancement within the confines of his segregated black world. He was to develop the friendship of influential whites and use their assistance. By cultivating habits of hard work, thrift, and honesty, he was to demonstrate his claim to wider acceptance and better treatment. Above all, he was never to present any organized challenge to the existing order of things or engage in movements which might be regarded by whites as detrimental to their economic and political interest."

...Booker T. Washington

The previous statement was written more than 90 years ago in the context of an explanatory analysis of how blacks were expected to behave as citizens within the world of white supremacy. The writer displays an extraordinary understanding of the white mentality and distributes this knowledge equally well to any curious black mind. He pen-pointed the entire black-white experience from a historical and ironically modern perspective, and as he put it so very well to the generation of his time, we will thus take his understanding and apply it to today's black-white relationship, which can be easily done.

The Negro was to accept the biracial system and his subordinate status.

The biracial system today is vastly different from the writer's day, and of the generation before his. Lacking blatant and open bigotry, the biracial system today has toned down to a whisper of prejudice fueled by political correctness and mainstream cultural stereotyping. Nonetheless, blacks have deemed this new biracial system as culturally acceptable, which has, in turn, contributed to their continued subordinate status in mainstream society.

He was to seek advancement within the confines of his segregated black world.

Not in the confines of the segregated white world, but in the segregated black world. If this stipulation was not meant literally then, it has validity today. The way blacks strive hard for positions of authority within the white world and within their own communities are intense. A prestigious position in the white world is a mark that black leaders are fiercely fighting for to this day. Equal rights in different places of society: employment, education, and social events. Equal rights in every activity offered to the American citizen, from entertainment to sports (not necessarily sports) to police protection and political representation. Though the concept is to encourage racial integration and affirmation in society, facts and statistics confirm that racial equality is far from accomplished.

He was to develop the friendship of influential whites and use their assistance.

It was a good thing to know a white person in a position of authority then, and for that matter, even now simply because it is whites who have the high positions. The appointment of blacks to equally high positions within organizations and legislative areas are not because the blacks have developed a friendship with the whites, but because by law these organizations and legislative areas are required by law to promote racial equality. Other than that, the above statement still goes.

By cultivating habits of hard work, thrift, and honesty, he was to demonstrate his claim to wider acceptance and better treatment.

Blacks had to prove their worthiness to whites that they could function in society as responsible citizens, or more preferably, civilized human beings. Once proved, blacks earned the right to be treated as citizens and humans. The basic premise then, remains a fact now. The only way blacks, or anyone for that matter, in a capitalist society to have anything is to prove themselves responsible. However, hard work, thrift and honesty are not prerequisites anymore, its credit.

Above all, he was never to present any organized challenge to the existing order of things or engage in movements which might be regarded by whites as detrimental to their economic and political interest.

This has been proven by the murder of influential and effective black leaders such as MLK and Malcolm X. To this day, there are no real black leaders who are a threat to the existing order of white society because the media will give no attention to anyone who voices and opinion contrary to the inequalities and injustices in America. Blacks have fallen to an acceptance to this tactic of restraint and are convinced that all is good.

The passage captured the mindset of whites during the time of blatant racial bigotry. The signs are not physically displayed in store windows and institutions of learning and places of employment, but the psychological signs remain. Deep within the psyche of many whites lies this mind set. Blacks are viewed indiscreetly as having to prove their worthiness. They are stereotyped continually as leaches and burdens to society whether they are successful or not. They are mocked, undermined, excluded and targeted by various social areas of mainstream America.

The question is how should blacks approach this type of treatment and/or whether they should approach it at all. Is fighting for social acceptance among whites worth it? If this was the attitude 100 years ago and the residue lingers in society today in similar forms, is progress being made? Or, should blacks ignore this call for social acceptance and live according to their own sense of humanity and God-given culture. Solution, live according to the God-given culture and ignore a social status quo, let whites wrestle with their own civilized worthiness.

2002 by Cartel

Distractions of The Black Man's Mind

Too many times when conversing within a crowd of Black men, his mind is too often diverted from the struggle to the latest sports scores and events. From one extreme to the other, the Black man's mind is never utilized to its fullest when one end is occupied by the extension of the Western pursuit of sport.

Like a throwback to the Gladiator times, games have always been a part of the European culture making America one of the highest profiting countries in the world from the sports industry, complete with exploitation of the female and fulfillment of stereotypes, especially of Black men themselves.

Most ironic, however, is that when catching the Playoffs, (basketball, football, whatever) the Black man is partaking in one of America's most exploitive arenas of the Black man. No offense to the brothers whose adrenaline is manipulated by the drama, or those who set aside time and partake in the pastimes.

Like any other pleasurable thing, sports can become addicting even to the point of counting anything else void of attention, including family, community, and the struggle. Though a man can partake in both or more - the struggle and enjoyment of games - when the scores of a game takes precedence over discussing the future of their people, that addiction has become a distraction.

Society, the media in general, knows that men, Black men in particular, are a market for the NBA and other sports. Not only are Black men a target but men period are being bombarded with the drama of sports and slowly being distracted from reality, the reason and purpose is to give weight to the feminist movement that seeks to undermine any man's ability to think and reason.

Another distraction of the Black man, or any man, is the woman. A man will go through an entire day contemplating how and what to say to gain entrance into a woman's life, sexually. Some make it a hobby to pursue women and conquer them by adding them to their stable.

And last is money. Making money ranks high on the Black man's think list because it is more difficult for a Black man to get money in this society. The new "ghetto" black proverb has become, "values don't pay the bills." This drains strength from the struggle because it occupies much more of the Black man's mind on how to get over.

The strength of a man lies in his ability to discipline his desires and organize his thoughts and actions. If a man is so easily led astray from his purpose, which is to provide and protect his family and community, by the over pursuit of games, money and women, that man must put everything in perspective. Without Black dignity and unity, nothing else will work.

Allowing American society to direct your way by their powers of marketing manipulation is a sign of a lack of confidence in self and Black people as a whole. Deciphering fantasy from reality and placing reality first is the ultimate goal; anything else is simple control.

June 2005 By CR Hamilton

Personality Reflects Environment

No one has the option to choose where he or she is born; however, they do have some control of the direction their life takes afterward. Not total control, but some control. The reason people do not have

total control over the direction of their life is based on a psychological theory that relates environment to personality, in addition to the social structure they live within.

This work addresses the social structure of Black America as it relates to personality and environment, and attempts to explicate the social status of Black Americans and the problems we face in the American structure. According to psychologists, "personality is simply the sum of learned responses to the external environment and best understood by looking at features of that person's environment" (Feldman 2000).

With this theory (conceived by Euro-American philosophy), we will put into perspective why Blacks have a harder time surviving in America than the average white American. This is done by using the white man's concepts that he has documented as fact and applying them to the plight of Black America.

The purpose is to show that since Black Americans are predominantly congregated in tightly enclosed urban areas and catered to by second-hand economic places of business and institutions, and second-hand opportunities, this environment brings forth a mentality that clings to mostly every individual in that surrounding area. The mentality, be it negative or positive, is one that spreads and is implanted within the psyche of the residences.

Because of the lack of opportunity in low-income neighborhoods, the residences are vulnerable to pessimistic mood swings more often than not. In addition, alternative opportunities arise, such as illegal trafficking of various goods, which poisons the mind and drowns all hope for anything better.

When this person - who has soaked up this type mind-set - ventures into the world of professionalism, they have to adapt quickly to the standards set before them, and if they cannot, they are ostracized just as quickly. If, and when they are ostracized, this creates an inferiority complex - a situation in which adults have not been able to overcome the feelings of inferiority that they developed as children from living in negative environments.

Once a deep sense of inferiority sets into the psyche, it takes more effort to overcome and or convince that person that they can compete in a more demanding and more professional environment as the American workforce.

Employers have begun to use this sense of inferiority in low-income residences to deny them opportunities in the workforce. For example, if the speech pattern of low-income people is not as polished as the urban professional, they are slighted more often. And if they have not established a spotless credit record, driving record, or educational record, they are again under suspension by employers. Thus, the consequences of the environment on the personality can have negative affects, and the affects are being used by employers and other institutions to screen out potentials.

This fact is not difficult to comprehend seeing American society is partitioned by class, income, and educational level. Of course, people will express themselves from the environment in which they came because it is all they know from their birth. The speech pattern, the economic habits, and other characteristics of an environment neglected by mainstream trends have more devastating effects on some compared to others who are born into a more socially accepted environment.

Black America must create a value system within lower-income areas that would either solidify the base of an all Black sub-culture and society, or be more acceptable into the white mainstream society. Not to

say that we should mold ourselves to fit into their world (for we have done that for the pass 100 years whereas before Blacks were molded by white society itself), but we should develop a social standard for the Black Americans who are born into the cycles of oppressed environments.

To do this, the Black community needs the expertise of successful Blacks from every area of occupational, educational, religious affiliation, and income levels. This would help expand the knowledgebase of the Black community and thus present more opportunities for future generations.

2004 By CR Hamilton

Ghetto Minded

This is not another "you know you ghetto if" satirical, this is an in-depth look into the thought pattern of Blacks who are referred to as ghetto minded and those Blacks who would unfortunately consider themselves ghetto minded.

Thinking and acting are two different things but often conjoined as one when part of a person's character. To fulfill the theory of being ghetto minded means to think and act the part because if one thinks ghetto, eventually they will act on it also. This is because if ghetto thinking occupies the mind at all, that person has no control over the following actions.

Ghetto thinking comes in varying degrees. One can be project ghetto, as in living in the projects, and one can be uppity ghetto, which means living in the suburbs and possessing ghetto thoughts. There is no in between in ghetto thinking and the reason is that the ghetto mind is a Black thing simply because we were a ghettoized people.

Now, the ghetto mind thinks like this: "It's about me and me only. I gotta get mines and to hell with anyone else." This type thinking comes in part to Blacks because we are the most economically oppressed people in the United States and when an opportunity comes along to change that, not many of us know how to handle it.

Handling opportunity and success does not necessarily mean being financially thrifty or culturally acceptable, it means being able to remain who you are despite what you have. Because not many of us have "had" much as compared to the wealth of white America, and because our businesses do not thrive as prosperously as other foreign-Americans, when some form of increase does come our way, the ability to handle that prosperity and remain who we are is the challenge.

Ghetto minded people are people who gain these opportunities and prosper yet lose touch with themselves and adapt a culture and persona not their own, but one they believe comes with the prosperity. In other words, they try to act the part but their inner self is in conflict with their surroundings. They are confused as to how to see others so ghetto minded people change often.

Ghetto minded people are jealous people even after they succeed. They cannot bare to see others take the same path they have taken and speak discouraging words to others who are trying just so they can "hold their own." Ghetto minded people lie about how they got what they got, where they got it, and who they know.

Ghetto is not driving a hooptie or dressing in designer clothes because the best of them do regardless of the money they make. Ghetto is not sitting on the front porch talking about the neighbors because the best of them do it at the office. Ghetto is not drinking and cursing because the same happens in the suburbs.

Thinking ghetto does not mean baby-mama drama because elitists have stray seeds also. Thinking ghetto does not mean having sex when the chance permits itself because AIDS has no preference. The ghetto mind does not mean having chitterlings for dinner because smothered pork chops is not such a good option.

Lifestyle characteristics does not determine ghettoism, what determines ghettoism is how one thinks toward other people. Being ghetto is a mind-set that stops thinking and allow others to think for them and direct their ways. Ghetto is losing self to the greater society and the trends within it.

Thus, to simplify this analysis, the ghetto mind cannot think for itself because it has no self. The ghetto mind absorbs all it knows from what it sees and never questions the images filtering into the mind. It believes whatever is there and refuses to find the truth. The ghetto mind is a lazy mind and has ceased to exist. Therefore, those who are ghetto minded are those who lack originality.

2004 By CR Hamilton

Whites Hate, Blacks Are Angry: Correcting the Twisted Mind of Uncle Tom

The mind that attributes the trait of hate to Blacks is a mind that has been twisted in its most extreme manner. Attempting this feat reads as ridiculous as it sounds seeing that the "hate gene" is not as strong in the Black mind as it is in the white one, history confirms this fact as explained inadvertently by the distorted mind of one Uncle Tom.

In the article below, a Black man unsuccessfully attempts this feat, which is a pre-requisite required in his Uncle Tom job description. Aframerica will walk through the article with an Afro Interpretation and untangle the concepts to reflect a more realistic portrait of who this man is in fact talking about.

The article begins:

The Bitter Pill of Hatred

By Michael Massie

Posted: October 25, 2005

Hatred is a bitter pill to swallow; especially for the people afflicted by it. More often than not, hatred is the confluence of fear, lies and ignorance into a synchronistic amalgamation of flawed reasoning that cannot withstand critical analysis, but is embraced by those predisposed to it in order to justify their insipid existence.

Afromerica Interpretation

Now, for the sake of argument and to prove our main point, though this man is indirectly speaking to certain Blacks about their behavior, let us redirect his analysis toward the people who actually practice, continually promote, and thrive on hate as a result of their fears, their own lies, and their most profound ignorance, whites.

Article continues

Nowhere is there a more representative example of this than those espousing emancipation for those who are enslaved only by ignorance and lack of preparation. Which brings me to my point: It is oft times easier to hate than to initiate growth. Hatred becomes both a cloak to conceal fear and a robe to justify failure.

(AI)

It is more representative not by those who seek emancipation for the psychologically oppressed - for they only seek that which makes a human, a human - but representative of those who retreated to brute force and do maintain that force as the easiest method to get what they want as opposed to justly bartering for their needs. It is their fear of the "Dark Continent" and their failure to assimilate within their own motherland that drives their hatred.

Article continues

Slavery ended over 140-plus years ago. Jim Crow and forced segregation ended 40-plus years ago, except for the self-imposed segregation of today's black students on college campuses.

(AI)

Physical slavery ended 140 years ago but corporate, governmental, and social slavery continues today without regard to race, and all this to maintain power. Self-imposed segregation reveals itself from over the walls of gated communities and secret social societies, clubs and lodges, all much more ordered than a table of Black colleges kids.

Articles continues

To acknowledge that there is nothing blacks cannot do that any other person can would be to acknowledge the civil-rights battle as defined decades ago is over and that we have indeed overcome.

(AI)

Blacks, or anybody can do what ever they want to do, but they can never be what they truly want to be under the social stipulations of the current class-driven society. A person can only be what they truly want to be if they escape the categorized social stigmas that rule the subjects.

Article continues

It is laughably nauseating to hear Will Smith, Spike Lee and Jesse Jackson - all of whom live and travel commensurate with the top 1 percent of wealth in the world - tell how the white man is holding blacks back. Allowing none of these three are card-carrying members of Mensa International, why were they capable, while arguing that others are not?

(AI)

Tokenism does not count in racially selective society.

Article continues

If a white family is denied the purchasing of a particular home, is it because they are white or because they do not qualify due to credit or financing issues? If a white group is unable to effect an agreement for the purchase of a pro-sports franchise, is it because they are white or because there are other mitigating circumstances? If a white woman is unable to obtain a new car loan, is it because she is white and a woman or because there are other issues? For each of the aforementioned questions, the answer would be that there were other issues. Why then would each of the aforementioned refusals be race based if referencing a black person?

(AI)

Because of past circumstances of white America's blatant discrimination against Blacks, one that is not practiced as law anymore but as personal preference to the power elite structure. Society has grown and drifted away from blatant racism and has moved on to classism. Blacks have entered the middle class thus racism does not effect those as much who have the money to buy into equality, however, those without the financial resources remain caught in the abyss of personal prejudices especially when dealing against a power structure that feeds off racial stereotypes.

Article continues

We have heard racism was responsible for the slow response to Katrina in New Orleans - what was the reason for a truly slow response in the aftermath of hurricanes in North and South Carolina and Florida? If racism was responsible for death of blacks in New Orleans, what was responsible for the deaths of whites in Mississippi and Alabama? What was responsible for the deaths of white people in New Orleans ... or perhaps they were warned ahead of time and got out? (Sarcasm intended.)

(AI)

Truth be told, race was not responsible for the slow response to Katrina, fear was. Fear of the stereotypical images the media portrayed about Blacks, as thieves, gun-toting murderers, rapist, looters, rioters, and whatever else the white media could pull from their racist asses'.

Despite mainstream idiocy, no one (with a sound mind) claimed that racism was the cause of the deaths of Blacks or the death of whites, but shit happens. And warned or not, Blacks were pissed because if no one had said anything, they would have left them there and berated them for days until they got tired and decided to go in.

Article continues

There are more so-called poor who are white than black. There are more white students denied acceptance to the school of their choice than blacks. More white coaches are turned away and more whites are denied loans and more than blacks. Why is it mitigating circumstances for them and racism for blacks?

(AI)

Simple, the Black population is far less than whites yet Blacks are continuously at the top, bottom, worse, most likely to, most at risk, and many other extremes of negatives in any statistical data configured for white fact checking.

Common sense says that if there are 10 whites in one room and 4 Blacks, if half of those whites are poor and half of the blacks are poor, that means 5 whites are poor and 2 Blacks, but half of all Blacks in the room are poor. However, in America, when stats speak of the poor, it means 3 of those Blacks are poor and 3 of the whites are poor. That does not coherently-numerically add up to equality.

Article continues

The osmotic transience of this pestiferous rational is rife among those today who would rather assign blame for their circumstances than take responsibility for same. Life is about choices. It is also, believe it or not - like it or not - about breaks and determination without guarantees.

(AI)

Assigning blame does not necessarily mean a person is not taking responsibility, for every action there is a cause therefore something has to be blamed for the action. In this society, one can do all they can and still never attain all they want because of some unforeseen or even theoretically inflicted circumstance. Without attributing the unforeseen to life, or even including the probability of systematic design, one would be living in the perfect world, or a racist one. Choosing not to use the phrase "blame you" does not make a person infallible or without fault, it just clears them from social criticism.

Article continues

Ignorance is a major stumbling block even for those of presumed intelligence pursuant to issues of race. None are served by attributing that which was corrected more than a century ago to the poor choices of someone else today.

(AI)

The former statement has much validity especially for white America, who could be historically proven ignorant to issues of race. Racism and hatred for a race cannot be corrected except in the mind and heart of the possessed. Words and laws on paper of course, say one thing but actual practice says another. Still, in those laws, which remain under construction, are found wanting the attributes needed for someone to take the right roads. Technically it is doable but essentially, preference interferes.

Article continues

It is not a revising of history - nor a wink and a nod to slavery as being a good thing - but suffice it to say every nation on Earth at some point in their history participated in slavery, including Africa and Africans. Where is the wringing of hands and wails of foul pursuant to Africa's complicity in slavery? Is it because there is nothing to be gained by trying to shame Africa? Is it only white guilt that matters?

(AI)

If history does not matter where it pertains to the social reality of the day, why should it matter what happened in Africa? Nevertheless, slavery is a crime against humanity regardless of what race imposes it on another. The oppressors usually suffer the consequences in the long run and surely, white America will suffer theirs also. So why waste mental energy trying to clear whites of their guilt? The residue of the psychological and cultural damage brought by slavery lingers today and to deny or ignore it does nothing more than increase and compound the conviction. White America has chosen to ignore and even deny it.

Article continues

At some point in the history of the world, people of every race known were slaves on some level. The lineage of Christ was protected through - and arguably at times because of - slavery. I am not singing the praises of slavery as a thing to be desired. I am however saying it happened - it is over. I was never a slave, none of my friends were slaves - praise God for His matchless grace. It is an utter contempt for modernity to view it any other way - not to mention contempt for triumph over suffering.

(AI)

It is not over. The crime is done but the judgment has yet to be pronounced. Until that day, the accused bounces through life as if they got away with something and show indifference toward the affected. One may not feel the contempt of this indifference personally but to ignore and deny it exist makes them of a twisted mind, a mind that has been programmed by the very ones that wants to wish away the crime and jump bail.

Article continues

For those wishing to wallow in misery and despair, while longing for that which was long ago granted by the Constitution, please do so in silence. Some of us are studying in this library called life and we find your insobriety annoying.

(AI Conclusion)

If freedom is implied, the Constitution grants freedom to a select segment of its subjects, before and after being amended to erase its crime. It was never intended for Blacks to have freedom when this country was founded and it took over 400 years for whites to realize (to an extent) they were wrong.

The Constitution was written from the blueprint of hate and fear of a people and from the depths of material greed, ignorance of humanity, and regard for life period. If hate is to be ascribed to anyone it should be to whites who to this day, many cannot believe Blacks have the positions they have and have come as far as they have and would just as well return to Jim Crow or even slavery.

Hate is a disease that spreads like Aids and it has spread and infected the white race for centuries and still does. Blacks are not to be confused with having or showing the characteristic of hate when they decide to express themselves against the standards in which they live. It is out of sheer anger, frustration, and or disgust that many Blacks function. These two sensations (hatred and anger) are not to be confused, and when one has confused the two, they have turned their mind over to the prince of reprobation, denying truth and believing something that only gives a temporal moment of guilt-relieving pleasure.

Source From: Worldnetdaily.com

November 2005 By CR Hamilton

I Proudly Blame the White Man Because I Know it is Not Me with the Problem

By CR Hamilton

This epistle is for all those who have been influenced by the current mainstream ideology that it is reprehensible or an act of individual imperfection or weakness to "blame the white man" for the problems facing Africa and Black America. I (and this is the first time I have used first person to write an article on Aframerica) am going to prove that when it is all over, said and done, and the secrets of life are reveal to men, that the act of the Mid-Atlantic slave trade, slavery and organized racial oppression in America, and the issues facing Africa and Black America to this day and every day after this, is the direct and indirect result of white domination and not of Black inadequacy or incompetence or of anything we have done or not done to and/or for ourselves.

