

DOWN
DARK
WHITE

the 4-1-1 on

BLACK
NATIONAL
ISM

Written by MBA MBULU

If white people in America had their own country and Black People in America had their own country, a more effective job of eliminating racism could be carried out. Black Nationalism is the most sensible and natural solution to racial inequality, but status quo elements want Us to think it is an impossible solution. Why?? In spite of everything, their efforts to keep Black Nationalism away from Us have failed. The word is out, and the murmur among The People is "We are ready for Our half now".

Not Dark White: The 4-1-1 on Black Nationalism.

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NOT DARK WHITE: The 4-1-1 On Black Nationalism

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FOREWORD

We cant be afraid to think about something different;

We cant be afraid to do research into something different;

We cant be afraid to get an understanding of anything different;

We cant be afraid, period.

A NATION

What is a nation? A nation is a human infrastructure; a collection of feelings that a people share.

How is a nation created? A nation is created by continuing conditions that constantly impact on a people.

How do people recreate their nation? A people recreate their nation by giving it physical form; that is, by asserting and defending their right to honestly express what they feel, by asserting and defending their right to determine their own destiny and by asserting and defending their right to establish an independent government of their own.

OPENING WORDS

Those who are stuck in the present will not be able to see what is being talked about in this book. Such persons must develop the willpower to shift gears; to "back up" into the past and see a time when the norms were different, or to drive forward into the future and preview a time when the norms will be different. That is their task.

Those who are not stuck in the present cannot wait for the others; the others might well be remainders. Our task, the task of those who can see, is to become today the best of what the future will make of Us. That way We can speed up Our independence and accelerate the establishment of Our Black Nation.

Mba Mbulu 1996

If not Us, whom?
If not now, when?
Every time We don't act, We get weaker;
Every time We act, We get stronger.
If not Us, whom?
If not now, when?

Historical Basis of Black Nationalism in North America

We, Black People, were on the African continent minding Our own business. I will not go into all of the elements of Our business, but one of them is especially germane to this book. That aspect is that We were governing Ourselves. In spite of whatever else might be said to verify or contradict certain elements of Black existence on the African continent, one fact remains indisputable and beyond question--- We, Black People on the African continent, were governing Ourselves.

We were governing Ourselves for several reasons. To begin with, We were governing Ourselves because that is the natural thing for any self respecting people to do. We were also governing Ourselves because self government was a cornerstone of African political philosophy throughout the ages. And, We were governing Ourselves because We had the right to do what We deemed necessary to ensure Our survival and happiness and the survival and happiness of succeeding generations of Black People.

When We, Black People on the African continent, were attacked by slave warriors and slave traders, We did not give up Our right to defend Ourselves. When Black People were imprisoned by slave warriors and slave traders, We did not give up Our right to be free. When Black People on the African continent were stacked like sardines on slave ships and water shedded across the Atlantic Ocean, We did not give up Our right to decent and wholesome living conditions. When Black People in America were forced to live like chattel and work from “can’t see in the morning until can’t see at night” without being compensated, We did not give up the right to live like humans and be the major benefactors of Our labor. And, when

Black People who had been de-humanized by white laws were blindsided into white America's political process, We did not give up Our right to govern Ourselves. All of these rights still belonged to Black People, only now, because We had been forced to come to another land, they were to be exercised in a different part of the world.. Black People knew this. That is why, at nearly every opportunity, We attempted to free Ourselves, govern Ourselves and establish a decent standard of living for Ourselves on Our terms. This was such a natural thing for Us to do that it didn't require any form of analysis. Self respecting people governed themselves and attempted to control their own destiny--- that rule was so elementary that it spoke for itself.

Self government for Black People on the African continent did not include voting for a white person to be president. Self government for Black People on the African continent did not include voting for white senators and congressmen, or giving white individuals the permission to write a constitution for Us that represented a white world view. Self government for Black People on the African continent did not include allowing white people to make binding laws that were detrimental to Our well being. Self government for Black People on the African continent did not include a white world view at all. Self government for Black People on the African continent was a manifestation of a Black world view*, and this Black world view made itself felt in every facet of Our lives.

The major theme in the history of Black People in the Americas has been Our quest to govern Ourselves in the manner We were accustomed to doing on the African continent. Our motto could have been "Give Us liberty or give Us death!" The uprisings on the slave ships were proof of this. The

number of Blacks who dived into the ocean during the middle passage were proof of this. The runaway slaves were proof of this. The maroons were proof of this. The number of Blacks who preferred to live with Native Americans were proof of this. The so-called slave rebellions were proof of this. The hatred the Blacks held for white America's system of labor was proof of this. The way Blacks manipulated the language to confuse the whites was proof of this. And, just as much as anything, the fear that white people had of Black People destroying white life and property was proof of this. From a common sense point of view, there is nothing surprising about this. All self respecting people have the desire and right to govern themselves, and Black People were always doing so on whatever scale possible at whatever times possible.

In 1861, We, Black People in the United States of America, began to free Ourselves on a massive scale. We took advantage of an argument between white people in the north and white people in the south to do what neither one of them wanted done. We freed Ourselves, make no mistake about that. But, not only did We free