Psychological slavery is the act of obscuring a person's mind to the point that that person cannot think for themselves but are dependent on someone to tell them what and how to think, which in turn influences their actions toward self-oppression. In pre-Civil Rights era, many (and I mean many) of our parents and grandparents were unconsciously conditioned to believe they were mentally (as in intellectually inept) inferior and too characteristically flawed to associate and compete within the white society. And honestly, many of the older generation of so-called Black political leaders still ideological walk through life subconsciously acting from this mindset to the point they continue to demand equal treatment based on the concept of Blacks being incapable of competing in this society, or on the "playing field," thus fulfilling the act of self-oppression.

Granted, there is a difference between individual competence and collective competence and this society was supposedly built on the individual bases when pertaining to accomplishment, however, when it becomes a collective matter, Blacks are partitioned collectively thus treated collectively, and this is how Black leaders lay the foundation for their battles, on a collective bases. Nevertheless, rarely are Blacks judged on individual ability except in small circles of society, such as a small business, entertainment, the classroom, or membership club. All other times Black people is simply Black people.

With that said, when people are either blatantly (as in open racism such as Jim Crow) or by implication (as in negative media images, stereotypes, institutional studies and research data) continuously told indirectly that there is a flaw in their character or way of life, that people will subconsciously absorb this view of themselves and begin to accept it as true, thus inadvertently act the part and expect nothing more than that view or stereotype. For example, if I wanted my wife to hate a particular person, all I have to do is prove to her that that person is worthy of hating.

Now, in this scenario, I am the instigator, I am the agitator, and likewise there are two kinds of Black people in this country, those who are hated and those who are influenced to hate them. Those who are influenced to hate other Blacks are those likened to the scenario of my wife, in whom I have convinced to hate someone I hate and who she does not know and obviously have not the mind of her own to discern whether or not she should be hating them. This is the problem with Blacks who believe that we should not blame the white man but disregard the current remnants of history and blame ourselves. Under the implementation of psychological slavery, they have been encouraged by the white man to hate or be ashamed of other Blacks and their behavior and to criticize them instead.

Not only are Blacks hated and criticized by other Blacks, but whites hate them also, and that much more. The Blacks who have fallen to this state of mental perdition have not the ability to see that it is not us that have the problem, but their hatred and disdain for us as a direct and/or indirect result of the malicious instigations of the white man.

Now, the white man is not one white man per se, but a collaboration of many who operate a system designed by him and for him to get the best of what is available, i.e. politics. Not to say that other peoples of the country do not have access to these resources and lifestyles, but the system is designed to serve him first and all others afterward. And this system has been this way for as long as this country has been and long as he has been in control.

Where the Black man comes into play is that, we have access to these resources and the same opportunities are available to us as they are to him, however, through a per-ordained system of survival of the fittest, these resources come as a given to a select hand-picked majority of white America. Oh sure, we can become doctors and lawyers and astronauts and scientist, but not without racial confrontation down the road and yet, more deliberately, it is expected of whites for whites to accomplish these things than it is for Blacks to.

And when we do accomplish these things, we are not called on as experts in these fields as are whites; instead, we become an example to all other Blacks, which fulfills the lie of equal opportunity; a credit to our race excuse to undermine the behaviors of all other (majority) Blacks. Truth is, whites are not yet ready to embrace Blacks as the innovative beings enough to trust their lives, futures, money and economic ventures to a Black mind. And the few who do make sure there is a white mind behind every Black one. In other words, a white person will go to a white doctor before a Black doctor, a white person will choose a white lawyer before a Black one, and a white person will invest in a white business before a Black business. This is reality, thus, it is the white man who continues to hold the reigns of equality in American society and has nothing to do with how well we do anything.

As long as he holds those reigns, it will be he who calls the shots and who makes the decisions, therefore leaving Blacks all that is second hand, afterward, and used. It is this reality that lays the relevance of

actual equality on his shoulders: from who succeeds to who does not succeed. With this in mind, one can safely conclude that it is because of his design that things are the way they are in society, and that means all society, white society, minority society, and the issues facing Black society.

I can, and will forever, know that whatsoever things happen in my life, whether good or bad, are a direct result of the society in which I live and is done for the purpose of me surviving in my society, because no man can exist outside of his own society independently. For all that is within him permeates from without and if a man lives unaffected by his society, it still does not make him absolutely free. Even separate societies within the main society are considered by the main society as one in and of itself, such as Indian reservations and Amish compounds.

Now if my mental strength and individual accomplishments rest on and is judged by whether or not I believe the white man and his system has some control of my and every other Blacks faces' path, then by experience alone I can confidently point to the white man and his system because I know this to be true, in fact, every step I take is to either avoid becoming like him or to fight off and resist his negations of me, my woman and my child, yet I do not allow this fight to alter my perception of anyone other than him in a negative light. He or I do not determine the outcome of my efforts, but my efforts are determined by its accomplishment and usefulness in society, whether it makes a difference for the good or the worst. Man cannot hinder truth or that which is destined, he can only hinder that which he can control. And as long as he can control what people think and how they think it, he can alter their beliefs, behavior, future and eventually their path.

When people (Black people) cannot comprehensibly realize that they are psychologically being used as experiments and impediments against the succession of their collective people, then they can never believe or know by their own ability, but by the ability extended to them (as in physical rights) by their scientific oppressors. In the scenario of my wife and the person I hate, if I use verifiable data, statistics, video surveillance and every other day make mention of and magnify to her the failures, weaknesses and flaws of that person, I know that eventually she will have a negative view of that person because I understand that she is not using her mind freely but is rather allowing me to use it for her to fulfill my own self-inconsistencies.

If it is a case of the inadequacies and short-comings of Blacks, or even their refusal to participate in the dismal system designed by the white man, (which is a more accurate reason for any Black lag), the problems of Black America, and Africa, are not ones brought about entirely or even absolutely by their own selves. This is ridiculous to believe. Individually, people make mistakes and stupid decisions and their lives are effected by the repercussions, but when an entire subculture of people are defined as being flawed by a society of people who have proven to be oppressive, dominating and liars, many red flags should rise about the authenticity of this claim. However, anyone under the influence of a mind control apparatus are convinced to dismiss what is true and rather except a more modern-day fabrication of reality and assume personal responsibility for the issues Black America and Africa continue to face.

It seems that when whites and other mainstream progressives use the argument that no whites today owned slaves and no Blacks today have ever been slaves so there is no legitimate reason for reparations or to dwell on the issues of slavery, it is not because they have an undefeatable argument that cannot be challenged with basic logic that the issue of reparations is not a major issue in Congress, no, or that slavery is irrelevant to today's society. The reason reparations is not a major issue in Congress and is not

and never will be taken seriously, is because first, whites hold a hatred for Blacks that will never allow them to concede or admit that the atrocities of slavery then and the after effects of it now is a direct result of the state of Black America today, which would lead to just reparations, and second, this would mean they have to own up to the fact that their revered founding fathers were pathological by nature, which would testify to their own pathological state today by their reverence of them.

Point in case, if my grandfather were a rapist and a child abuser and regardless of his actions I regarded him as this great man, that would give reason for anyone to question my moral character. So should I identify with this man or be ashamed of him? Regardless, he was my grandfather and that is the truth no matter how I coat it to someone else. Second, the reason slavery has been wished away, the effects diminished, and considered taboo by mainstream society is because they want to distance themselves from those particular actions of their forefathers yet claim the glory of their good deeds.

If they can hold high the good deeds of their forefathers, they make themselves look good and acceptable as a people, but if they dwell on the horrid details of slavery and the mind-sets of their forefathers, and psychologically make a connection to their behavior today, this would bring into question their sanity, as it would mine about my grandfather's behavior. So they distance themselves from slavery and turn away from the after effects of it and condemn or debase anyone who brings it to the forefront.

When they can convince the very people effected by slavery that there were no after effects and everything negative that faces Black America today is the result of our own short-comings, low intellectual abilities, and incompetence, then they have won half the battle because they know that as long as some Blacks are asleep and go along with this claim so long as it makes them acceptable into the social status of white society, then if they give these believers position in society to berate the rest of Black America, eventually the remnants and evils of slavery will be forgotten and they and their conscience can rest easy. But this is far from reality.

What white America did to the Africans in Africa during the centuries of the Mid Atlantic slave trade; what they did to break the Africans once they got them here; what they did to the slaves in the centuries following and what they did 50 years ago to the mentally defeated previous generation, and what they are doing now to the current Black generation, will go down in history forever and is written in the book of the most High God as a testimony against them come the Day of Judgment, The same God they proclaim and have preached to Africans and the world. The same God they claim have set them free and given them the natural right to live and breath and the same God they use to swear before when they sit of the seats of justice judging the issues we face today.

I know that all men are created equal and that what one does during his life will reveal itself at life's end. I also know that there is nothing that cannot be overcome in this world even if set before me intentionally. That is not the issue nor should it be for anyone. If I have done everything right to the best of my knowledge and still see injustice done to people like me, why should I blame them or myself? Opportunity comes, life has its hurdles and people are either made or broken by the things that try them as people. The problem is living in the after effects of a society built on slavery and realistically understanding that the advancements of Africa and Black America are not wholly based on what we do collectively or individually because our ability to succeed are pure and given by nature, the advancements of Africa and Black America depends on how we defeat the one and only enemy we've ever had, the white man. So yes, I proudly blame the white man because I know it is not I with the problem.

Jealousy is a Destructive Enemy

Considered a Biblical sin, jealousy is an emotion that will destroy an individual, a relationship, a home and family, a career, and most definitely a life. Out of the many untamed emotions that dwell within the human soul, this emotion is one of the hardest to bring under control. It is almost a natural given that jealousy will possess a being regardless of how emotionally strong that person may be.

The Bible says that "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts" (prov 7:34,35). Which means it is a hard emotion to control and overcome when it is provoked to its fullest power. No matter how much someone else tries to soothe the pain or correct the situation, that binding spirit will possess the hurt soul for days maybe years to come.

Jealousy is not actually an emotion that some people can turn on and off, in other words, if a spouse seems to act jealous because a past friend shows up, it is not because he or she has decided to be jealous, it is because jealousy has taken hold of them. This is why it is so easy to make other people jealous, because it is not a controlled emotion. In fact, there are not many controlled emotions in the human soul though there are some that are easier to control than others.

For instance, it is easier to control anger than it is jealousy. A person can apply strategies to anger and even bottle that anger up (not to say that it will not resurface) but it can be controlled better. Jealousy is different. A person may be able to refrain from showing jealousy but it is a feeling that no amount of strategy or training can maintain. It too, will surface. The difference between anger and jealousy is that it is easier to forgive from anger than it is from jealousy. Jealousy brings mistrust, and also causes a deeper pain that last longer.

Another reason jealousy is so much stronger than many other emotions is because it stems from the most powerful of emotions, which is love, and if someone loves another deep enough that jealousy can become even more powerful. Love for a child is a powerful love and many parents are extremely jealous when their child has chosen something over them. This hurts deeply and only the depths of love can cover the pain.

Once a person has been possessed by extreme jealousy one time, they adopt a type of paranoia overshadowed by jealousy. Jealousy seems to influence much of their views about life and the situations around them. They become jealous over loved ones, and maybe possessive, they could become jealous at work, around friends and about friends, and they could show signs of jealousy at the most trivial things. Once it has come to this point it is obvious to many people and that person has become a possession of the spirit of jealousy.

After a person is taken over to this point, they are blind to many things. They are unconsciously miserable because they have not overcome the first pain and this leads to them experiencing this pain over and over if they see someone else in a state of happiness or contentment. On a daily basis, someone possessed with this amount of vindictive jealousy will begin to think things and situations around them are unfair and they start assuming and the paranoia becomes stronger. Next, they believe everything is a conspiracy against them.

When it seems (to them) that others are getting special treatment or are just lucky, they go into a state of spitefulness and attempt to sabotage pieces of that other person's life. Unconsciously, remember, these people are only reacting to the pain that is resurfacing from the past. Getting over that much jealousy takes an equal if not more amount of love.

Not all people suffer from extreme jealousy - as stated earlier - on purpose, many have had loved ones taken from them unexpectedly, or lost something of value to them to someone they may have felt did not deserve it. They may have been overlooked as a child while their sibling was treated better than they were or maybe they were treated better than their sibling and were spoiled all their lives, and when there is something they cannot have, jealousy becomes a factor.

Overcoming jealousy is difficult if you have not the key to its destruction, but there is one way to totally purge this wicked and possessive spirit from the soul. Though it may hurt to let go of a loved one and see them go to another, and though it may pain you to see your child choose a road not traveled by you, and even though it could cost you a friend, a promotion, or some form of material satisfaction, the only way to overcome the spirit of jealousy is to want the best for everyone.

2003 by Cartel Q

Dear Mother and Father - A Letter to the White Race

By C.R. Hamilton

Dear Mother and Father,

Many children want to know whether they were a mistake or not, so I ask you, was I? On the other hand, was I planned? Whatever the answer is, I want to take this time to reveal some of my thoughts.

Before you decided to birth me into your world I was content where I was. In the garden of my natural habitat I was safe from all evil. Before being subjected to the immoral mentalities and all the racial bigotry and violence that is running rapidly throughout this place you call life, I was hiding behind my strong tower.

Once conceived and supplanted within your womb mother, I could feel you and the things father was doing to you. You were a device to him, used to further what he saw as a future. So you carried me those

months within you sometimes even bitterly, like a ship crossing a fierce ocean, while father directed your ways and navigated your paths. You knew the thing he was doing was not all together right but you approved of them in his presence because it fulfilled the lust within you. A lust to walk highly recognized among the other queens of this life.

Yet, in those months, I felt the pains you felt, maybe even deeper within me because I was confined to a dark and restrained space. The only love I truly felt was from the distant cries of those whom I left behind. Your soul carried me. You were cold at night because father beat you. You were afraid and I was afraid because father would threaten you, I remember, I could feel you.

During the journey I experienced within you, I longed to either escape your womb back to my strong tower or to enter your world just to wrap my hands around father's neck and strangle him. But soon I realized that the abuse you took from him was a sinful pleasure to you, a dark fantasy that only you could dream of, ignorant to any other moods of the many souls around you.

Finally, I was born. The light I saw was dim, not like the light of where I came from. The moon was colder and used for another purpose other than what it was created to do. When I could barely look around the first thing I saw was your face. There was not a smile that greeted me, as I would have hoped, but a look of pity. Pity for me, why? because you knew what I would have to endure while here in your world.

Father looked at me with a look of greed, as if I would bring him riches and glory above all the other nations of the world. It was then I realized why I was here. Therefore, I withdrew from all around me in anger and resentment for you, mother, and father.

As I grew, I adjusted to your ways of life. My chores were sometimes too grievous to be borne and the rewards you gave me were nowhere near what I felt what your love for me was worth. You used me and yes, I brought you riches through what you trained me to do. You enhanced all my talents and sometimes I appreciate what you did for me, when I am sitting beside one of your friends or when I look down at some of the people that treated me bad when I was young. What you taught me helped me to rise above most of them. Still, I will never forget where I came from, or who brought me here. I will always long for that strong tower.

When I was grown, and it was time to set me free among the other poor souls of this life, you did not give to me what others had, those you adopted into our little intimate thing we had, no, you told me I would have to work hard and earn it for myself. You promised me an inheritance after I finished educating myself, but I never got it.

Sometimes I feel that you never intended to give me anything, at least not everything you had. After a while I started to see that your worth was far more than what you said I could amount to. You told me that if I worked hard enough I could someday have what you have, but, for some reason, I do not feel you ever wanted me to have what you have. If I did, then you know I could say that I learned something you never knew, or that, from what you have taught me I have perfected it.

It is hard, mother and father, to live in your world. All the people you have invited into our home are getting the benefits that you never gave to me. I cannot go into the dining room and eat at the fine table

the way you let them. I cannot go into the backyard and sit beneath the big Oak Tree that you and father planted just for the times you wanted to, "get away."

You tell me that they have earned it because they know what this life is all about and that the things they, and you know I have not that knowledge naturally. You said I have my own talents and should use them accordingly. Well, I think what you are saying to me is that I am stupid or something. What kind of way is that to treat your child?

You birthed me into this world, you brought me here from my strong tower and you taught me everything I know. You molded my mind to think the way you do and to see things the way you see them. You influenced me to appreciate the things you appreciate and to enjoy the things you enjoy. You prepared a life for me. You gave me what to think and what to wear and what to eat.

I have adapted to all the things you are, mother and father. Now that I am grown, and am what you have conditioned me to be, it seems that you think that my demands are irrelevant. Like I do not know any better. You ignore my opinions and ideas, and those in which I submit to you that you did not think of, you take them and pass them off as your own.

You have been lying to your friends about me. You tell that I was a difficult child to handle and that the reason I have not developed like them and or you is because I was mildly retarded at birth, but you never tell them how I was abused as a child and you are so much in denial. So now, with this letter I am telling the world what really happened to me as a child.

The reason I am all that I am is because of you. I had an identity before, in the womb, but when I came here to your life, you molded me. Now you complain about the things I ask for. What ever happen to the concept of personal responsibility that you drilled into my head as a youth? Why do you not accept the responsibility that what I am, and the conditions and circumstances that I face some days, are only a reflection of how you raised me?

Why deny your own child? Why be ashamed of your own creation? Why stand in my face and say the things you have said to me, yes, I am revealing it all to the world. Not only did you physically abuse me, but you verbally abused me too. You called me worthless, and lazy, and shiftless, among other things, and your friends believe these lies.

Today, mother and father, I want to tell you that I do love you, regardless of our family history. I still love you even though you have withheld some of the good things in life from my knowledge for as long as you could. However, I want to tell you now that I am free from your grips, mother, and father. I know some things now about you that I never would have believed from any other.

I want to take this time to tell you that you should not fear me, for I am an image and reflection of you, but, I desire to return to my strong tower, therefore, I am writing you and telling you that I am leaving you. When I get home, I will pray for you because you have not yet discovered the knowledge that I have. You have not yet understood that your child has outgrown you and your theories about your own world. I have risen above it and have found refuge in the place where I was first at peace.

Bless you,

Your Child,

The Black Race

2003 by C.R. Hamilton

Whites Love Black Mammy's and Sambos

A book entitled "The Art & History of Black Memorabilia" by Larry Vincent V. Buster and photographer Kenneth Pauley is a collection of Black art in figurines of mammy's, Sambo's, lawn jockeys and much more and is also the reason racial bigotry, prejudice, and discrimination is alive and well in America. It is also the reason many Blacks either despise or at the least tolerate whites and the crap they dish out into mainstream society.

Many will argue that famous Black people such as Oprah and Cosby purchase these memorabilia and that if it does not offend them then it should not offend the masses. This is bull simply because out of the 33 million Blacks in the United States they are only two and do not represent the Black mind. In fact, famous Blacks only purchase this crap as a testimony against whites and not because they adorn it or because they love to embrace the memoir of human oppression like some whites do.

This kind of exploitation ensures the Black race that there are many whites that would just as well return to the America of old. They miss their supremacy and rule over the "Negro." They miss being able to call a "spade" a "spade." They miss being able to put the "nigger" out the restaurant and being able to burn that late night cross down in "niggerville." So they resort to the memory, (memorabilia) of racist oppression.

Today is no different than yesterday. Read the reviews below of the book from some other whites who yearn for the good ole' days.

"Dawn Yancy Elleby, A reviewer, December 6, 2000

Comprehensive & complete!

Larry Buster's book is the first of it's kind--it's comprehensive and complete! Collecting Black Memorabilia is not embraced by many African Americans because many of the images are so painful and derogatory but historic nonetheless. This author presents those images with taste and style. The pages are beautifully designed. How many of us know about shackles, Aunt Jemima, and Little Black Sambo? I didn't know the earliest slave shackles didn't have locks on them! Of course we should know our history and our children should know as well. Larry's tome provides details and includes a list of resources in the back of the book. My husband and I will purchase copies of this book and give them to friends as gifts."

"We are here to stay....

this book should include the word chattel before slavery.... Africans were considered property not enslaved humans..."

As Dawn Yancy Elleby put it "Collecting Black Memorabilia is not embraced by many African Americans because many of the images are so painful and derogatory but historic nonetheless."

Historic to whites only. Our history in this country is a painful and derogatory one so why should we be reminded of such a life? It is like rubbing salt in a wound. But whites have been known to be the cruelest of people on God's earth.

If you would like to see this type crap brought to the attention of mainstream America as a testimony against the cruelties and racism of whites today, <U>email us at Afromerica.</U> By emailing us you will formally be signing a petition that will go to different media outlets in the nation, including the author and publishing company of this book. We will get the letter published in a major newspaper so the nation can see how white America keeps racism alive.

2003 by AfroStaff

American Rituals Blacks Should Have No Part In

Ninety-nine percent of adult Black America knows that we have a history in Africa, this is no secret. Whether these Blacks decide to seek after that history and practice it is another story. What should be brought to light is that not all America history, traditions, and rituals are good or even significant for the Black soul.

From historical events and holidays such as the Fourth of July-American Independence and Thanksgiving down to the most minuet of rituals, such as tanning, implants, and pre-nups, certain practices of white America are meaningless and or unnecessary for Blacks. But there are always Black Uncles and Aunts that believe these type practices gives them weight.

The relevance of certain European history as opposed to African history has no bearing on the advancement of Blacks except in the white socialite community. Whites do not give credence to African history or even African-America history in their circles as they do European history and culture.

Many Blacks have been caught in this trap and feel the same irrelevance about their history thus they find no reason to search and willingly give up their true identity. This lost of self is also true in other rituals of American culture such as holidays. For what reason do Blacks celebrate America Independence from Britain when their Black ancestors were slaves during that time?

What reason do Blacks have to celebrate Thanksgiving when during the first so-called Thanksgiving, Blacks were not allowed to participate but left to their slave quarters eating the scraps of swine. For what reason do Blacks glory in the wedding tradition including engagement rings, extravagant weddings and honeymoons, when their ancestors were not allowed to marry during slavery or when their families were (and to some extent still are) shattered by systematic racism.

For what reason would a Black person have to draw up a pre-nup when Blacks have no wealth to protect; and for what reason do Blacks find it necessary to abort a child or control their birth rate when it is white America that imposed population control on its people?

Why have Blacks fallen prey to American rituals of sex-capades, wife swapping, homosexuality, adultery, fornication, arrogance, greed, prejudice, violence, anger, jealousy, and all other evils that stem from the love of the capitalist monetary system?

Why should we pattern ourselves after the lifestyles of what we see on television and suppose whites are doing in their suburban homes? Why do we think that because they have it we have to have it, or deserve to have it thus fight for it? Why do we want what they got, or eat, drink, and drive the same things they display as success?

When will Black America recreate their own identity and leave the evils of America's ritualistic practices to her own devises. When will Black leaders stand against this system and talk to Black America instead of talking down to Black America and living up to what white America says is acceptable.

2005 by Cartel Q

Boondockers, Boot-Lickers, and Self-Hating Intellectuals

A nigga is a Black person who has yet to come to the realization of who he/she is. Blacks who refer to other Blacks as niggas are one in the same. The excuse of using nigga toward other brothers and sisters as a "term of endearment" is an excuse laced with self-hatred of the worse kind. Not only is it out of sheer ignorance of self, but also of the voluntary ignorance of the manipulation imposed by the white establishment.

Recently, Al Sharpton threatened to protest "Boondocks" creator Aaron McGruder over a Martin Luther King Day episode of the animated version of his hit syndicated comic strip in which the celebrated civil rights leader comes back to life and utters the N-word. Though Al's concern is noble and deserves a fight - because any Black who uses the word nigga toward his own should be challenged - this should be done in private and not in public.

We should address our problems amongst ourselves, which would affix more earnestness to the problem - one-on-one - and possibly get something accomplished. It would help us address our problems ourselves

and not showcase before the white establishment for any recycled approval or media attention. This is a Black thing only so let us handle it amongst ourselves, Al/Aaron.

Those who support McGruder, such as Black websites that publish his cartoon, are just as guilty of self-hatred and who crave public attention. Rappers, Black celebs, and role models who prance around this American soil and holla the word nigga at their brothers and sisters are nothing more than misplaced spirits of the dead who have yet to discover their inward selves, but are too caught up in public image and approval.

They should be given no attention by Black America or any rite of passage to celebrate anything that has to do with Black history or achievement but should instead be shunned by Blacks and turned over to celebrate the festivities of those who attached that derogatory title to Blacks: nigga/nigger whatever, same thing. (denial is a weakness). When Black websites, newspapers, and media-made Negroes stand or speak before the nation and world and use this word, they are adding negative hurdles in the struggle to overcome racist defeatist.

How can one expect respect when they cannot respect themselves, rule #1 in growing into adulthood. How can anyone expect to be proud and make strides or raise a decent, strong generation of Black Americans when they continually pull them down from the top of the barrel by attaching to them the brainless concept of "Niggerhood"? These are cowards afraid to face the reality of racism. They have no dignity or integrity and do not deserve any respect.

Blacks who speak against their own people, speak out of their own shame and, are Blacks who have not only lost themselves in the war on identity, but have assumed and absorbed the identity imparted to them by their white counterparts who boorishly mock them behind their backs. (Invite them to their country club once and offer them some ribs and you got an American-made Negro named tom). People like Larry Elders, Michael Massie, Jesse Lee Peterson, and other 21st century shoeshine boys are ones who bring disdain and animosity against the rest of Blacks from already racist whites.

The only reason these people attempt to prove Blacks are sorry, lazy, and worthless is because they are not Black operated, they are white operated. When the media displayed the images of Katrina, these people were ashamed of the Blacks in New Orleans and are ashamed of all Blacks who are stereotyped this way. Not because they have concern for the Black image as a whole, but because they are more concerned with their own image.

No Black should have been ashamed of the images of New Orleans if they had an understanding of what life is all about in these United States. If they are ashamed, it is because they have no understanding of life thus no knowledge or understanding of themselves. Therefore, they are controlled by what white America portrays as who they are whether than who God made them.

Not knowing who you are leads to a pretentious character and lifestyle, which brings us to our next group of Black sheep, the self-hating intellectual. These Blacks are well aware of what goes on in this country toward Blacks but refuse to acknowledge it so they drown themselves in what they believe to be reality, the so-called reality of American culture. As long as they can act the part and speak the part, this means they will never have to identify with their true selves or their people, in whom they are Black.

All Blacks who use the term "self-hatred" to describe the Black race in America are in fact, self-hating themselves. Intellectuals often use this term when writing to describe the condition of Black America from an intellectual, scholarly standpoint. However, it is they who have also given control of themselves over to the white establishment by way of losing their true identity.

How can one hate themselves because of who they are? Better yet, who would hate themselves because of who they are? Only those who would believe they are less than anyone else: only those who have been deceived into believing there is someone better than they in all aspects of life, and those who refuse to identify with the people they believe they are better than. This is self-hatred.

A nigga is all of the above. One who has no control over themselves and who are led by the racist undertones of American society? A Black person who calls another Black a nigga are just as racially indoctrinated as those who invented the term, thus they are social subservient and agitators to the race wars in America. For that reason, they do not deserve to fight in the struggle nor do they deserve any recognition as being for the struggle.

January 2006 By CR Hamilton

Vindictiveness: A Trait of the Hater

Accepting personal responsibility is a crucial issue in today's individualist society especially among those who appear to "have it all together." Of that crowd, people believe that regardless of the circumstances of life, no one should have any excuse for the hardships that befall them.

If the homeless are homeless, it is probably their fault. If the poor are poor, it is their fault, and if the sick and or mentally handicap are incapacitated, it is of their own doing. Little compassion - a main ingredient of Christianity, the sole religion America was supposedly built upon - comes from the hearts or minds of advantaged people, except in monetary form.

Many, having little or no knowledge of what it means to struggle against the powers of a capitalist society when belonging to a certain clique or even race, but these people suppose that life is easy enough to defeat and that all people should have the capabilities to do so. This thinking is shallow and infected with the behavior of vindictiveness.

Vindictiveness because, even when someone attempts to act on their own responsibility and the attempt is not good enough, there is criticism. For example, kicking a dog when it is down is an act of vindictiveness. When a person is at their low point or has made a mistake, the person who rubs that fault into their face is being vindictive. This person has no knowledge of or is deceived as to what his or her own feces smells like.

This mind-set shows a lack of knowledge in areas of life that are vital when necessary. When life is good and a person lives according to that goodness, they know nothing about what it takes to survive during

hard times. And if hard times ever knocked at their door, they would almost certainly not answer it for fear of what it could make of them. This is cowardly.

Eventually, hard times come around the corner seeking that vindictive one. In addition, all those their cruelty has affected are usually there, or not too far away, to see the vengeance against their evils. This is when the cry for mercy is heard loud and clear and beyond the realm of humanity. Nevertheless, the cries are ignored because they are drowned out by the cries of those who were victims of their spite.

Black America cannot allow themselves to adopt this attitude because it will destroy what dignity the true Black America hangs on to today. To avoid this mind-set, one has to experience all sides of life and learn to appreciate each and everyone whose paths they happen across. Suppressing forgiveness is a mistake and enforcing vindictiveness is detrimental to ones self in the end.

2004 by CR Hamilton

How America Will Fall

By analyzing the historical pattern of the United States from its beginning in terms of culture and moral character, Aframerica will present a prophesy as to what America will be in the year 2040 and how it will come to this point. This work is should not be taken as gospel but seriously considered based on an empirical view of America's past cultural trends and moral development.

The Founding

Taking into account what history books taught us in school, there is always another side to any story. The books taught us that the discoverers and founders of this country were adventurous, brave, and daring men of valor. Challenging nature to its fullest by taking on the anger of the world's oceans, seas, and new and unexplored worlds; challenging other lands to battles of power and wit, and the game of survival of the fittest driven by the motivation to succeed. These men did expand the outskirts of the world and it must have taken extreme courage to do so, and there is no reason to believe otherwise.

However, there is always an untold story. Let us consider for once the character and motivation that drove these men and then let us look at the methods they used to fulfill these desires. Today we know that to fulfill a dream or accomplish a goal one has to have the desire and motivation to do so, and a belief in that dream and in themselves. How they accomplish this dream is the other story. The actions they take and the methods they use to get to where they want to be is always a closet affair.

For instance, if I desired to be the CEO of Microsoft and believed that I could accomplish this, I just have to set my mind to it, follow the rules, laws, and opportunities of society and it could actually become an achievable goal. Now, if I cheated on assignments and test in high school and in college, and if I slept with the secretary at Microsoft to get an interview, and I blackmailed Bill Gates into making me vice president of the company, this says a lot about my character and the merit of my accomplishment.

On the other hand, if I studied long hours and truly applied my brain to understand the fundamentals of computer operating systems and programming, and I attended all classes throughout college with perfect attendance, and I proved to the Microsoft secretary that I was worthy of interviewing with Bill Gates, my accomplishment would never have to be second guessed. I would have succeeded morally and ethically in my goals.

Concerning the founders of this country, the motivation the history books teach us is that rebel souls resisted the rule of England and decided to strike out on their own and build their own country. There were some wise thinkers among the founders. They were able to build an entire country despite the opposition of their motherland. They used whatever resources they had to use to accomplish this feat. They used vision, hope, strength, might, the desire for freedom, not to mention violence, deceit, treachery, broken treaties, slaves, and brute force. These men knew that sometimes one has to do what they have to do.

They may have truly thought that what they were doing was ethically and religiously the right thing to do. They may have had no idea that slavery, and deception toward the natives of America, was a crime against humanity. During that era, the human mind (or better said the Euro-mind) had not yet developed into the full ability of moral reasoning. It was a time of survival and a time of man against nature. Industrialization was a necessity and accomplished easily because men possessed a primeval nature. A brain that knew nothing more than to accepted the challenge of nature.

In a rush to found the original colonies, the founders had no time for humanitarian issues, they had become entrenched with the natural ability to build and go forth. In other words, these men were physically strong so to survive and mentally desperate, which in turn quite possibly led to the immoral and inhumane treatment of others. In any environment where survival comes before leisure, anyone would resort to some form of primal behavior, which sometimes calls for the mistreatment of others. Just being able to keep a job today can testify to that fact.

Once the country became more stable and life did not require brute force, the morality of the founders softened a bit and the treatment of slaves and the natives became more civil. Everyone had to live together in this new land so in order to make everything run smoothly, all had to know his or her place thus laws were established taking the place of primal behavior.

The Moralist

As time moved on, the treatment of slaves became almost family-like and natives became potential business partners. The moral development of the founders softened even more as the conscience came into being. Instead of randomly punishing slaves and overwhelmingly massacring the natives, the founders, now turned moralist, enacted laws that justified brutality and corrupt business deals and treaties. That way their consciences could rest a little easier at night.

As even more time passed, the moralist began to dispute among themselves the true nature of the human being, and began to realize that the slaves and natives actually belonged to the human race - where it was once in doubt. They realized that these "other" people could reason, feel, and sometimes had ideas to contribute to the building of their child nation. Conflict grew more among the moralist and factions arose that eventually led to a war over who should have the say in law.

Not that the Civil War was fought solely on the premise that one faction of the nation believed that the slaves and natives deserved equal rights as humans, it was not. It was fought because, even though morality had surfaced into the minds of these men, it had yet to come to complete perfection as it pertained to humanity above the character of self. The moralist struggled with the laws of justification and the divine power of the human conscience to the point where no power on earth could get them to abandon the pride they had gained by accomplishing what they had accomplished. Thus, the Civil War was more a war between morality and conscience among the moralist rather than the issue of freedom and human rights for the "others."

Once the battle of the minds had come to a calm and consciences were soothed based on written law and not on actual humanity, the moralist divided into what is known today as political parties. This is when the two parties began to face-off the most. They passed more laws on both sides; laws that lacked the substance of the ways of moral righteousness but prevailing in the ways of self-preservation.

Slaves were no longer slaves but had now gained an actual identity and drew a label known as the "Negro." This showed an incredible improvement in the moral ability of the white man. By way of nature, time will surely develop the primitive mind to the ways of humanity. No longer was brute force necessary because a place had been established for the "Negro" and he knew that place. It was law.

America and her domestic issues was the most powerful challenge to the development of the white man. Regardless of how much land, prosperity, or industrialization the white man had brought to the world making it an easier place to live, his moral development during his dealing with the "Negro" and the native taught the him valuable lessons of humanity and righteousness, more than what his own Bible had taught him. His incorporation of law into his social atmosphere gave him the power to retain his authority over the "Negro" and the native and eventually over the world.

The Imperialist

When the white man began to advance his ideas beyond the borders of his new country, they offered the rest of the world a chance to develop and build from the ideas of western civilization and culture. Many nations took advantage of this opportunity and many resisted. This resistance from nations brought forth wars, which opened the doors of opportunity for world domination.

Science improved at the hands of many nations and the ability to build bigger and more destructive arms became a race for world domination. America, alas, reigned supreme in its ability to create the most powerful armed forces and the most powerful arsenal of weapons of mass destruction, as seen at Hiroshima. Once the feat was accomplished the imperialist of the western world were able to incorporate their laws and ideas into the lives of other countries thus gaining allies against any rouge nations.

While all this was going on at the international front, back home, law continued to reign against the rights of the "others." In a race to develop and civilize the world and by defeating nations of the world, America had gained an increased sense of accomplishment - also known as arrogance - which naturally lifted their stance over anything and anyone they felt could not accomplish what they had. This mindset brought a deeply entrenched sense of superiority that left little room for any further development of the moral character of America.

Now, the "Negro" who had now attained a new identity of "Black" would have a harder time proving their worthiness to a nation that had just defeated the world in a game of "who can be more destructive." Furthermore, whites would have a harder time convincing themselves that anyone other than one of whiteness could achieve the things they had, thus resorting to a stalemate of cultural equality and self-worth.

The Perplexed

We are now in the age of a true identity crisis. More laws have decreed who will be who. Women can be as men, Blacks can be as whites, men can be as women, children can be as adults, and whatever more. The rule of law that established this nation have become a system of laws that regulate who we are, not what we can and cannot do, which is what the essential nature of a law should do.

This offers new evidence that the mental and intellectual development of the white man has not actually come to a stand still, but has taken a road other than the most reasonable one. The ability to think clearly has diminished in this society thus we have developed into a nation that does not know who is who and who has rights to do whatever. Recent court decisions from the highest court of law in the nation have demonstrated this by dividing on an issue that would determine who should be able to attend an institute of higher education based on a system of - one might say - drawing straws.

The judicial system and reasoning behind that system has become dark and gray. Logic and a badly needed ability to reasoning have given way to individual feelings. This is a sure sign of a system falling from the rule of natural law and into the hands of anything one "feels" should be. And this is no way to continue development.

Because the whites that lived through the years of world dominance, that superior mentality remains entrenched in their psyche making it difficult to advance race relations. Old-timers want to remember what they accomplished in the wars and want everyone to appreciate them for that accomplishment, and many of these people and the residue of their offspring are in positions of governing rule to which they can keep the memory alive. But because the mind-set of superiority came along with the victories of world dominance, it leaves little room for advancement in the areas of human relations and development.

Once again, the moral development of the white man is causing a blockage to development. To this day, because this "remembrance" mind-set reigns, race laws continue to pass, and mainstream culture emphasizes this mind-set, the country is again at a stalemate, and no one knows who they are and where they stand.

Refusing to be browbeaten by the conscience and ghost of the past, whites have focused their attention on capitalizing from cultural protest. They are tired of Blacks and other minorities crying racism and continually bringing up slavery and reparations, and they are tired of whiny Black leaders shouting racism at every Black-white confrontation, so they have decided to promote "white pride", "white culture" as opposed to Black history or Black preference or Affirmative Action and against any laws that are there for the advancement of Blacks and other minorities. They are starting to claim "racism" against themselves. How ironic. How can the originators of racism claim racism against others?

The laws that are on the books are the laws they put there themselves to sooth their own consciences. The laws on the books that they now fight came from the minds of the people who had once begun to develop

a moral conscious and who were improving in righteousness. The laws and cultural trends that make whites feel "discriminated" against are the same laws that were formulated based on moral improvement and now they want to protest those laws.

This would mean that if they begin to see wrong in the laws that were written to improve their views about other people, what would be the outcome when they start protesting these laws. Will they resort to under-developing themselves? Deprogramming themselves from the ways of equality and moral righteousness. Will this lead to resentment of all that is good and right and of God? Because whites "feel" they are now being "discriminated" against and that reverse racism is a real possibility, does that make Blacks and others superior to whites, based on their own definition of superiority.

So where does that leave the mental development of whites? It leaves it in a state of decline. Vindictively, they are about to undermine their own laws, which mean the laws have no real substance and they never believed in those laws in the first place. It also means that the laws - which established order among slaves and which justified racism - are laws that were made specifically for those reasons if they can be refuted with an equal establishment of laws. This in turn would mean that whites have not advanced morality at all since the founding of this country, and that they have lived the last 400 years under the illusion of a lie.

In so many words, in whitey's attempt to justify racial superiority through the rule of law, they have in fact brought a mass of confusion against their own ability to reason. They cannot logically nor lawfully dig themselves out of their own pit because they do not understand these fabricated rules of logic and law. If continued in this fashion, America will come to the point of self-destruction. Not because of the physical power of destruction they possess, but because of the lack of moral ability.

The Conquered

The above pattern of moral development for the white man went from rule by physical strength, to rule by tortuous treatment, to rule by passive possessiveness, to rule by law, to rule again by physical strength, to continued rule by law, to the current rule by persistence by insistence. It seems that the rule over time becomes weaker if pursued with the learned lessons of morality, however, one can never count out rule by physical strength, which history has shown to surface twice in the accomplishments of the white man. This means that if need be, they would possibly resort to physical strength to maintain a position of power.

But because there is no other land to discover, no other world to dominate, and no other reason to prove superiority, it would seem that physical strength would not be in any long-term plan of the white man, unless of course it was a matter of self-defense. We know that Blacks could never rise up and single-handedly defeat the entire population of white America physically, so that is not a worry for the white man. In fact, no race of people within the United States would rise against the United States army.

However, now that the radical Islamic world has a vendetta against America, and who knows what other countries harbor the same feeling, America faces a new challenge in maintaining its superpower status and superiority over the world. This, however, resorts the nation back to the time of the great World Wars and how race relations were put on hold. The country will remain in another stalemate as pertaining to race relations so long as the country's security is at risk.

Not to jump too quickly to any historical evidence that would make this happen again, but we offer another scenario that could possibly surface. Because the Islamic radicals are of a different race and culture, the fact that race and culture are a factor could possibly force the white man to want to maintain his status and personal ego as racially supreme. If this happens, then all "others" will never know what to expect from them. Maybe this is why race relations in America have become such a hot issue, once again.

Assuming the latter hypothesis, if the white man begins to strut his whiteness he will first strut it before the race that he knows will submit to his strength, which are Blacks. Not physically, but legally (as always) and any other way he can he will continue to maintain the persistent, insistence on superiority. Afterward, he will subjugate other "supposedly lesser" minorities to the same, such as Hispanics - never worry about them they will do whatever we tell them because they need us- Asians (as if they haven't done this before) and the natives - well we will not include the natives since they have become basically extinct under white rule anyhow.

Next, once they establish this order of superiority they will then turn to the radicals and say, "see, they will, and so will you." But first, the white man must know their enemy before they can conquer them. They must launch a psychological warfare against them and make them doubt themselves then they can use their gift of arrogance to reign. The problem is that the white man is now facing an enemy that thinks the way he did from the beginning.

These radicals have no remorse about killing and no consideration for life. They will kill to get their point across. Now that the mind-set the white man once had has softened to the point of mere legalization (to be legally racist) the white man has to once again flex his muscles. And once again he has refused to learn the lesson human nature has been trying to teach him for years; that morality and the ethical and righteous treatment of other people of different races and cultures earns respect, not physical strength. He now wonders why these people and others in the world, hate him. In his inability to use intellect, he has convinced himself that he is not the problem, and this will be his downfall.

By 2020, the United States will be a pool of competition, but not good competition. The competition will be on who has the best culture and which should America pattern themselves after. Of course, whites will suppose that Euro-culture is the best and the one that founded this nation, but more people in this country and around the world are starting to question that theory.

Not only do Blacks in America know that whites have abused their powers and have not learned their lesson of racial and human equality, but the world has seen this and are not going to tolerate it much longer. Someone will stand up and say "that is enough. This country has to learn the hard way." In between now and 2020, there will be more attacks on America's physical ability and even more on their cultural character. The giant will be challenged again and again.

Each time they are challenged though, they will turn even more hardened against those they believe reverence them, like all American minorities. They will try harder to prove their culture is supreme even to an embarrassing attempt. They will push their ways into society to the point of immorality and shame simply because they refuse to be like other nations, who have been able to maintain their cultural morals over thousands of years. They will get upset when they are constantly proven immoral, obscene, and perverted and they will strike out at the minority races.

The strikes will not be physical but mental and aimed at moral decay. The rest of the world will look upon America and shake their heads because America will have become the new Sodom and Gomorrah.

By 2030, after all the traditionalist are gone and the racist mentality has taken a serious blow to the moral character, and it is proven time and time again that America is a moral wasteland, people will begin to leave. This will weaken the psychological state of America's leaders because they will no longer be the "greatest nation in the world" but the worst. Once the psyche is defeated then the armies will become weak and vulnerable to complete and total invasion. But there will be no need to launch a hard-line attack on America's coast because most the soldiers from enemy countries will already be here.

America will become a rebel nation where rebel activity will rise and the streets will burn in many cities. Blacks and other minorities will remember, not just the days of slavery and the days of deceit and captivity, but it will be fresh in their minds the more recent days of psychological abuse and misleadership. They will confront face to face the remaining leaders of the so-called land of the white man and will begin to force their way into positions of leadership.

The white culture will die and other cultures will rise bringing moral standards and righteousness into daily living. Whites will be ashamed and unable to cope because they have not the nature of righteousness and never had it from the beginning until now. Rebels will take up arms, there will be wars in the streets of America, and whites will be killed because they have based their life and world on racism and now they will reap the fruits thereof.

In 2040, America will be free of racism and the population of whites will have decreased tremendously. New rulers will hold positions of authority and make new laws that recognize all people as human beings and not as colored beings. What is left of the white supremacist will be angry but submissive, they will be bitter but subservient, and they will be obedient but resentful. Much like Blacks and others are today.

These things will come to pass all because whites never learned that all people on this earth have the same rights, minds, and abilities as them. These things will come to pass because the laws of America are contrary to the laws of human nature and because the leaders of America believe that their law should govern the laws of the world. These things will come to pass because history has shown that when things get too intellectually and morally advanced for the white mind, they resort to violence in a world that requires nothing more than understanding.

2003 by C.R. Hamilton

Around the Bell Curve: An Afro Rebuttal to today's Superiority Theory

In 1994, Free Press Paperbacks released a book entitled "The Bell Curve: Intelligence and Class Structure in American Life" authored by Richard J. Herrnstein, formerly Charles Sanders Peirce Professor of Psychology at Harvard University, now deceased (1994) and Charles Murray, Chief scientist, American

Institutes for Research. The book met with immediate criticism across the country because it set out to scientifically prove the difference in intellectual proficiency among various social classes and ethnic backgrounds, the most criticized being ethnic differences.

We at Aframerica read the Bell Curve and were very impressed at the ability with which any two minds could so articulately and persuasively convince, not only themselves, but millions of others like them that the white race is proven to be by indubitable scientific discovery, more intelligent than Blacks. According to this discovery, it is nothing shorter than the laws of nature and [if in fact] the graces of God that the findings are believable.

While attributing this remarkable feat of human positioning among the cosmos to our notable authors, we could not help but feel challenged - in some lower and more primitive form of inquisition - to question their reasoning as to why this study of ethnic intelligence meant so much to them and to their kind to which they would go to such extremes as to declare themselves supreme? What fiendish apparition of narcissism could drive men of such ingenuousness to this point?

To use the word "challenged" to describe what we felt so many times during the reading of the Bell Curve would be a grave understatement but bests describe the feeling of any other scientifically proven underling to the now intellectual superiors. To be so absolutely, double-handedly, not to mention indefensively positioned among humanity as the lowest in a tri-existence under the Creator of humanity, would awaken even the murdered from the prison of oppression. Though many of us remained neutralized in the depths of that grave, we at Aframerica awoke at the voice of the one who created us in His image to answer this scientific error.

After considerable reflection in the mist of divine disclosure, the relationship between surfacing racial intolerance and the unceasing psychological exaltation of Euro-superiority began to come clearer. It was around this time (1994) that the merging social forces of increased wealth and the reinforcing of racial preeminence began to emerge. Not conspicuously, but chiefly as a type of reminder and sort of a warning to all minorities of what the findings of the Bell Curve proved to be true. This fact leaped from the pages of the scientists' cryptic message and into the mind of a chosen few - on the opposite end of our spectrum - and subconsciously and without failure, tainted and inflamed the minds of those alike then surfaced in many forms within our society as a further weapon of racial partitioning.

Far fetched? Maybe. But while we are within the realm of science, remember that query is the mother of science and the father of query is inspiration. Thus, if it takes an inventive or even brilliant mind to concoct a scientific conclusion of intellectual difference among the races, then a mind imagining what could become of that discovery seems not so far fetched. Both are a result of and a child of inspiration. Therefore, with much due respect, the minds of the Bell Curve deserve credit for their accomplishment. With all consideration was the book accepted by its peers and by its subjects, and assuming the findings were correct there should be no resistance or misunderstanding of a moral evaluation and possible discovery of a deficiency in its entire premise.

Since proof - backed by logic and reason - seems to be the method with which the authors successfully rated the races on intelligence, then with proof, logic, and reason will we inevitably prove the authors' overwhelming self-absorption and the result of this study as the cause of American society's racial dilemma, particularly the animosity between conversant Blacks and whites. Despite society's attempt at

softening race relations through legislation and media influence (which stereotypically passes along the illusion of successful cultural assimilation), there are racial problems that lie deep within the heartland of this country. And the Bell Curve is a prime example of why.

The first question to the author's should have been, "Who wants to know?" For what Godly or otherwise earthly reason was this study published? Was it an attempt to rekindle the fire of white superiority after its decline in the aftermath of the 60's Civil Rights movement? Was it an attempt to regain some sort of self-esteem on part of white intellectuals and to pass the residue of that regained self-esteem along to the rest of the wounded American Euro-culture? Or was it the next phase of racial chauvinism devised to impede the advances of the Black race by destroying what sense of self-identity they secured during the 60's movements? Whatever the reason, one must question the intentions of the authors.

Quite possibly, and what may even be reasonable to assume on a level they can appreciate, would be that they wrote the Bell Curve as a harmless sociological study with the intent of providing information for social leaders to better serve society. In all its glory, the latter will we at Aframerica assume to be correct so as to approach the following evaluation with all impartiality. We will now analyze key concepts and findings from The Bell Curve and convey these conclusions to you.

To get right to the meat of this evaluation, we are going to skip the first two parts made up of twelve chapters, but not without an overview of their contents. The first part entitled "The Emergence of a Cognitive Elite," which attempts to lay the groundwork for the book by distinguishing a difference in classes with and without education, occupational differences among the classes, and the so-called "economic pressure to partition" the classes. Part two is entitled "Cognitive Classes and Social Behavior," which further categorizes society by class and intelligence in terms of poverty, schooling, employment, family life, welfare dependency, parenting, crime, and citizenship. The point is to show that people with higher IQ's have exceeded in each of the above areas and that people caught in the low-end of the above situations tend to have lower IQ's.

To give an example of the mindset we will be up against throughout the length of this evaluation, here is a quote from the beginning of chapter two - Cognitive Partitioning by Occupation, which will follow with what we will call an "Afro Interpretation." (We will put all Bell Curve quotes in italics).

"People in different jobs have different IQs. Lawyers, for example, have higher IQs on the average than bus drivers...Here we start by noting simply that people from different ranges on the IQ scale end up in different jobs."

This statement could be examined and no fault may be found in it, for it would be reasonable to assume that a lawyer, who spends half of his workday reading, has to read and understand what he reads, which would take a high level of concentration and cognitive ability to perform on a continual bases. The ability and desire to do a lawyers job takes someone who is intellectually well read and who has the patience and interest in that field. However, this does not necessarily explain how IQ came into the equation. The bus driver may have the same capabilities to read and to comprehend what he is reading (say reading the newspaper), but may not have the desire or the patience to study law. This does not say that he is intellectually inferior to the lawyer. Why the authors of Bell Curve decided to include intelligence as a factor of human capability is a question we will answer and evaluate in respects to examples like that above.

Giving the authors the benefit of the doubt, we examined the above example more closely and agree with the authors that people in positions that require more concentration tend to have higher IQs than people who have jobs that do not require high concentration. That is reasonable to conclude; however, how many bus drivers are there that have higher IQs than lawyers, and why was not these statistics recorded? Probably because the point of the study is to justify the partitioning of society based on scientific research that points to individual superiority rather than human capability and blatant classism or racism.

So to set the stage for this ingenious effort to justify separating the superior from the infidels, the authors addressed the issue from a seemingly logical standpoint - which is no more logic or scientific than common knowledge disguised - at which they cleverly inflate the egos of anyone eager to live up to and gain from this fabrication of western condescension. To add more icing to this cake of scientific catering, part two does not address differences of racial IQ - this has its own part - it addresses differences among the white race itself. We at Aframerica again pondered the relevance of this study. This is the equivalent of researching the eating habits of Penguins and comparing among the penguins which ones ate most and why. Not to say that the eating habits of penguins are not interesting enough to research, but who ate most among the penguins and why adds nothing more to the development of penguins or to the world.

It is understandable to research the potentials of the human intellect and even to further classify the results into divisible form, but to use that knowledge to further divide a society into groups to even further determine who is deserving of what and to what degree certain people will be treated is a suggested fixation of totalitarianism. Why do we - or the penguin society - need to know which penguin ate most and are fat only to divide the fat penguins from the thin penguins? The Bell Curve is no more than a guidebook to social segregation.

Once part two finished enunciating the differences of intelligence among the white race in categories of poverty and wealth, occupation and economic dependency, and so on, which now endorses the authors as experts and confirms their neutrality, then comes part three, "The National Context," which addresses racial intelligence and it is in this area the authors will shine among their peers. By now, the reader (and student) fully trusts the author's opinions, their method of research and their innocuous target. This now gives the authors an academic right to indoctrinate the reader's mind. Anything they say from here on out is law, natural, and god-given. There is nothing loss to the world to occasionally take a blow for the good of your people.

So without further hesitation, here is Aframerica's rebuttal to and interpretation of The Bell Curve. Because this is the study of morality and the measure of ethical aptitude of the authors' findings in addition to the minds of their followers, science cannot contribute much to it except from example data obtained from The Bell Curve. No statistics or recorded data can measure the moral capabilities and differences among humanity except by natural ethical standards and laws, in which society has no legal documentation or legislation thereof; thus, the findings here cannot be verified in any lab in the country or world but can only be accepted and comprehended by the abilities of the human soul.

Part three opens with this summary:

"Part II was circumscribed, taking on social behaviors one at a time, focusing on casual roles, with the analysis restricted to whites wherever the data permitted. We now turn to the national scene. This means considering all races and ethnic groups, which leads to the most controversial issues we will discuss:

ethnic differences in cognitive ability and social behavior, the effects of fertility patterns on the distribution of intelligence, and the overall relationship of low cognitive ability to what has become known as the underclass. As we begin, perhaps a pact is appropriate. The facts about these topics are not only controversial but exceedingly complex. For our part, we will undertake to confront all the tough questions squarely. We ask that you read carefully" (267).

Afro Interpretation

Here the authors are careful to emphasize that the findings are not going to be pleasant, then with creative audacity they then extend a pact, preferably to anyone who may find the data offensive, and with boldness, to anyone who may not understand the data, which is "exceeding complex." In other words, they are offering people a chance to hide from the results of what they wrote. They then ask the reader to read carefully and that is what we did.

The above excerpt from *The Bell Curve* is an example of what Webster meant in his definition of the word white, nothing more than an allusion to the characteristics of western existence. Let us look at the definition:

2.a: of, relating to, or being a member of a group or race characterized by reduced pigmentation b slang : marked by upright fairness (a white man if there ever was one)

3 : free from spot or blemish: as a free from moral impurity : INNOCENT b : unmarked by writing or printing c : not intended to cause harm (white lie).

According to Webster, the character with which the authors undertake this next section is not to be misinterpreted. They are only reporting to society what they find. No one should take offense to the facts and the facts should be accepted as true and beyond dispute, also to be included in the overall operation and advancement of society.

If pondering why we at *Afromerica* included the definition of white into this study, it is because this entire façade of intelligence measuring for social classification is all part of an obviously organized effort to secure some as supreme and some as inferior. The strategy is, if there is a section of humanity that the rest of humanity can completely trust because of some stipulated definition of innocence, then this gives the superiors the power to say, do, and classify anything, and anyone, what and however they want. The sad part is, those who have been labeled by these superiors as "underclass" or less intelligent, has accepted by popular demand, the exaggerated findings of the innocent.

Here is the opening to Chapter 13: *Ethnic Differences in Cognitive Ability*

"Despite the forbidding air that envelopes the topic, ethnic differences in cognitive ability are neither surprising nor in doubt."

This is the first sentence of the chapter, which denotes the author's total resolve. Beyond any doubt they proclaim a difference in ethnic cognitive ability. Logically pondered, rightly so, but so are the differences in individual cognitive ability regardless of race. Again this raises the question of relevance.

The next paragraph attempts to soften the blow on blacks once they read that Asian Americans are supposedly more intellectually gifted than whites. It also informs the white mind to accept the scientific

fact that they are not God's intellectual gift to humanity. But in the third paragraph they dive right into another supposed fact saying, "The difference in test scores between African-Americans and European-Americans as measured in dozens of reputable studies has converged on approximately a one standard deviation difference for several decades."

In other words, though Blacks are not far behind whites in intellect, they cannot by any means prove that Blacks are, or will ever be, more intelligent than whites. Sorry, but no way, even after "dozens of reputable studies." We interpret this to mean that we [blacks] and everyone else including Asians may as well accept our lot in the intellectual sphere of being. Asians first, then whites, and then Blacks. This is the order in which science has placed the tri-color human spectrum based on intelligence, and who are we to argue with science, or God for that matter.

The authors also wanted so very much, it seemed, to incorporate genetics into the study to prove that by nature Blacks are inferior to whites. Throughout the entire chapter and beyond, they try very hard not to publish this theory as fact but instead imply that it would be foolish not to think that genetics has something to do with intelligence. The real fact here is that if the authors had enough scientifically engineered data to show that Blacks were genetically inferior, they would have published it with the quickness. So they implied it many times throughout the section on ethnic intelligence ingeniously cautioning the reader not to assume genetics play a true role so do not place too much confidence in the theory. The actual scientific data is enough right now to prove their superiority to Blacks so accept that.

In fact, toward the end of the chapter the authors write, In any case, you are not going to learn tomorrow that all the cognitive differences between races are 100 percent genetic in origin, because the scientific state of knowledge, unfinished as it is, already gives ample evidence that environment is part of the story. But the evidence eventually may become unequivocal that genes are also part of the story. We are worried that the elite wisdom on this issue, for years almost hysterically in denial about that possibility, will snap too far in the other direction. It is possible to face all the facts on ethnic and race differences in intelligence and not run screaming from the room. That is the essential message."

The latter regenerates the former paragraph alluding to the promise by the authors to their readers that someday science will prove that genetics play a major part in intelligence along with environmental and social factors. This would be something to hear and see. However, the authors warn the readers that if and when that day comes, not to run out of the room overjoyed and screaming Hallelujah because it has now been proven that Blacks are by nature intellectually inferior to whites. Give our scientist a few more years and they will concoct a serum that will make this so.

How can any race of people defend themselves against a culture so advanced in intelligence as the West? How can an entire race of people refute such absolute scientific discovery in the light of such moral purity, innocence, and the gift of unmarked writing and printing? Thus the message of the book is for society to accept this theory and afterward devise a plan to accommodate the lopsidedness of America's social - ethnic intellectual imbalance.

The authors are also worried that the elite wisdom - meaning scholars like themselves and other highly intellectually gifted whites - may take this study the wrong way by going out and enforcing their IQ power over the less intelligent - meaning Blacks. They are afraid that some people who may not be equipped morally will misuse this gift of intellect and the underlings may misinterpret their behavior as

being arrogant and totalitarian. God forbid Blacks end up thinking that whites would take this study to heart and begin practicing ways to mentally deceive them and use tactics of cultural philosophy of the West against them. God forbid whites begin to write words that Blacks cannot understand and make those words into laws that are used primarily to thwart Black advancement and that confuse the Black mind into thinking one thing when they should be thinking another, which is not in essence what it would appear to be. No way.

What would happen if the whites that are deemed intellectually superior to Blacks start doing these things? It would mean that these people are not superior intellectually at all, but are actually intellectually dense and morally bleak. What would happen if the less intelligent Blacks believed that what this study says is true and take offense to it, which would naturally draw anger. This would mean that they could not handle the truth and if this is the case then they are incapable of intellectually reasoning candidly and lack the ability of accepting the authenticity of a tautology. So this would definitely narrow the sphere of true intellectuals.

What about the whites that have accepted this study yet are wise enough to play it out compassionately. This would make them demoralize Blacks. One cannot possibly be exercising intelligence while practicing demoralization of another human being. This would mean they have allowed a fictitious truth to shape their intellect thus blindly responding to life and to the people in it in a falsified ethical - not to mention emotional - state of delusion. In other words, once a person believes a lie and allows that lie to govern how they treat others, their entire being is based on a lie, which in turn makes them a bonafied hypocrite.

So when the real intelligent people are siphoned out, we are left with people who question the relevance of the study as a whole once again. They are the ones who are, on the one hand, offended not because it makes them angry or because of the arrogance of the believers, but because they realize that the study is nothing more than a sad attempt to elevate racism and section off certain people particularly based on ethnicity. And on the other end of the spectrum, those who are complemented by the study realize the same. This once again puts the authors and their believers in a position to answer for the relevance of the study.

Now to speak on the tautology of this study, the authors used what is known in the science of logic as a truth table. A tautology is nothing more than a complex concept twisted and turned to say one thing and one thing only. After deciphering through all the truths and false of the concept, anyone with a bit of common sense - not logical sense - would question the entire process for its relevance. In other words, why say the same thing using many words when the initial idea can be conveyed in just a few words. For example, consider the following thought:

It is not the truth that genetics are a major factor in intelligence or environment plays a key role; however, this is true if and only if, if intelligence is based on environment more than genetics, then whites are more intelligent than Blacks.

This statement could be changed around three or four different ways and still come out to be true because it is based on a theory of logic that cannot be refuted. Regardless of what the contents of the statement is logic has its own rules. To further prove this, the statement could be one of total idiocy such as:

It is not the case that the sun is made of purple haze or the moon is shaped like a pear; however, this is true if and only if, if a pear is designed to grow into a moon, then purple haze should turn out to be the sun.

This statement would be considered true also if calculated in a truth table based on a tautology. A tautology is a compound statement that is true for any combination of truth-values of the variables in the statement. Depending on the arrangement of the connectors of any two compound statements being and, or, if and only if, and if -then logic, a theory could be devised and published as true beyond dispute. This is what the authors did when writing the Bell Curve.

They used logic to validate their theory. Not to say that logic is not an effective form of validation, but when used to prove a point only in the interest of one opinion it could be abused and tainted to impose a lie. Huge assumptions and generalizations are definitely at play in this study, not to mention a grave desire to undermine Blacks. Anyone could devise a theory to make it seem true using math, logic, and statistics. Contrary to popular belief that the above variables are so deemed indisputable, Western philosophy is not a means to an end where intelligence is concerned.

This is true because logic and intelligence is only one aspect of human development. If intelligence is not in agreement with morality and or dignity then it is only measurable to a point. Thus, neither whites nor Blacks can be accurately measured for intelligence when the moral state of Western culture is in decline. This Intelligence Quotient theory, in fact, is a result of a decline in moral capacity in itself. If and when man has come to the point where they go to extremes to prove a point of menial relevance, one which only seeks to soothe the ego of totalitarian conspiracies, then the social culture as we know it has dropped to its lowest.

One last word before we close. Notice that we have not actually attempted to deny that the findings are in fact false, but we have rebuked it based on whether or not the study was even relevant. The authors may have proven scientifically that Blacks are at a lower level of intelligence than whites and accomplished what they set out to do, which was to exalt themselves above the Black race concerning the ability to think and reason. And they may be able to back their theories with data from continual test scores that show Blacks failing more often than whites. However, we want to pose another theory that we feel should be considered by the brilliant minds of our believing white counterparts. (Not that we even expect to gain a moment of reflection from higher powers).

What is expected of a race of people held in bondage over four-hundred years, taught the values, traditions, and language of a whole different race, had drummed into their minds over and over that they were inferior, incapable, even equivalent to animals, in addition to being taunted, ridiculed, terrorized, undermined, hindered from areas of social, economical, political, and basically living advancements. Even to this day and because of publications like the Bell Curve, Blacks are subject to demoralization at the hands of immoral, yet supposedly intelligent, whites.

What is expected is a people who will forever deeply resent their oppressor yet continue to strive and do what it takes to survive in a land desperate to under develop them. Intelligence is an individual thing and should not be a group thing. Like morality, it is based on ones own ability to grow and develop into what the Creator fashioned him or her to be. Aframerica would like to thank those who have patiently read this

study and we hope that you have gained some knowledge into the minds of whites and into the minds of Blacks; one of who wrote this evaluation of the Bell Curve.

2003 by C.R. Hamilton

Counter Intelligence for Black Liberation: An Agenda for the Next Black Leaders

Fighting the war against today's racism requires new strategies; effective, combative strategies that will stand against and defeat the new age Jim Crowism engaged against Black America. The battles today are not physical ones, whereby we must escape the whips or nooses of angry white men, nor are they legal ones, that we should battle him using his own legal system. The oppressor has become wiser than that. Our battles are psychological and more metaphysical, thus we must out think and out behave him.

We have become so disillusioned with the crumbs of prestige that we have allowed the enemy to choose our leaders and battles for us, which is a psychological victory in itself. If he can convince us that we are making advancement against his impediments, and we so arrogantly believe it, our future will forever remain second-class to his first.

The illusions of power and fame in American society are ones that have corrupted many people, and unfortunately, it has corrupted many Blacks who would have otherwise brought change. If the enemy can get one Black person to believe that his celebrity is making change among his people, i.e., commercials toward Black youth, donations to Black causes, appearances in the intellectual spotlight, ect, he can use that same image and flattery to dictate his every move.

In addition to false celebrity of media-made Black leaders, the enemy has convinced many unsuspecting, disenchanted Blacks who are hungry for intellectual acceptance that the problems they must cure for Black America are problems created by Black America. And this is one of the most destructive tactics of the enemy's psychological sting.

On a metaphysical realm, the enemy has religiously twisted the minds of Black America into a pretzel state by which most Blacks have lost sight of the obvious. He has scientifically and systematically manipulated facts and evidence to the point that the Black mind has no choice but to believe what he or she reads, hears, and even proclaim themselves. Sadly, there are sincere Black activist who actually lead movements to improve Black America based on false statistics and theories describing the state of Black America.

For example, white universities will publish studies they claim to have concluded after having researched a pool of Black participants. The studies are then promoted by mainstream newspapers and television stations as fact. The Black activist - compelled with a desire to help Black America - will gather this information and from thence design a program, organization, or movement to make change for the better.

Without regard to whether the original study is true or not, without any research or acute observation of his or her own, the Black activist is indirectly acting on behalf of the enemy to lead Blacks into a pre-designed trap laid for them. For a better understanding of the tactics used to this day, the following list reveals problems and solutions created by them for us.

Aids - Once the Aids epidemic mysteriously latched on to Black America, Black Aids Awareness groups championed by Black celebrities sprung up to help the Black community become aware of Aids preventative maintenance. By issuing condoms, safe needles, rehabilitation programs, awareness and support groups, ect, the Black community led by media appointed and funded Black celebrity and activist ignorantly and willingly began to follow an agenda set for them.

Instead of using valued resources, celebrity, and funding to research how and why Aids latched onto the Black community, or to expose the truth or conduct its own studies, Blacks asked no questions and began promoting this agenda through its own mediums to millions of other Blacks, who really had no choice but to follow along and believe.

Prison population crises - The current hysteria on young Black men and their rates of prison incarceration is grossly over-exaggerated, even though the crises exist. Looking closely at the actual numbers from a macro-perspective, there are not many Black men in prison compared to the actual number of Black men in total population. However, from a quick glance at the most recent article or study pumped out by a white newspaper or Black website, one would think that half of all Black men are in prison and that number is increasing. This is a lie.

If the enemy can convince or at least suggest to Blacks to think that half of all Black men are indeed in prison, then the proud and anxious Black activist will react accordingly to thwart the problem thus taking eyes off any other strategies he or she could be using resources for. Therefore, the activist constructs programs, movements, and dedicates valued resources, intellect, and manpower to a cause grossly overrated when in fact, instead of shouting genocide from the street corners of their community or otherwise expect of Black men the obvious, they could be focused on the good of Black men, their accomplishments, desires, and attempts at strengthening the Black community. As long as the enemy keeps us focused on the negative, we will react accordingly totally ignoring the positive, and if no positives are known or expected, none will come about and his strategy has won.

Political drawbacks - A very effective way the enemy keeps Blacks in check is through the political system. Prestige is the key. If Black men and women are continually convinced that their presence in political office make positive change for Black America, more Black talent, intellect, and manpower goes to waste simply because advancement in the political system for Black America has a solid glass ceiling.

Affirmative Action, Civil Rights law, senate seats and the like are all deterrents to Black progress. For the past 50 or so years, the illusions of advancement for Blacks have been central in leading Blacks astray and keeping their eyes on the wrong prizes. Fighting for laws to keep Black America afloat peppered with promises and appearances from white politicians, warrants nothing more than scant media coverage of Black politicians, breaking stories and mockery of Black political scandal, and nation-wide coverage of funerals and sicknesses of has-been Civil Rights activist.

Currently, stories are written about how various political advancements are being turned back in time such as school segregation laws, voting rights, and quota's, all so-called victories once acclaimed by the Civil Rights movements of yesteryear. Sadly, no Black minds have realized that the enemy and society has advanced beyond the Civil Rights era and a new day has dawn, one in which Black America must move beyond old playbooks; but none know the way or have any clue as to how to do it.

Advancement will not come from following and or reacting to the above tactics, but from more innovative ones that does not depend on white direction but on Black vision. Instead of falling in line with the above directions of the enemy, we cannot believe every study written about us but must study ourselves; we cannot react to the negatives of what is reported or believed about us, but we must focus on the positive and strengthen it.

We cannot continue participating in a political system that is not kind or concerned about Black advancement but as mere tokens, but we must design a system that addresses Black America's problems using the resources, manpower, and intellect we possess as a people. And this is only half the battle we fight in the war for complete liberation. The metaphysical battles are more intense and in need of more Black thinkers than ever.

The Metaphysical

Humanity is guided by forces unseen. Forces that obey spiritual commands of higher powers, not of man, but of nature. Cultures of old knew of the powers that guided humanity and communicated with them daily as a means of survival. All things natural and man-made are made of the forces unseen, soon revealed by those higher powers, and all things are in a constant, eternal reciprocal motion. Yet, all things work together for good for those who love the Lord.

Europeans are the only race of people on earth who were not born of a supreme God. The Asian peoples were born of ancient Hindu and Buddhist gods of structure and unity; the Hebrew and Jew were born of the Abrahamic gods of obedience, and the Africans were born of the gods of the earth, sun, and stars, of spirituality and enlightenment. These cultures make up the tri-essence of mankind but the European were never a part of that threefold union with the gods. Instead, the European created gods to himself.

All the cultures brought forth something to humanity that advanced them as people, races, and nations, such as language, mathematics, astrology, and ones of spirituality with the earth. The European, instead, brought forth a religion of paganism in worship of mythical gods that did not exist, satanic-type symbolism, and legends that represent holidays, celebrations and imaginary folk tales. They worshipped fictional gods unknown or recognized by the true gods and they exalted their gods when they came into power of the world.

Their gods, in fact, as well as their language, culture, and ethics are based on the other tri-essent cultures of humanity. Everything they value as ancient in mind has been stolen from one culture or another and twisted and molded as their own. They are a people born of lies, illusions, and false gods. Therefore, at their highest form of organized civilization, the Illuminati-based New World Order is ruled by a force from the symbolism of Satanism, Luciferion practices, and idolatry, all man-made, all non-inspired from the gods on high.

In addition to historic and demonic organization of the European civilization, the enemy has transformed various parts of different cultural/religious truths into a religion he proclaims as his own, mingled with the demonic rituals of Illuminatism and the symbolism of satanic paganism. He has pushed this doctrine down the throats of the world's people and particularly to the detriment of Africans, Blacks in America and throughout the Diaspora. In his conquest to rape the world and its indigenous peoples of their culture, he succeeded with the African continent, the Jewish people, most of the Asian people, and is currently working on the Islamic peoples.

This doctrine declares himself supreme, all-mighty, and as the Savior, yet only in humanistic terms. The spiritual effect will never succeed because it cannot and will never stand against what is true. The European lack the spiritual ingredients that allows people to live in harmony with others and the earth, thus in his attempt to spread his own stipulated definition of world peace through diplomatic relations with other cultures, he barbarically uses force through violence to persuade and gain friends, believing he is accomplishing the will of a higher authority. When in fact, he is fulfilling prophesy of old that foretells of an anti-godlike force that brings the world to a state of fear and apocalyptic state under a one-world government.

As a subordinate to his domination, Black America have for years staved off attacks, humiliation, injustice, and other forms of degradation in order to maintain a sense of pride and dignity as a people. However, in the struggle to maintain that pride, many of our so-called warriors have adapted the same disillusioned mind-set as the enemy, believing things not true about humanity and the world and that the spoils of religious obedience include worldly wealth and riches. As a result, entire sects of Blacks led by ignorant Black religious leaders are metaphysically and spiritually destroying an entire generation of people, wasting positive mental intellect and innovative ability.

These people are becoming quiet victims of the false prophet worked by the agenda of the beast under a regime bent on deceiving the world. Their headstrong refusal to put away their lust for material goods and acknowledge the need for true compassion, concern, and care for other people is a mere reflection of the greedy capitalist world they so love to imitate. The words and will of Christ has been tainted to accommodate the needs of self-fulfillment of a people soon to become willing followers of the New World Order, aka, the one world government of the anti-Christ.

The Rational Revolution

As a people subcontracted to the greater white society, Black America must promote leaders - not one but many - who will withdraw us from the mental poverty we have succumb to. Instead of protesting every derogatory word that the enemy can spew about us, we must rise above his words and create words of our own. No longer can we believe in the words he has attached to us. No longer can we believe in his studies that degrade us, his medicines that cripple us, or the remedies of life he has invented for himself. We must think hard and long about life, about truth, about humanity and design a plan that will combat the evil he has brought upon the world.

If some brave Black minds took it upon themselves to practice the techniques below to improve the state of Black America, we could rise up slowly and victoriously from underneath the oppression of white America. This effort cannot be an individual effort alone but a collective one. These strategies are ones

built to be contrary to the ones already implemented by Blacks directly and indirectly by whites, for Blacks.

Political autonomy - Black America MUST break free from both American political parties and organize an all Black or minority party in alliance with other minorities. This will help establish recognition for all oppressed peoples in America, rather Hispanic, Asian, Indian, Islamic, or other. We cannot, neither can our brothers of color, continue to come as second in the games of white politics. By developing a minority party, we can demand more for our communities and raise more money for our causes in addition to our schools, colleges, health needs, economic standing and defense against injustice.

Change our cultural image - Black America MUST refrain from being the brunt of the entertainment business, including sports and the music industry by making white companies rich while we draw second-rate dollars. We should harness our talents and abilities to better our communities and not make the white man richer through exploitation of Black talent.

Excel in science - Black America MUST stop chasing false dreams of career paths that do more damage to the Black community than good. Careers are nothing more than daily psychological bondage, which drains the Black mind of energy and creates a consumer market of Black dollars. We must think toward developing operational communities that contain a skill set from every sector of world knowledge instead of following shallow degree courses into modern-day servitude. We must study the Black anatomy and not depend on white science to tell us who or how we function. We are a different breed of human than the European and we cannot allow him to attribute all negative ills toward us simply because we have not taken the time to study ourselves and what we need from this earth to survive.

Return to God - Black America must not become entangled with the immoralities of modern day liberal lifestyles that do-away with God-given morals and values. We must not fall victim to atheist thinking or unnatural behavior of human nature by allowing our children to mimic trendy behavior. We must remind them of a higher power that will guide and protect them from the evils of the world. The Black family should be primary on the agendas of so-called Black leaders and movements that claim to give back to the community or who truly want to make change. We must take the time to design community group movements that supplement the public school system and that teach family, parental responsibility and respect for marriage instead of depending on the school systems to do their damage to our children. Take our children out of the school system and teach them ourselves.

Leadership Council - Black America MUST establish a council of men and women who will research and find truth; who will dedicate themselves to developing movements that withdraw Black men, women and children from the American system of things. We must have wise minds untouched by capitalist greed, American immorality or impurity, but minds that can think for themselves instead of believing in every study or thesis written about our people by white men with selfish agendas. No longer can we wait for the numbers to come down that will tell us how many of us there are, how many will die of certain diseases, what risk we face in certain areas of life because of certain ways we live. No longer can we believe in and trust a system that considers our voice and vote as second rate compared to that of the white voice or vote. We cannot stand by any longer and allow bigoted white men who sit on judicial benches to judge our sons and daughters nor psychopathic white men hired as police and prison guards to discipline our children with brunt force.

Instead of Black America protesting about who said what or what Black person has what job at what America company; we need Blacks who will make change. Change toward development, not dependency. We need Black people who are not afraid to step down from their Hollywood post or their corporate job or their government position and gather together others like them to start a new era in Black development.

No longer do we need media-profiled Black Civil Rights men and women who do nothing but stand before the camera and talk politically correct talk to the approval of whites, but we need Black men and women who will say what they will when they want regardless of who is listening. We need the means to say what we want by way of our own television stations and radio stations and not ones funded by white corporations who hold the power to our words.

We must fight back against lying Black sell-outs who talk down about the urban poor or struggling Black families. We need voices that could care less what the media says about them but what words the people will hear. So what the CIA is listening and so what the FBI have covert COINTELPRO operations against Black development, this is what we want them to do to prove and reveal their psychopathological controlling nature to the world.

Who cares if the illegitimate IRS is seeking you or the court COMMANDS you appear; we should no longer have to stand in the face of injustice as a people in a country we did not ask to come to. To Hell with the State. To Hell with the diluted Constitution for it has proven to be counterfeit, and all the more Hell to the arsenal pointed at Black America for the day of destruction. We want white America and its forerunner - the demonic forces of the New World Order - to try to destroy Black America with all its might because it signals the beginning of the end of his reign of terror and his corrupt world.

Proverbial Appeal

Come out from among her my people, for she is ripe for destruction. America is a whore awaiting judgment in the dark chambers of hell. We cannot live any longer believing we have a dream to accomplish or that we have already accomplished. We must see things for what they actually are, which is we as Black people in this country are considered second class but have been brainwashed to think we are equal.

Though we are equal if not better, in the blue eyes of the white man, we are not worthy of the resources of the earth or the invention he lays claims to. For we should be thankful we are not stuck in Africa, is his thinking. And many of us believe this to be true. Maybe if we were "stuck" in Africa, our minds would not be as corrupt and as confused as it is. The so-called Black leaders have let us down by conforming to the days of evil.

As an individual, please remember that if your mind stays free and untouched from the corruption of the day, you will rise the next day with an idea. As a leader remember, if you strive to give the people what they want, you must at least know what is good for their spiritual, mental, and physical well-being, or you will otherwise give them all the things that will destroy them. As a people remember, when we see each other as we pass, there will always be there a common love by nature that will surface the very day we really need that love.

Aug 2007 By CR Hamilton

Blame the Black Intellect: The New Oppression Strategy

Excuse me for a moment but I must have your complete attention. It is imperative that you know what tactics the white elite in America are devising for the future oppression of you and your children. All Black-Americans regardless of social status, income or educational level, and political or religious affiliation must take this study into consideration.

Many books and scholarly publications are beginning to exalt the IQ factor as a means of partitioning the races (mainly Black and white) for the purpose of segregating the classes based on economic and social success. From professors in institutions of higher learning to elementary school teachers, this new theory of Blacks being intellectually inferior to whites is making news and setting new curricula standards around the country.

Notice the pattern here; first, there was the physical binding of the first Africans to arrive here, who were freed 300 years later under the pressure of humanitarian reasons. Second, Blacks were held back from advancement by man-made, Jim Crow laws mainly to slow our progress and give white Americans the first pieces of the American pie.

The physical bondage ended by a physical means, the civil war between the two factions of American rule. The second bondage ended based on a legal note, once realized that all people should have equal rights according to their own Constitution. After the legal means ended and they were pressed hard for some other way to slow our progression, some institutionally bred scholars decided to come at it another way, which is based on an intellectual means.

Notice the pattern: physical, legal, and now intellectual. The way the intellectual strategy works is that it 1) indoctrinates the white mind to believe that they are more intellectually superior to Blacks - which they teach their children from innocently proclaimed scientific studies, 2) disillusion Blacks into believing they are intellectually inferior. If they can convince some Blacks that it may be possible for some race to be intellectually superior to another, then that means that the Blacks who believe it will lend themselves to second hand treatment.

For example, if your parents told you over and over that you are stupid and will never amount to anything, psychologist reveal that at some point you will begin to believe that you are stupid and you never will amount to anything. Another example is if you accept the suggested fact that you are not good at whatever job you do, your motivation for that job will subside and you will give over your responsibilities to another. In other words, you will "give up too easily."

Now think about it. If you believe that someone else can perform the job you have been doing better than you, or if you believe that the sibling your parents favored is better than you, if the other succeeds and you do not, your parents or supervisor could easily tell you that it is not anyone's fault but your own, simply because you are not naturally capable of doing better than the other.

A better, more real scenario would be thus: if whites can make Blacks believe that they are slightly less intelligent than whites - because of some scientific evidence of so-called fact - and you believe it, then if you do not succeed in life or acquire as much as them and remain below poverty or live substandard, they will ever so innocently proclaim that it is because you are less capable. This is the concept behind the theory that if Blacks are not successful it is their own fault.

There is a thin line between what the economic status of Black-America is and the reasons we are where we are in economic status. The task of white America is to get us to believe that Blacks who live in poverty are there because they are not capable of or willing to do better, however, this is very far from the truth. The truth is Blacks are where they are for social reasons - the reason we have always been there - because whites are prejudice and discriminatory, and it seems that will never change.

Scholars have very subtly used some type of new age psychology on society to make people believe that Blacks are in poverty because we can do no better - mainly because they have "scientifically proven" that intellect is the key to prosperity and because we are supposedly less intellectual than whites then we cannot do better economically than they. It is a deceptive trick and no Black person should ever fall for it.

The first thing that Blacks must not believe is that they or any other Blacks in the Black race or as a whole are intellectually inferior to whites. Never, ever allow no white or especially Black (Tom) person tell you that it is possible that you are inferior to whites intellectually. This is a huge scientific error. Intellect can only be measured on an individual basis and never on a collective basis. The same goes for athletic ability - and if they try to use the "athletic argument" for racial difference by giving the physical area to Blacks, ignore it. It could never stand in a court of law so it cannot stand in an argument.

Next, no Black person should ever believe that the economic situation of Blacks is because of their own failures. This may be true for individuals because anyone can be economically ruined if they do nothing to advance themselves, regardless of race. However, Blacks as a whole in economic decay could never be a collective effort (or in effort) because every individual has their own definition of success in mind.

There are millions of Blacks who thrive daily to improve themselves. Very rarely does one meet a person, any person who does not want anything for themselves and who does not try to accomplish something. The problem is a collective one, however, when it comes to discrimination. Blacks are lumped as one in the eyes of banking institutions, credit card agencies, and the legal system, and none of these things has anything to do with intellect, but has everything to do with racism.

Understand that if whites can convince some Blacks to believe that they are the reason for their own problems then they can convince them that that reason is because of low intellect, and vice-versa. If they can convince Blacks that they have low intellect then they can convince them that that is why they are in poverty.

Society is attempting to deny any responsibility for the poor in this country (the poor meaning Blacks) because this country is becoming more class conscious each day in favor of the rich; they are turning the tables and pointing the fingers at Blacks instead of the racial and class discrimination that continues to hinder Black-America.

The sad part is that there are thousands of Blacks who believe that low-income Blacks are the reason for their own low economic levels because there is supposedly too much opportunity in this country for

anyone to be without. However, this may be true to an extent, but the hidden truth is that no form of media will tell any other side of the story but the one they want America to hear, and that story is that they will no longer accept any responsibility for the poor in this country. They are making the poor think that they themselves are the reason they are poor.

Using intellect to do this is a clever scheme because if you can doubt yourself then you can easily blame yourself. They are using the tactics of doubt to implant the illusion of incompetence and self-condemnation into the minds of Blacks by using the intelligence strategy. This is an old trick but is now used in a very intellectual form in today's society.

Once again, the new strategy for oppression is to make Blacks first believe they are intellectually inferior to whites by scientific standards so that Blacks can position their own selves in society at a lower level than whites. This way, when Blacks start seeing they are actual lower than whites they will think it is because of their intellect instead of seeing it for what it really is, which is the new form of racism. The reason anyone would not see this strategy for what it really is because it has seeped into their thought process and has begun to take hold.

Thank you for your attention and please comment on this if you feel this article is in some error of logic. The author would be happy to debate you on this subject.

2003 by C.R. Hamilton

The Death of Common Sense

Common Sense - sound prudent judgment; the opinion of ordinary men who are not experts in a field. This is the dictionary's definition of common sense, which interpreted by "ordinary me" would read thus; the ability to see a situation for what it really is and apply the most sensible solution. As simple and obvious as the latter solution would seem to most "ordinary people" this ability is profoundly lacking in the practices of America's experts, including law makers, politicians, the media, and big businesses.

Take for instance the criminal justice system and cases where viable evidence is thrown out even if that evidence positively identifies the assailant. Many an accused have suffered at the hands of the lack of common sense in the judicial system because of this flaw, and many a criminal have been released because of this flaw. But because court procedure prohibits or allows the submission of certain evidence based on technicalities, many cases have been misjudged.

Frivolous lawsuits are another area where common sense has died. When the first idiotic lawsuit won in court (like the McDonald's coffee case) and others followed that were just as idiotic and people began cleaning up in millions, it would seem that someone in authority would stop the craziness and get back to the basics. Now anyone can sue any business for any idiotic reason and collect a mil. It cannot be brought

back under control because it has gone too far already. Common sense would say not to allow such frivolousness in such an historical and sound judicial system.

Politicians push for laws that do nothing to solve the problem. For instance, when crime rates rise in cities, governors and mayors hire more police. This is not effective because it does not address the root of the problem; it only acts as a front for that politician during his or her term. If the crime rate is rising it does not mean there are more criminals, it means either the police are not doing their jobs, the judicial system is freeing more criminals, or citizen involvement is too low. Adding more police to the streets addresses neither of those issues, it only adds more to the deficit.

When unemployment is rising and the stats of the poor are also rising, legislation is passed to raise the minimum wage. This does not solve the problem. Common sense says that if the cost of living rises higher, raising the minimum wage does nothing but meet the rising cost of living. Minimum wage does not make the poor wealthier, it allows them to survive on the same level. It is the stupidest policy ever enforced. Politicians and legislators that apply this solution are doing nothing.

News anchors and reporters say the stupidest things. For example, when America invaded Iraq, reports were coming in constantly about the possibility of the death or capture of Saddam Hussein during many invasions and attacks. Reporters would say things like "We won't know how close we are to catching him until we actually have him in custody." Duh? Or for instance, "An Apache helicopter crashed over Baghdad today due to a mechanical failure. It was unknown whether or not enemy gunfire played a part." Well let's see, is it possible that enemy gunfire caused the mechanical failure? One thing about the media is they think and honestly believe that the average viewer is a complete dunce.

Television ads that attempt to portray smoking as "stupid" by using kids and dogs to promote their message neglect to understand that not all people learn through visual aids, some people having different learning styles. People will choose not to smoke when they are ready, not when the media suggest. This type solution is non-effective in addition to wasting money. Same with guns and drugs, kids have access to both and will partake in both until they learn by example, not by television ads. It makes no sense whatsoever to install expensive security systems in schools and pay for police protection thus turning schoolhouses into jailhouses when the root of the problem is not addressed, which is parental responsibility.

Big businesses that produce commodities and services such as automobiles, computers, tobacco, cell-phones, fast food, and anything else susceptible to litigation live in a virtual unprotected society against a public that view them simply as tickets to wealth. If the goods and or service are life threatening as some advocate groups and lawyers claim then the good or service should not be produced. At some point someone has to differentiate between the stupidity of the legal system and the publics wants and needs.

Why produce a vehicle that has been proven to over-turn at a sharp curve? Why sell foods that contribute to the downfall of a person's health? Why manufacture a cell-phone if people use them while driving adding to their chances of death? Why grow and market products that cause lung cancer or liver disease or obesity? What is the point of fighting against these businesses while the same society allows abortion, which increases the chances of the mother dying? A society that supposedly has the strongest military in the world yet allow illegal drugs into the country to defile its citizens; a society that has the most advanced medical technology in the world yet has the worse health problems.

How does common sense figure into a society that discourages kids from smoking and drugs while supplying them with condoms and birth control and options of abortion? Where does common sense come into play in a society that complains about gun violence and crime but televises the same 24 hours and day? That bans prayer from schools but ordain homosexuals to lead church congregations; or that takes pride in feeding the poor of the world but publish annual reports on the poor in America. Should there be poor in America?

What sense does it make to enforce a child support order on a man and imprison him if he cannot meet the payments, how can he pay anything then? Why should a man pay alimony if women are considered equal to men? Where is the reasoning in sentencing a person to two life terms? Why are ex-cons not actually rehabilitated? How can anyone be expected to pay bills if they have been laid-off through no fault of their own? How can someone born in poverty and someone born to riches ever have the same opportunities? Why are pictures of Jesus white when he was born a Hebrew? How can Santa Claus travel at the speed of light and his flesh not disintegrate?

These are all questions and issues needing common sense solutions that could possibly improve society, but the thought process of this country's leadership has disintegrated itself. Boggled up in technicalities, bureaucratic red tape, and moral inconsistencies, the intelligence needed to sustain as a nation is rapidly disappearing into the pages of a book that will one day tell the story of America's destruction of itself.

2003 by C.R. Hamilton

The Emancipation Proclamation in Black

In the 400-year war between Blacks and whites, Blacks were never properly armed for what we have endured. From the shores of Africa where the protective Spears of warriors met the greed and explosive white powder of Euro capitalist-explorers, to today's miniature arsenal of Black wealth against the mega-riches of white capital, the strategies and preparedness of Blacks have always fallen short compared to that of whites. So how have we and do we maintain? Read On.

Winning a war with limited resources is always a challenge, yet not impossible. Many major wars have been won by small bands of dedicated and determined armies. The secret is having purpose compelled by the necessity of justice. For instance, in the Revolutionary War American armies fought hard with the British unto a victory for liberation; again, in the Civil War, the Confederate army, with limited resources, gave the Union army a run for their money.

In the war of racial justice betwixt Black and whites throughout American history, on limited resources have Blacks fought hard for liberty and justice. However, as a minority, the fight has been long and yet to be fulfilled, and still the war continues. Considering the strategies of Black leaders and rebels over the past 400 years, the question is which strategy has worked more effectively, and if any, how effective has or is it working now?

One point must be taken into consideration before answering this question. The effectiveness of any Black strategy or movement of progression has and even now would depend, unfortunately, on the compliance of white America. This battle in itself is one that requires serious discussion at the table of war-time counsel of Black leaders and thinkers, and may be a concept neglected that has hindered all other serious efforts at progression.

Pondering whether or not something should be done based on the acceptance of white America is a poor strategy because it is defeatist from the start. It says that regardless of what we plan to achieve, the white man is assumed to have afore knowledge of that plan and would probably disapprove, leaving us in a position of a subservient and naked nature. We must at some point think and plan for ourselves without the white man being a part of that vision.

For example, when a slave decided they would run his or her vision was that of freedom from the white man, not along side the white man. Not once was it resolved whether or not the white man would approve or disapprove, the soul requires its freedom regardless of the consequences. Justice mattered none to a running slave except that death could become him, which would fulfill that desire for freedom.

Likewise, the Black mind of today must think toward that same freedom despite the consequences. What rules are set in stone except for the rules embedded on the heart that desires true freedom? No political or legislative policy can make any man free; we have legislation and are still not free. We fight continuously against the spirits of racist past and present that dwells behind nearly every smiling face and signature on a bill.

Progressive Resistance

From the late 1800s to the era of the Harlem Renaissance, the Black merchant built an economy of Black-to-Black business that thrived and fed the Black community. However, we met with the spirit of jealousy that gathered demonic souls and handed them ropes and crosses and matches as well as signature pens that did nothing more but regulate, to their liking, the distance the Black community could from there forth go.

Resistance is deep within the psyche of Black America on many fronts; from the elitist to the projects, however, complacency is preferred, which stems from the reluctance to upset the white man's order of things. In other words, we worry too much about what he will say and think and or do.

Returning to the first question of "how have we and do we maintained," the answer is within the hearts of our resistant brothers and sisters. Not in a negative sense, but in a sense that many Blacks have not conformed nor compromised their dignity or self-worth by submitting to the system of American ways. If all submitted unto these ways there would be no true Blackness within any of us. We maintain our Blackness by challenge.

On the question of "which strategy has worked more effectively, and if any, how effective has or is it working now," first, let us define the two strategies: One is called integration where-with the Black man is suppose to interconnect with the white man and his system in order to learn his system, which supposedly promises to survival. This is the strategy by which we live now.

The second and last strategy is called segregation, whereby the Black man disassociates himself from the white man and his ways and reestablishes a system of his own, in other words, supporting and sustaining one another while maintaining trade amongst other cultures and races. This is the strategy that was destroyed in exchange for integration. Yet, now, however, white men believe that Blacks have become too dependent (through Affirmative Action and welfare) and is now subtly withdrawing his first attempt at integration.

So what is the Black man's strategy against how we are living now? Removal of the Black self from the system of the white man and maintain self-sufficiency. It may sound easy and many may ask "how do we remove ourselves from the system and what system are we referring? This is where we go into the Phase 7 Agenda of Black self-sufficiency from the battle plan of Aframerica.

2004 by C.R. Hamilton

Phase 7 Agenda of Aframerica: Breaking Psychological Chains

From physical to psychological bondage did we graduate. Many Black-Americans are girded with blinders and therefore cannot, or will not, see the psychological ties that truly bind us. But Aframerica will reveal those shackles to you and offer solutions on breaking them. With a 7 phase agenda, studied and practiced sincerely by Black-America on individual and ultimately collective bases, in less than 5-years we will be completely psychologically emancipated, self-sufficient, and happy.

Each phase covers areas of attack that the war-counsel of Black-America past has mis-managed. Though their battles have brought victories in some areas, those victories were a result of indifference at the least. A better strategy is laid out before you, by appealing to the arrogance of white America instead of their legal and legislative system. Meaning, if we withdraw ourselves from their presence, (suburbs, educational facilities and such), they would be so elated that they could not help but undermine our efforts, which reveals jealousy, vindictiveness, and the desired reaction, racism.

Phase 1 | Family

The first phase begins where the foundation of any society begins and builds upward, (as all the other phases), which is the family structure. We know the current state of the Black family - as it is in total disarray - the goal is to rebuild. We first pinpoint where the destruction is coming from.

Is it the Black man who may be born to abandon his children? No, all men are born equally in potential, only their surroundings can dictate their future. Is it the Black woman? No, the same goes for her potential. Then what is the underlying factor that has thrown a bad brick in the building of the Black family?

Answer

America's governmental policies of family intrusion: from the legislation of divorce and alimony to the enforcement of child support (a system that can deny no one service), to the regulatory monitoring of child protective services. These systematic legalities drive a wedge in the modern family by the use of government paternalism, a practice not used since the dark ages of the Catholic Church.

Solution

Though this practice of paternalism effects all American families, the effects of it on Black families is twice as detrimental because we are a minority drawn into a mainstream majority culture; therefore, it does more damage to more of us. There is no real outcry from neither Black nor white leaders because it has yet to become an issue among whites themselves. As long as the issue affects Black families only and does not touch white ones, the problem will never be a real problem.

To combat this detrimental invasion on the Black family, Black men and women must avoid, by all cost, each of the above systems; the divorce courts, child support authorities, and the temptation to involve child protective services in any situation that cannot be handled by concerned locals.

To avoid divorce court, couples should first avoid the legal system of matrimony, which is nothing more than a variable of the Census process. It is to track marriages in relation to population, child birth, and general marketing information. No where in the world is marriage as diluted as it is here in the U.S.

Instead, couples should marry according to the laws of God and of nature, which is for love and not money or convenience. They should honor and respect the sanctity of marriage by practicing wholesome ways of abstinence and courtship through family ties. Parents of the Black communities throughout the country should attend marriage programs based on solid concepts written and designed by wise men and women.

The divorce rate in America alone equal that of the entire world. This is because the sanctity of marriage has lost its true meaning as a result of the alternative lifestyle trend sweeping through the country.

Divorce leads to malice on the part of both husband and wife, in which afterward the woman decides to take advantage of the laws granted to her and to the destruction of men in general, such as child support and alimony. God forbid a man does not support his family, but it is possible to do without force from the government.

Once a man is drained of most of his earnings, he is no more a part of the American dream but of the dead-beat society that segregates him into a world of second hand everything. No one has yet to question the fairness of this system without the fear of being ostracized and condemned to hell for being a heartless bastard of a man.

Black America should recognize this for what it really is and deliberate alternatives to this system. America is not the only country in the world with families and by no means the brightest of minds where it pertains to judgment of family affairs, so why trust in a failing and destructive system, especially one that destroys the essence of Black culture.

Phase 1 Recap

To rebuild the structure of the Black family:

Do not opt-in to the American legalities of marriage

Do not destroy your family and relationships using the child support system

Do not trust the courts to decide your future or the future of a Black child

Of course many questions and counterpoints arise when contemplating the above solutions, such as, "what if a man does not want to support his child or commit himself to his family?" The answer is simple. If the Black family begins as nature suggest, then separation of the couple and then need for these system would never arise.

If young men and women had respect for what life truly means then there would be no illegitimate children born into hard times. This knowledge - of how to respect life - must begin from the teachings of those with experience in love and family, and not from people who have degrees in such areas. The natural and spiritual is twice as powerful as the academic.

Phase 2 | Community

The next phase moves into a community build upon the structure of the first phase, families with strong foundations unblemished by societal trends. The Black community at current suffers from crime and drugs as a result of lack of economic resources. Aside from the many government programs that recruit urban Blacks, the closes thing to intervention in the Black community is the local churches and schools, which are the secondary mentors of our children besides the parents.

Are Blacks cursed to poverty from birth and eternally sentenced to life in the urban ghettos and communities by God? No. This is the result of a racist system and social structure. Are Blacks natural born criminals, drug dealers and sexually dysfunctional? No. This is the residue of generational conditions pre-proposed by a system once legal. If Black America wishes to shed the stigma of this social degradation, they must first renounce the white man's system of things; for it is by this same system that we are where we are.

The reason our communities suffer the way they do is because of neglect and obviously racism. No one should blind themselves to what is real. Black communities do not receive the treatment and resources white communities do. This is a fact and cannot be ignored. And it is not because Blacks destroy what they have, this is a blatant lie.

The Black communities are the way they are because the Blacks who are supposedly intellectual and resourceful enough to raise the standard, leave the Black communities and run to the white ones instead of investing in what we already have. The Black communities are the way they are because organizations like the NAACP whine constantly about not receiving enough government handouts thus driving an even deeper wedge in the push to liberation.

Solution

Stop running behind whites having the attitude that you must "get out of the ghetto and into the suburbs where it's safe," this is what the white man thinks. What a Black person does when they take on this mind-set is to demoralize their own people, and themselves. If the resources gained from education and success can be used inside the Black community, whereby Black pride is the standard, why take that success and give it to the white man and then turn and criticize your own people?

Whites will work with Blacks and they will eat lunch with Blacks and they will even invite you to their house and visit yours, but when it's time to go home at night, whites do not want to see you driving behind them on the interstate. The further they move out and we come behind, the further they move out.

Phase 2 Recap

To rebuild the Black community:

Recycle your money back into the Black community (schools, business, etc.)

Lay roots in the Black community and develop culture

Use the education and knowledge from higher learning to strengthen the community

Do not run behind the white man to integrate - HE DOES NOT WANT YOU!

Again, there are arguments to support why venturing outside your own community is beneficial, however, when anyone makes those arguments they never incorporate moving back to where they came. Many people stress that upward mobility is the way to go, however, this is a white man's term that does not have to apply to what the Black person thinks. Redefine success by our own standards. Re-investing is also a positive concept, thus we should use it to build and rebuild our communities instead.

Phase 3 | Resources

In order to have anything in this country one must have an education (which would place them into the workforce), talent and courage to earn from that talent, or money. Two out of 3 is on the Black person's side. The percentage of Blacks who do have money is not nearly enough to lay a foundation for our future, however, it would be if it was directed positively.

Phase three is the resources phase. Pooling resources, which includes, education, talent, and money, and structuring it wisely by proportioning it equally throughout the Black nation could lay a strong and sure foundation. This endeavor would take wise men and women who would only have Black America's future at heart. Once coordinated, Black America could cultivate their higher learning system down to their public schools.

In addition, capitalizing on the talent of our people brings in millions each year from both Black and white markets, and if directed accordingly, would lay up riches for further development of talent and for future generations of participants. This includes, music, dance, sports (our own teams and leagues), theater and radio and television medium. And not the medium structured by white design and concepts but by unique and creative Black minds.

Exploitation of Blacks in each the above areas is just that, because we, collectively, see none of the proceeds for benefit of our own welfare. Instead, Black entertainers and athletes are indoctrinated with the individualist mentality which supports and feeds into the white sector yet totally neglects the Black sector of society. They believe that they have succeeded with hard work and thrift yet they have only succeeded the white man's way. True success would mean returning to and supporting where you came from and never forgetting just what your own people are up against in this country.

Solution

As stated earlier, Blacks who have the resources and education, the fame and the fortune, through talent should remember that there is a struggle going on instead of turning and blaming underprivileged Blacks for their own problems - as the white man expects and encourages them to do. They soon forget that though they have succeeded in Hollywood and the NBA or NFL, or some government entity that regulates the destiny of underprivileged Blacks that we, (the underprivileged) remain in a struggle against the oppressor.

A forum should be held that invites as many so-called successful Blacks in America as possible to earnestly consider laying a foundation for the future of our children. If not, Black America will continue to receive nothing more than what white America allows them to have. This is not living in freedom and or a democracy; this is hardly living in an oppressive society under the foot stool of our enemies.

Phase 3 Recap

To avoid further exploitation of the Black population, individuals and renowned leaders of Black persuasion must:

Pool our most precious resources

Come together and talk

Never forget the cradle and return it all to the people

We were promised forty acres and a mule upon freedom from the master, and though we never received the actual substance from them; God brought forth the promise in His own way. We are blessed with entire communities of major cities and blossom with Black pride, power, and the possibility of unity. Why should we abandon what God has given us to chase after the one who broke his?

Phase 4 | Health

This phase builds again on the latter and former phases. The health of Black America is at risk to the symptoms and side effects of modern day science. Because we have assimilated into a society that cannot itself seem to decide what is good for the body and what is not, we have developed illnesses that are not naturally a part of the Black physical design.

Our diets have come from left-over swine parts and the fat of every animal in North America, to the chemically processed foods we consume each day. All people were given a brain to use to their discretion yet we have allowed ours to be programmed by what we see and absorb on the invention of television.

We have become target markets of corporate "fat-cats" who care more about the health of their dogs than they do yours.

The Black physique and chemical balance is different from that of whites, we would do better with a different diet than they. Though our genealogy has been tampered with and watered down by white blood cells, there remain portions that would respond better to certain diets, such as beans, rice, wheat and grains instead of fatty acids, sugars, and chemically processed foods at the markets.

Solution

Specialization in agriculture for Black health should be an academic subject in Black schools from elementary to higher learning institutions. There are herbs, spices, and natural things of the earth that would do our bodies better if we were educated to what they were. Therefore, extensive research must be done by Black scientist to uncover these findings.

The physical health of the body has a lot to do with the thought pattern. An entire restructuring of the Black diet would add to the growth of the Black community in terms of children's health, child birth and growth, the mother's and father's health and longevity, and the happiness of the black mind overall.

Furthermore, a system of health care should be put into place that would guarantee every Black soul in this country has access to a doctor. Unlike the system we live under now where the majority of Blacks have no health insurance, many are dependent on Medicaid, and the rest are paying too much as the rest of the country.

Phase 4 Recap

To regain a sense of self-respect and a level of energy to fuel the Black community, we must:

Appoint a team of Black scientist to study Black health

Learn a new paradigm of health for the Black body

Design a medical system that guarantees health care to all Blacks

If these things are accomplished, we could lessen our social load by having one less thing to worry about. Practicing Black doctors must devote their skills to the Black community and work hand-in-hand with the economic counsel of the Black community to ensure a steady cycle of funding and retribution.

Phase 5 | Religion

Spirituality has always and always will be the depths of the Black soul. From Africa to the Americas have the Black man and woman knew within their own soul that there is something supreme to them, who is not the white man. It is a natural action and reaction for a Black person to thank and or to acknowledge God during times of joy and of pain.

God sees all and knows the struggles of Black America, past and present. He is not fooled by the media or the scientific inventions of the white man. The problem is with man. Man, including the Black man, has abandoned God and His concepts in favor of luxuries and capital. This is where the Black church comes in.

The Black church is the mirror image of America's capitalist society and can never claim the achievement of a true communion with God. If they were close to God, they would not be practicing the things they are, and neither you nor I would be reading or writing this now. We would already have this system in place. Not that the Phase 7 agenda of Aframerica is from God, but it is based on the natural structure of life in general.

Common sense plays a part in every day life and common sense begs the Black church's attention. How can anyone in their "right" mind believe that if they do not pay dues (tithes) to God on a semi-regular bases that they are in the wrong with God? Old Testament doctrine does not and will never stand up against the words and authority of Jesus Christ, who never mentions tithing in the New Testament.

Black church leaders are bent on demanding tithes from their congregation not because they will do with the tithes as God ask (lay up in the storehouse for the fatherless and widows) but so they can beautify their churches and themselves for the next television program. Churches spend close to 700 thousand dollars a year on advertising and television programs instead of contributing to the Black community. Common sense, I think not. Greed and capitalism is more like it.

Solution

Someone, hopefully God himself, must whisper in the ears of today's so-called Black church leaders what they should be doing for the Black community and not to the Black community. They destroy the community by draining hard earned dollars from the purses and wallets of Black families just for the sake of their own vanity. They threaten members and lay the burden of guilt upon their shoulders that says they are headed for Hell if they do not pay their tithes.

Someone has to wake up and speak the truth. Someone has to put an end to the false doctrine and teachings that is spreading through the Black community bringing spirits of fear and afterward paranoia. Someone has to tell these the people that Black church leaders are nothing more than an extension of white church leaders, who are nothing more than an extension of the capitalist American society.

Phase 5 Recap

In order for Black America to rise from beneath the strongholds of Black church leaders and gain a true sense of spirituality they must:

Know God for themselves and what He truly wants

Care more about the soul than the prosperity

Rise up new church leadership that teaches the Bible, not prosperity

The Black church must go out into the community and uphold the values of the traditional family. They must destroy the love of money mindset and encourage unity and support for one another, not for their congregation alone. They must also tear down the walls of denominations and join forces in one mind and one belief. This would strengthen the Black community as one.

Phase 6 | Politics

From the churches to the white house, the politics of the Black community is definitely one patterned after the white political system. This is because Blacks have never, ever had a political system of their own here in the United States. We have always depended and believed in the one we serve now. This is a major problem because not many, if any, Black leaders past or present have ever really sat down to design a political system for Blacks.

This not only means a party separate from the two major parties, but a judicial, legislative, and executive branch of Black America. Not to mention a Constitution or Manifesto that determines the direction and political structure of Black people. This concept is not beyond doable. The only reason no one has never, or would ever, take this seriously is because they would not want to upset the current order of the white man's system.

Thinking outside the box of white politics is a necessity for Black America. Not only would it build a more character in our people but it would continuously build leaders for our future, and the political structure would grow and become stronger with the right foundation.

Solution

Another forum should be called of Black leaders who would dedicate themselves to the building of a Black political system. Not just a political party, but a political system, Constitution and all. This type of dedication takes courage and wisdom that would help to set in stone a system to reign for thousands of years, and not just until "they" get tired.

The judicial structure of our Black system would challenge the laws of the white system, argue for our Black youth and prisoners wrongfully accused, and discipline correctly any deviant behavior stemming from bad parenting. Instead of young Black men doing fifteen years in prison for a minor drug charge, Black leaders could apply reasonable punishment using common sense.

Instead of drugs plaguing our communities the judicial system of Black America would regulate what comes through the gates and across the boundaries of our communities. We would no longer have to take drug abuse from the white man who allows drugs to pour into our communities unguarded.

Phase 6 Recap

To lay the foundation of a stronger Black America we must:

Begin our own political system

Begin and enforce our own laws in correlation to the laws of America

Elect and appoint wise Black men and women untainted by America's biasness.

This is an idea whose time has yet to come but will lay in the books of Aframerica until the day a young Black soldier decides he and his family has had enough of being regulated by the greater white society. And when this young person rises and he draws a crowd, the doctrine of Aframerica will be there. White

America may discourage our efforts, of course, but with the right minds that know how to think for themselves and are not polluted by the ideas of America society, this will work.

Phase 7 | Economics

The last and final phase addresses the economic issues of Black America. Firstly, Aframerica wants all Blacks to know that we are targets of a consumer market that constantly drains our pockets and ruins the future of our children. Without some portion of wealth or inheritance to leave our children the cycle of poverty always has a chance to claim them.

We are targeted by every industry in America, from the clothing industry to the credit industry to the automobile industry. We go into debt up to our ears by purchasing these goods only as a fleeting moment of pleasure and vanity. From urban and ghetto dwellers, who purchase the latest designer clothes to the middle-class family who sink deeper into credit card dept, to the wealthiest of Black families who feel they must maintain their images by buying the most classiest and expensive cars and homes just to make an impression on their white neighbors.

Even church leaders, men of God, find themselves caught up in the glory and riches of the world, which teaches what to the members and families of their congregations; how to be materialistic. Black middle managers, single parents (women), working stiffs and mainly Black politicians constantly line their pockets with whatever income they get in order to maintain an image.

The industries that target Black consumers are the ones making the real money. They are the ones who capitalize on the weak minds of materialistic Blacks and they are the ones stealing away your child's future inheritance.

Solution

The way to beat this system is to first develop the mind of humility. This would defeat any presuppositions to get gain and maintain lifestyles far beyond one's financial ability. It first begins in the mind. Once the mind is fixed to refrain, then the pocketbook will follow. If not spending for luxuries and thinking toward the future instead of the now, more Black families and individuals could lay up inherent wealth for future generations.

This does not mean investing in the stock market - another of the white man's brilliant capitalist schemes of gambling - nor does it mean depositing all that you have into banks, who find ways to turn your money into debt. This means that Blacks could invest in their future by depositing their earnings into a fund specifically for the purpose of the future of Black America.

Once this fund is started, many Black entrepreneurs and wealthy will contribute just to save face, which would bring the starting balance to a nice foundation. Afterward, more, working families could deposit their money into the fund and actually see the results once their urban schools and community centers begin to offer helpful and needful programs for Black children, instead of the government funded programs that do nothing more than horde Blacks into their bureaucratic system of dependency.

Phase 7 Recap

If Black America wants a future for the next Black America, we must:

Condition our minds away from mainstream markets

Withdraw from the credit card system and reduce debt

Begin a fund for the future of Black America

Total independence of the American consumer market in terms of financial waste would begin a venture toward a positive future for the Black community. Investing in businesses and programs that make more sense than the bureaucratic structure in place now would help to mold a mind-set for younger Blacks that train them to be mindful of themselves instead of what mainstream culture defines them to be.

This develops identity and culture and places Black America in a position to bargain instead of being bargained on. This phase is one that would also take wise men and women who know that such a plan could work and who can implement the plan from the ground up.

Conclusion

Black America is under attack in the above areas and many more. We must protect our future and fight back by using weapons accordingly. We must stand guard against the strategies of white America and realize what their next move is and how they will employ it. This calls for investigation and attention to the Black problems as a whole.

Adopting an individualist attitude will defeat us from within, we must think collectively and know that regardless of how successful a Black person may become, if they were not successful, they could be the brother or sister on the corner, meaning, we are all targets of the system.

Afromerica is calling for men and women who believe in the vision of the Phase 7 Agenda and are willing to put forth an effort to help. The Agenda is one that will take no less than 5 years to become nationwide and possibly another few years before it is self-sustained. The object is to reach the young generations, preferably those in high schools and in the first years of college.

Proclaiming the Phase 7 Agenda throughout Black America will plant the seeds of revolution in a perfectly legal and just way. Had Phase 7 been implemented before the Civil Rights Movement took off, Black America would be a totally different era and our communities would be brighter and stronger.

Print this for reference and refer to it as often as need be to remind the self of the future of Black America. Proclaim this message throughout your community and seek for other like minds that would benefit the movement. Until the day I see you standing truly free; Peace from Afromerica and CR Hamilton.

Always Stay Strong!

2004 by C.R. Hamilton

Ivy League Propaganda

When identifying credentials for reports and studies we read, and the words Harvard, Yale, or Cambridge claim accountability, we automatically assume it is indisputable in theory, logic, or truth. All society have been trained, academically, to accept what these Ivy League institutions write as true and expected to reconstruct their lives based on what they read. Well, the Black community must become aware and beware of this type propaganda.

Nationally acclaimed Black organizations quote and notate Ivy League studies in their reports and speeches toward the Black community without gathering data themselves about the Black community. They instead rely on what others write about them rather than gather the information themselves about themselves, all to the detriment of themselves and their children's future.

For example, recently, a report from Harvard, Yale, and Cambridge released its hypothesis of the state of Black men in an article entitled "The Plight Deepens for Black Men," and the public went crazy, especially Black organizations; drawing stats and assumptions from the article. They used these stats to preach to the Black community and to base their problem-solving strategies for the future. The problem with this is obvious, how do they know the stats are true.

Because Black organizations do not conduct raw research for themselves and gather raw data, they can and never will know the true state of Black America and how to solve our problem with racism. In another example, the same university released a more recent study that claims that road rage is now officially a disease, according to scientific studies, studies done by them and for them. With conclusions of this sort, why do people believe in the source?

Road rage is not a disease, it is built up aggravation and frustration, and one does not have to go to Harvard to know this obvious truth. Thus, if we believe in what these studies say about us, how do we expect to solve our problems when according to their scientific research, emotions become diseases. If that is the case, then according to them, being Black must be a sickness.

June 2006 By CR Hamilton

The Race Revolution is Approaching

Peace brothers and sisters of Black America, this message is to admonish you that a race revolution is looming and will ensue here and abroad throughout the world, anywhere Blacks dwell. The reason this message can be taken seriously is because of the prototype that is forming in the actions and minds of white Americans and their underlings, Euro and Caucasian bred peoples.

It is becoming more obvious that racial harmony is a hypothesis unwanted rather than preferred. Though we live in the age of the new millennium where the "Dream" once prophesied of equality for all, that "Dream" is becoming a dark impression in the pages of history, and so is its hope.

Black people are continually regarded as imperfect and inferior in many intellectual American studies. Maybe not by the co-worker who sits and eats lunch with you, or the neighbor that visits you and perhaps even cares for your children when you are away, but by the white organism that thinks while you sleep and the ones who plan at late in secret chambers: who have the keys of wealth and direction for society. The ones who hold power using greed within their hands.

We are not a people destined for equality in a society that continues to maintain dominance over every area of society, including media, sports, entertainment, politics, justice, education, religion, and medical fields, but we are a people who remain but mere experiments in the western world of modern day evolution.

We feed their perverted dreams and assist in strengthening their way to power and wealth. We are constantly targeted by groups who would rather see us annihilated rather equated. Hate groups target us more, which go unreported in the news media that you yourself frequent. Our women and our men are underneath the microscopes of those who are planning our deaths slowly but surely, so slow that we cannot see its pattern clearly, but its there.

We are still being divided and pitted against one another. We are resented in areas of politics when our so-called leaders wage weak and sissified battles for civil and equal rights and "level playing fields." The ones who have succumbed to the concepts and ideologies of higher white society have been blinded by their success and cannot see that there are more Black people in poverty at the hands of systematic suppression than there are well-off.

White parents still teach their children race-division mentalities. White children mock Black faces and play tricks on Blacks and Black families. Crosses still burn in our yards as jokes; racist letters and threats are sent to our people who occupy high positions that may have an effect on the immediate white society. However, we never hear about these things in the news because it would shine a light and society would have to face the racism.

White institutions still discriminate against Blacks, colleges, hospitals, insurance companies, banks, and other powerful capitalist business that control the wealth of America. We as employees face unjust decisions by supervisors and are still the first ones fired and the last ones hired. We are still second choice to the white applicant who gets there first and we continue to train our soon to be superiors.

Too many Blacks think everything is all right but this is what the white establishment wants and this is how they indoctrinate the Black mind to think. They want us believing this because as long as we do, we would never suspect the revolution when it comes. Too many of us would be blown out of our minds if our so-called white friends turned against us at that day.

The day when it will break loose, when the riot begins on one end of the world and end up here. It will because whenever whites fell threatened as they did after 911, they will turn and take their angers and frustration out on whom they think are the weakest links, Blacks. They know that we are a minority in

number and that the US military behind them would stop any efforts at violence especially against suburban residents.

Who do you think would catch the most hell when the revolution breaks forth? It will be Black communities that will catch the hell. There are many more white cops than Black ones. There are many more armed whites just waiting to "shoot a nigger" than there are brothers and or sisters that are waiting to kill whitey.

This is what they want. They want enough Blacks thinking that this could never happen and that whitey is their friend. They want us to have compassion when they have none. They want us to forgive when they do the damage. They want us to bow down and accept, they want us to do the waiting while they go first, and they want us to sit and be patient until they are done.

This is just the beginning of the revolution coming. Then day will come when the sky will grow dark and the streetlights will not come on. A day when the trains will stop running and the buses too. A day when the door will be locked at your place of work and the phone will ring asking for what you owe.

There will come a day when the loans will stop and the bank will close. The doors will shut and the smiles will fade. This day will be the day of the revolution. Where will you be and what will you do? There is only one solution for you and that is to realize the day is coming.

We are watched closely. We are talked about constantly. We are positioned just right. We are susceptible, just like he wants us. We have no money, we have no hiding place, we have no land all our own and we have no other nation on our side that will defend us. He has turned the world against the Black face.

He wants us right here where we are, defenseless and dependent On him. Self-hating Blacks talk of poor Blacks on welfare and that they should get up off their butts and work, but how much do they have that would compare to what we really need in that day. Do we have the wealth? Do we have the power? Do we have anything that would protect us against the day of revolution?

This is what we do have. We have ourselves and our knowledge of what is coming. Pay close attention to the signs, to the news articles, to the attitudes against you my brother, my sister. Pay close attention because we cannot afford to blink and fall asleep during this time. When will the revolution be?

It is soon. It is coming very soon.

2004 by C.R. Hamilton

Slavery Was A Blessing: The Mentality

Allowing the mind to believe what sounds most logical at times can be deceptive, especially when one does not reconsider the logic by thinking things through. To believe that enslavement in America for the African man and woman was a "blessing in disguise" is such a case.

On the surface, and without any research or serious thought, the logic comes across as reasonable if one believes wholeheartedly in Christianity according to the white man. According to him, natural law included slavery as written "Servants, obey in all things your masters according to the flesh" Colossians 3:22.

Not that the white man implanted this scripture into the Holy Bible, however, he did use it in the most deceptive of interpretations. The concept referred to those in debt only. However, the white Christian slave owner used this concept to indoctrinate his slave to believe that he was to submit to him in every instance.

Once the slave master convinced the slave to submit to his every physical whim, he was able to get the slave to believe his every word. And some of those words were spoken to convince the slave that his [the slave's] being and purpose in America was one of deliverance and benefit. Deliverance from the poverty, disease, and cruelties of African kings and that the Lord God saved them by bringing them to America to serve as the "good man's" servants.

A preacher of 15 years once preached from his pulpit to his all Black congregation that "if Africans had not come to America they would have never known about Jesus Christ" thus implying that slavery was the destiny of the Black African man and woman. To this day, there are brothers and sisters who believe this.

Some Blacks believe that not only was slavery a type of deliverance from Africa, but the other opportunities of American life were afforded to African and now African Americans such as education (the Western), opportunities to work and own property, and to the rights to Life, Liberty, and the pursuit of Happiness.

They frown on Blacks who challenge and question the reason for the Mid-Atlantic Slave trade, its cruelties dispensed out to Blacks, and the oppression of 400 years to follow. Those Blacks hate the revolutionary or runaway Blacks because they cannot understand why they would want to be set free from this "good Christian country" had it not been for we would still be in poverty of Africa suffering disease.

Little do these "believers" know that the lies imparted and taught to unthinking people are just that, lies. That Western philosophy and strategy is to demean all other cultures to make them seem less promising. They write this doctrine into their textbooks and turn and teach this to our children, all children. It is the ways of an oppressive regime and ruler of any kingdom. Teach good about us and bad about them.

We must think twice before believing what is told us even if it sounds logical. Christianity was in Northern Africa; Egypt, Ethiopia, Syria, long before it reached the hearts of Europe and Rome, who then took it and twisted it to fit their own attempts at world conquest. The knowledge in the books we read while attending American universities is a knowledge twisted itself to fit the agenda of the West's conquest of the world and its goal of Imperialism.

Case in point, those books teach us that African Kings sold their people into slavery. Though it may seem logical that they may have, there is no actual documented proof they did; the only things documented are written in those same Western text.

People; do not believe everything that is told you or that may even sound logical. There is truth in life and spiritual revelation that is not written. See the light and know the truth. God reveals what He will to whom He will. Seek that truth and thank him for that.

2005 by CR Hamilton

Americanization: The Theory of Anglo-Conformity

The class structure in America can be attributed to the concept of Americanization, which stems from the theory of Anglo-Conformity. The practice is responsible for the ability by which people enter the elitist class in many areas of America mainstream society. From prestigious occupations and positions of authority, to media exposure, the success and accomplishments of a person is actually determined by how Americanized they have become.

The main determinant of authentically becoming Americanized is to what extent one has shed their native culture in exchange for the American culture. Notice how news anchors, regardless of what racial make-up they are, is completely "Americanized" in their personality, speech, and worldview.

In addition, any public figure or person of authority such as Senators and congress people, even spotlighted actors and actresses, have been mentored on presenting themselves as American as possible. They are careful to promote patriotism and love for the country and are discouraged to promote anything of the contrary.

According to the Anglo-Conformity theory, "The demand for Anglo-Conformity rests on the belief that the persistence of ethnic cultures, ethnic and racial communities, and foreign languages in an English-speaking should be aggressively discouraged...the idea that immigrants and their children must become '100 percent American' by losing all traces of their 'foreign' accents."

This demand is reflected in the attempt to make English the official language of the United States. There are recorded situations where discrimination against certain ethnic groups is rationalized by the statement that they are not yet fully American. This mind-set is what drives cultural gatekeepers to keep America, Americanized.

Working together with the educational system - including institutions of higher learning, fortune 500 companies and the media, the mainstream elitist society of America screen potential candidates for cultural leadership according to how well they have shed their native culture and adapt to American culture and American world view.

The division of Black America itself struggles with the concept of Americanization. A more familiar phrase is "acting white," which places certain Blacks in an either/or category and at the discretion of cultural demands on their mentality. Some shed their natural persona and succumb to the demands, and yet many refuse, choosing to be who they were born to be, even though they may never fulfill the American dream.

Source from: Sociology in a Changing World, Kornblum 2000

2004 by Afro Staff

The Case of Black Pathology

In a pathetic, cowardly and self-centered attempt to conceal millennium racism, white America, even the most educated ones of Harvard and Yale, (who obviously should not have graduated) are forcing themselves and many unsuspecting Blacks, to believe that the problems of Black America are because of a type of Black pathology.

Black America must know the image being depicted of them by whites in high positions. Mainstream newspapers, television, Internet, radio, and film industries are intensifying attacks on Black character and regardless of your (Black) position in the social stratum, famous or infamous, rich or poor, educate or not, you will be effected one way or another.

Elitist, money-made Blacks may not seem concerned right now because they believe their money can buy them protection from bad publicity, but too many Black celebs have recently realized that to be untrue. They will eventually have to defend against these attacks, which will come more often and extremely more vicious. Even white-loved Blacks like Bill Cosby, Oprah, or Barack Obama, will soon have to take a stand against white America's assault level on Black life.

These attacks are not new attacks but more intense ones from an old playbook, which blames Blacks for the problems of Black America. The going talking point spreading rapidly throughout mainstream America attempts to justify and excuse away racism, indoctrinating the average white person to look down on Blacks as ignorant, incompetent misfits, and deceiving many white-bred Black wannabes into believing the same.

Majority whites are in unison and believe that the problems of Black America are not caused by racism or discrimination, but a destructive Black pathology in the lifestyle of Black parents causing high birth rates, single motherhood, irresponsible Black men as fathers, in addition to drugs, crime, and high dropout rates. Though these are problems we face, they lay these factors on the table for any problem Blacks have in America.

High unemployment is caused by Black pathology; bad health is caused by Black pathology, AIDS is caused by Black pathology, abortion rates among Black women are caused by Black pathology, this is the

point. And aside from the fact they place Black pathology at the root of all social ills of Black America, they have recently aligned the sub-prime mortgage collapse among Blacks to this same theory of Black pathology.

Ignorant Blacks who seek approval of their white cohorts are mentality twisted and also try to connect any problems to Black pathology like their white counterparts. All this is done to excuse away acts of racism hidden behind the problems Blacks face in America.

Ignorant white people leave off half their brains purposefully to confuse the stupid crowd by ignoring the fact that the majority of Black problems stem from white pathology. For instance, the rates of abortion among Black women (and white women) could have never come to being if whites had not introduced abortion as a social acceptable.

Drug use and dealing would not land Black men into prisons if whites thought enough to stop drug trafficking at the border before coming into the states. Black children would do better in school if urban schools were funded like white and suburban schools are. The crises of broken Black families are only a microcosm of white America where it pertains to broken families. There are more white families without fathers than there are Black families. But they will never admit to this truth.

Who condones divorce leading to broken homes, Black folks or the courts? Who believes sex sells and controls the porn industry, Black folks or whites? Who markets trash and junk foods to young people? Who has the highest cocaine use in the country? Who are the biggest pedophiles in the country? Who owns the most guns? Who's at war with the world, Black folks or whites?

As stated earlier, the problems of Black America and its pathology are menial compared to the pathological destruction whites have already done to their own people. Blacks, unfortunately, suffer because we have no Black leaders to teach us to abstain from these pathological ills but instead are persuaded to idolize and love America's pernicious ways.

We have no moral leaders who stand against immorality but ones who encourage us to partake in the social mayhem by example of their lifestyles. Look at mega-church preachers, who live lavish lives making believe everyone should reach for the same. Look at Black rappers, entertainers, and musicians, who brag about the bling, the dope, and the sex they have access to 24/7. They all emulate the lifestyles of the rich and white and they mimic their morals also.

No white person can blame the problems of Blacks wholly on Blacks without revealing their ignorance to the world they live in, or showing their hypocritical and one-sided attempt to blemish the image of Blacks. It is an obvious and blatant form of racism and if they believe it otherwise they are surely the stupidest people on earth; who believe lies about Blacks without regard to the rest of society.

Any person with a supposed education would know better and realize that Blacks suffer like everyone else because we all live in a corrupt society. Many whites truly believe that if there were no Blacks, that all would be good and dandy. How ignorant is that when America would be the same place it is now, rampant with sex, corruption, drugs, alcohol, disease, murder, war, and mayhem. Black America merely catches the remnants of a society gone completely insane.

The problem is not Black pathology, it is white propaganda.

Jan. 2008 by Cartel Q

To Hell With Social Conformity: Do Life Your Way

Using the previous parable "People on the Porch", I would like to illustrate further that regardless of how you live your life, not only individuals but also society in general would have conflicting views on almost any given situation. For instance, what are "good parents" these days? Are they ones that teach their children financial discipline, or that give their child everything they did not have when growing up? Though it would seem a matter of personal preference, society has assumed the persona of individual preference by stigmatizing social behavior according to mainstream definitions. It is a social crime to be overweight now, or to smoke. This is a type of social tyranny.

I will give you a perfect example that will prove the inconsistencies and confusion that lie at the epitome of mainstream American thinking. I entered my marriage with the mindset that I would support my wife while she bare our children and stayed home to rear them, at least until they reached school age. Then she could pursue a career. I believed then, with all pride and dignity, that this noble and conservative effort at supporting my family - me being the breadwinner - would draw praise from everywhere. Boy was I a fool.

My wife and I have 5 children and for nine years I supported her through her pregnancies and labors, night feedings, changings, weanings, and trainings. I worked full-time and came home and unselfishly threw my check on the table and said to her "Just pay the bills, feed us, and buy yourself something nice every now and then and that's all I ask, I'll work for us all. That way, you can concentrate on the kids until they start school."

I was - and still am - a firm believer that children should be close to their mothers the first 4 years of their life. Not going to day cares or in the company of a sitter, especially if the child is less than 6-months-old. I believe that a woman is naturally blessed and better equipped at nurturing babies and young children, more than any man or baby-sitter could ever be. We both agreed and lived this way for nine years, me working and her staying home and rearing our children.

You would not believe the opposition we met by mainstream idealist, especially working mothers. To them, I was a dog and an oppressor and a womanizer. I supposedly manipulated this woman - my own wife - into staying home with all these kids and denied her a life, a life of independence and self-sufficiency. I denied her a right to freedom and liberation and to expand and follow her dreams. I was the embodiment of a sexist pig, a Neanderthalistic, obscure traditionalist. After an unsuccessful period of justifying my decision to people I though had some sense and would understand, I gave up, waved, and walked on by.

Since I was the only one working we did not have much money, just enough to pay the bills and buy the kids and ourselves something every now and then. We did not even have enough to feed our selves well,

so I - let me repeat that - I, suggested she go and apply for assistance, as in food stamps. Oh what disgusting, poverty-prone words. Nevertheless, we survived. People would wonder why we did not have this and that such as cell-phones, CD players, and a new car. To them (society) we were living below the poverty line. Nobility mattered none.

To say the least, my extended family looked at this setup and shook their heads. They attributed our poverty-stricken life to my wife's not having a job. How she just sat around the house doing nothing and living off my hard-earned dollars. How she looked like a ghetto child standing in the food-stamp line waiting on our monthly handout with all these kids sitting in unison wiping their noses and wearing thrift-store clothes. This lazy, no good welfare recipient, gold digging piece of human flesh, she ought to be ashamed of her self. This was my family's view.

The rest of society, women in particular, sneered at my wife whispering how she is pathetic. How she should leave this no good man and get herself a job. They threw their job titles and office meetings in her face and arrogantly snatched around their one child wearing the Michael Jordan's and the Tommy Hilfiger craps. They tried talking to her and encourage her to leave this God-awful life and get with the program; the program of clothes and hair styles and nails, and new compact cars and take advantage of that good looking man over their and have a little fun with him and her friends.

This is actually how we looked to society. This was our life for nine years. We were poor and were struggling, always asking family and sometimes friends for a loan. But somehow we stayed happy. Through all the persecution, my wife and I were happy with one another and with our family life. One thing that made it all worth it, was that for every person or family we met while enduring this life, friends, teachers, relatives, and neighbors, they all had one compliment even through all of the defamation; we had good kids.

Not by choice but by circumstance our life changed dramatically in a period of one year. The table turned 180 degrees and she was working and I was home with the kids. With just one simple turn of events, we made everyone before us liars and all the labels applied to us untrue. Now, I was not a no good man because I was not being oppressive and sexist, and my wife was not a good-for-nothing recipient or hopeless old maid, now I was a no good man because I was not working and I was a bum living off a woman. I - in the view of society - had no real goals or drive about myself and was a sorry case of a man and a bad example to my kids. My wife was a bad mother because she left the kids everyday and went to work. Too concerned with her self and her career to have time for her own children. She was a fool for supporting a man who had no job and who took classes to camouflage his inability to succeed in the American work force. Everyone knows that when a woman supports a man who goes to school, when he gets his degree and a good job he is going to leave her for another woman. This is what we are facing now. This is the life we live to society.

So either way, I am not a complete man in the eyes of people, family members, and society and my wife is not a complete woman. Not any more. At one time we would have been the model citizens of the community, a credit to the family lifestyle and a poster child for American propaganda. I now understand that the only way we could have actually obtained that status is if from the beginning we both worked and remained that way unto this day. If we never choose to raise our children based on tradition and natural law but instead jammed them into daycare slots, if we had purchased two new cars, went into debt, never

applied for food stamps, bragged about our jobs, cheated on each other once in awhile, and maybe bought a house, we would be the perfect married couple as defined by society today.

Who knows which way our life will turn in the next year or five or ten years. The situation could change dramatically again. I could finish school and get a good job and actually stay with my wife, which would probably make me a lovesick fool. My wife could possibly advance in her career and make twice the money I will ever make for the rest of my life, which would make her a feminist work-a-holic. Our children could end up all graduating college and pursuing successful careers, which would make them sell-outs to the Black race and usable peons to the white. Or we could all just walk by and wave.

2003 by C.R. Hamilton

People on the Porch

There was an old man about in his late 60's early 70's who had a grandson who was around 12 or 13. They were poor and lived in the country and all they owned was a ragged old mule who was as old as the man. They loved the mule and the mule loved them and they took good care of the mule, since it was there only means of survival. The mule was their tool for plowing and gathering the harvest, their only means of transportation, and was their beloved pet.

Every now and then the old man, the boy and the mule would walk to the store in town, which was a 5-mile walk both ways. Since the walk was quite a ways, this day the old man figured he would walk and let the boy ride the mule and if he got tired they could switch.

So they started on their way to town and up the road about 2 miles was an old shack house with two old ladies who sat on the porch everyday gossiping about everyone that walked by. This day, when they saw the old man, the boy and the mule walk by, they waved to the old man and he and the boy waved back. Then one of the old ladies shook her head in disgust and said to the other old lady, "Would you look at that. That selfish little boy ridin' that mule knowin' that that old man is 'bout dead." The other old lady agreed saying, "Um hm, that's a damn shame."

So when the old man and the boy got to town and had gotten what they needed and started back, the old man felt a little tired so he decided to ride the mule and let the boy walk; the boy wanted to play on the way back.

On down the road they passed by the two old ladies again, they waved to the old man and he and the boy waved back; this time the man was riding the mule and the little boy was walking. When the two old ladies saw this they could not believe it. The one old lady shook her head and said to the other old lady, "I'll be, look at that foolish old man, ridin' that mule and lettin' that 'lil boy walk knowing that boy is too young to walk all the way from town." The other old lady agreed saying, "Um hm, that's a damn shame."

The next day the old man and the boy had to make another trip to town so they prepared the mule and started off, this time the man and the boy was walking because they figured they could make it a little

faster that way. On up the road they passed by the two old ladies again and the ladies waved to the old man and he and the boy waved back. But what them old ladies saw almost blew their panty' hose off. The one old lady said to the other old lady, "Look at them fools, they got a mule and neither one of them got sense enough to ride the mule into town." The other old lady agreed saying, "Um hm, that's a damn shame."

After the old man and the boy got what they needed and started back home, they both decided to get on the mule after that long walk to town. They passed by the old ladies and the ladies waved to the old man and he and the boy waved back. When the old ladies saw what they saw one almost fell out her chair. She grabbed her fan and started waving her face. "That poor mule." The other old lady agreed saying, "Um hm, that's a damn shame."

What's the moral of this story? No matter what you do or how you do it, somebody will always have something negative to say, so live life and do what works for you.

2003 by AfroStaff

Instigating Black/Hispanic Dissension

As the Hispanic population rises in America, and the job market becomes more of a survival of the fittest Olympic arena, capitalist strategist and population control specialist are devising plans to utilize this minority race as a way to pit Blacks against Hispanics. Be it socially, politically, economically, and educationally or whatever, Blacks should be aware that viewing Hispanics as rivals or enemies would not be wise.

We must realize that they, as we, are a people under the same race/class structure that would rather believe in a racial superiority theory than see others as equal to themselves. We cannot be manipulated or intimidated by methods of dissension but realize that this is the society in which we live, one that measures ability by a racial composition. This tactic is all too noticeable in mainstream news and research reports as in the following:

"Despite efforts by both political parties to reach out to Hispanics, the surge in their numbers creates clashes between blacks and Hispanics, Anglos and Hispanics and Asians and Hispanics. Because so many Hispanics are newcomers, there are disputes over jobs, political power, schools and lifestyle."

As long as such dissentious ideologies persist throughout the American public, there will be a racial divide. As Blacks, we must remain stable in judgment and draw on our experience as a people oppressed. It would be better to attempt unity with Hispanics as a team than view them as rivals, which is what the oppressor would like.

If we lose the ability to judge accordingly and fall into the deception of competition, we will tend to rationalize the situation without noticing that we have been deceived, such is the mind-set of noted brother Claud Anderson in his analysis below of the problem.

"This country continues in its immigration policy to bring in an unending influx of immigrants into this country over Black folk. They're pushing Blacks further and further down making them an underclass," says Claud Anderson, president of the Harvest Institute, a Black research and education organization in Washington. "They're coming here for low-income jobs, but once they leave this country they're rich in their own country because they're sending that money back home and it multiplies 10 times. Meanwhile, Black people, they're being displaced."

Though Anderson's analysis is true on the surface, it borders on the dissension theory because he implies that the influx strategy is one used intentionally to displace Blacks, which is not true. The main reason behind the U.S. allowing immigration is to strengthen corporations to build wealth by paying lower wages. We must not view this as a challenge for us brought by the Hispanics themselves, but as one by the U.S. based on greed; thus we must stay focused.

Do not look at the Hispanic as a threat to your own economic security, because, in all honesty, as Hispanics fill low-wage jobs, more Blacks are moving out of these jobs and filling better paying jobs. The illegal aliens used by corporate America have yet to acquire the social-cultural skills that are required in relating to Americans as a whole. And while they press toward the training, education and societal contact that will give them these skills, Blacks should and will move toward establishing an economic structure of their own.

Instead of fighting for recognition in social policy, Blacks should turn their backs on such a failing social system and begin developing a solid plan of our own. It would be a waste of time, intellectual and emotional energy - by taking this personal - to fight against and depend on U.S. policies. We must think and plan toward our future and include Hispanics as a potential asset rather than view them as a threat.

2005 by CR Hamilton

Trust and Love Among One Another

The two most basic and yet most powerful social/emotional characteristics that any one people or individual can possess to secure survival on this earth, is the bond of trust and love for and among one another, which would further secure their ability to advance in a world of nationalist ideas, cultures, and lifestyle. Black America, as a people amid people, must realize this power and work to develop it amongst themselves.

Too often, in relationships and or business, Blacks subconsciously tend to initially distrust one another until trust is built later: however, trust is first needed in order to express the sentiment of love afterward.

If a person cannot trust another, then they will not ever fully love them. The problem in Black America is that we have come to depend on and trust wholly in the interest of white America before our own interest.

Because we have not had the opportunities to develop, advance, and gain large market shares of consumer goods and services, Black America have not completely understood how to trust anyone other than white America where it pertains to the things we come to depend on daily, nor have we taken the time to learn how to develop ourselves for social and economic sufficiency, thus we can never truly know our own potential. In addition, during times of Black development, neutralization by white mobs, conniving politicians and organizations have hindered our growth efforts.

Although, many will claim to have had bad experiences with Black businesses, i.e. poor customer service, lack of support, or quality goods, these experiences stem from a lack of market exposure and experience in handling large market share.

When Black businesses do have large percentages of the market and have established notable market share, they often rely on the practices and or guidance of larger white corporations or businesses that came before them as roles models on which to pattern themselves. This leaves little room for innovation or the ability to relate to the Black community as a community of its own aside from the greater consumer market.

Black America has needs and preferences very different from the greater society and a business or service targeted toward the needs and aspirations of the Black community could do much good in the development of that community and Blacks as a people. However, the issue of lack of trust is one they would have to deal with before they can actually capture that market. Thus it is a cycle, yet one that can be broken with care and determination, and especially with a collective effort of many Black leaders and entrepreneurs. Winning back the Black community's trust and afterward their love and respect.

In relationships, we tend to reflect on bad experiences to determine how we handle future relationships. This is common practice because experience is the best teacher, however, as we grow and develop - as individuals and as a people - we must also learn through experience that we cannot attribute certain aspects of one person to all people, but we must judge and determine a person's worth according to that person and not according to bad experiences.

Too many people are shallow enough to generalize people as a group instead of as an individual. This same concept is practiced on us as a people by white America and their images and stereotypes of Blacks. Because of these sweeping generalizations, other shallow people will view Blacks one way and one way only, which is generally negative.

We have to understand that the stereotypes attached to Blacks by others and even from ourselves, are ones developed from years of deprivation, humiliation, and racial segregation, which in turn have locked Black America into a chasm lifestyle where people do things in and out of lack of knowledge, desperation, and sometimes for survival. With chances of this sort, any people will grow lacking the basic need and ability to trust and be trusted, and to love and be loved.

We must learn to trust and love one another from a beginning level and not wholly based on experience or on habit. More people than not want the same things, which is respect, a chance to prove themselves, to

love and to be loved. A lack of trust and love for one another will forever keep any people divided. If we cease to at least attempt to show trust and love, we leave our next generation devoid of both.

May 2007 by Cartel Q

Ending Negative Associations

No one needs negativity in his or her life. No one needs someone who constantly undercuts and opposes his or her attempt at success. No one needs a jealous person throwing obstacles of hindrance before them on the road to accomplishment. People who do these things should be first on the list of disassociation, regardless of who they are, even mother, father, friend or foe.

When the gift of motivation and courage enwraps a person so they believe they can achieve whatever they want, there is always someone around to dampen the mood. If the achiever is weak, they will be thwarted in their efforts and will never know what they could have achieved. Then they will themselves, become an obstacle to someone else because they now feel nothing is achievable.

The first sign of recognizing a person who would rather you fail is to take a mental note of their first reaction to a great and achievable idea. If they suggest something otherwise on how they would do it or have any other opposing reaction, jealousy has reared its head. If they begin a story of someone they know who have tried the idea and failed, again, jealousy.

The opposite is also true. If there is a situation requiring a moral and or positive solution and they offer one of the opposite, they do not have your best interest at heart. For instance, a son calls his father for some marriage advice. He wondered what he should do after a major setback happened to his family. The son felt powerless because he was unemployed and could not do anything to provide for his family.

The father suggested the son take time off to rebuild, in other words, leave his family until he got himself together. Now if the son had no ability to reason for himself or had no sense of right and wrong, this advice could have torn up a perfectly good family. However, it was obvious to the son now how he and his siblings became so dysfunctional seeing the father had done the same to his own family.

With advice like that, who needs a father? If a father could pass that kind of advice to his son, imagine what lurks in the hearts of people who do not share the same bloodline. Friends, coworkers, and family are people we must deal with everyday, but we do not have to take their advice, suggestions, and certainly not their negative views about and on life.

If there is something you know you can achieve, no matter how far-fetched the idea may seem to someone else, if you believe it, you can achieve it. Quickly disassociate yourself from people who would rather see you fail and remain with them, and then surround yourself with people of equal and greater vision. Great people did not achieve what they did by associating with pessimistic people; they achieved what they did by surrounding themselves with achievers.

What is White Privilege?

Simply put, white privilege is the package of benefits granted to people in our society who have white skin; a parcel of privileges that white people have been granted, which allows them certain free passes to certain things in our society that are not easily available to people of color. Things like, but certainly not limited to:

- * Being able to turn on the television and see people of their race widely represented.
- * Never being asked to speak on behalf of their entire race.
- * Being able to buy "flesh" colored band-aids which closely match their skin.
- * Being able to succeed without being called a credit to their race.
- * Being able to have a bad day without wondering what their race had to do with specific negative incidents.

Peggy McIntosh describes several of these privileges as she attempts to unravel the conundrum of white privilege. She aptly describes white privilege as "an invisible weightless knapsack of special provisions, maps, passports, code books, visas, clothes, tools and blank checks."

Another widely-read author on the topic of white privilege is Robert Jensen. Jensen describes white privilege as follows:

When I seek admission to a university, apply for a job, or hunt for an apartment, I don't look threatening. Almost all of the people evaluating me for those things look like me--they are white. They see in me a reflection of themselves, and in a racist world that is an advantage. I smile. I am white. I am one of them. I am not dangerous. Even when I voice critical opinions, I am cut some slack. After all, I'm white.

McIntosh and Jensen point out in their writings that white privilege is not something that is taught and is not necessarily the result of overt white supremacist attitudes. White privilege is, rather, a result of a society that has been trained, as a whole, to be more accepting, understanding and forgiving of people with white skin. The questions remain, why and what do we do about it?

Social Cliques And Stereotypes In America

The mainstream media and various marketing research companies have sectioned off Americans into stereotypical groups. They do this to classify who will receive what and when; better known as "politics." Below is the list. If you find yourself, realize that to whatever group you belong there are certain goods and or services you are privileged to receive and certain ones you will probably never see unless your group status changes, which takes money or a higher college degree.

- Baby Boomers
- Post Boomers
- Generation X
- Generation Y
- Intellectuals
- The Educated
- The Uneducated
- Soccer Moms
- Nascar Dads
- Welfare Moms
- Deadbeat Dads
- Tree Huggers
- Animal Lovers
- Yuppies
- Rockers
- Rap Crowd
- Suburbanites
- Urban Dwellers
- Druggies
- Drinkers

- Smokers
- Obese
- Foreigners
- Illegals
- Thugs
- Punks
- Gays
- Rednecks
- Hillbillies
- Rural Dweller
- Country Boy/Girl
- From Texas
- Southerner
- Yankee
- Hi-Risk
- At-Risk
- A-One (credit)
- Religious Freak
- Trailer Trash
- Ghettoite
- Offender
- Health Nut
- Eccentric
- Psycho
- Anti-American

- Good Ole Boy
- Socialist
- Commie

2004 by Cartel Q

My Name is Uncle Tom

My name is Uncle Tom and I love who I am, where I work and live, and how I got there. My co-workers and neighbors are swell people; the way they walk and talk and the way they think, act and look. Damn myself because I am only a shade away from who I should have been. But they do not care about the color of my skin because they tell me so. Most of their best friends are like me and that makes it alright.

Everything in the past is past and what happened then is history. What matters now are the opportunities given to me to achieve whatever I want. This is what we have all struggled for, a chance to obtain a decent life among those who have generously opened the door. Anyone should be thankful for that chance.

I had the chance to mind my business and graduate high school then go on to college and at some point land a good job and work around others like me, and them. If I can avoid the obstacles of my environment - the drugs and gangs and prostitutes and crime - and take advantage of the public school system, someone will notice what I am doing and give me a chance.

What is wrong with giving them what they ask for? When they say jump I say, "How high?" When they say sing I say "On who and how loud"? When they say dance I say, "Give me a beat." When they say play ball I say "For how much?" It is better than living in the prisons they built for me.

If I can prove to them that I am worthy of the better life and that I can show myself friendly and not present a threat to the system of things, I know I'll make it. If I can make friends with some influential people in that neighborhood and win their respect and trust, at some point someone will notice how good I really am.

My name is Uncle Tom and I made it. I stuck to the plan and overcame the obstacles and now I am where I was promised I could be. I socialize with the socialites and hob-knob with the snobs and I have learned a higher culture. I listen to good music and smoke good cigars. I eat exotic food and travel to exotic places.

I support my family, my perfect wife and my 2.5 children. I subscribe to the Journal and submit to the Times. I invest in the market and earn for my retirement. I take what is left over and give to the local charity. I donate to the needy and wave to my old friends. I toss change to the homeless and smile at what I used to be - black.

I ride by my past and reflect and shake my head because I cannot understand why they still remain. They have the same opportunities as I and yet they remain. No one is holding them back; they must be shiftless in their thinking, as the Journal says they are. If I can do it so can they. It is as easy as minding your own business and focusing on the future.

Fate and chance happens to all so there really is no excuse. Take advantage of that opportunity that lies before you. I left behind all that talk and all those games and all that bump and move and I decided that I would not be who they wanted me to be; I would be what they thought I could not be.

So I do not care when those people look at me like I have done something wrong and when they call me out my name. I shake my head because I am not the one who ignored opportunity when it knocked; I am not the one who chose to be what they think I am and not what they want me to be. I am someone now.

I care. I ride by the hood and speak to them who were once a part of me. I care. I talk to Junior when he calls collect and when Sister ask for a dime. I like to hear the Oldies and reminiscence on good old times. I care. One thing for sure is that I can always fit in when I have to. My shade will not let me forget.

Am I wrong for being who I am now? No. I am completely justified in my actions because that is what life is all about. Making a way for yourself and your family the best way you can by using all the opportunities given to you. This is a great life and a great country. We have freedom and liberty and the world is jealous.

We have culture and history and are the world's superpower. We give to the under-developed nations and support the weak and protect the innocent of the world. We offer relief to countries that cannot seem to come into the now. We can do these things because we work hard and do good by our god.

We worship Christ who gave his blood for our sins. We show our respects to him on holidays with giving at his birth and praise at his resurrection. We are a Christian people who believe in justice and honesty. We are pure like snow and innocent and righteous. Unlike the wicked and sullen hostile type who walk in darkness and waste their lives.

What is so wrong with me? I am to be admired by those below me who can learn from me. I am willing to teach them and encourage them. Why will they not listen? Just look at me, I am Uncle Tom and I have made it. My troubles are over. All I have to do is make sure I do nothing to offend those who gave me this chance.

2004 by CR Hamilton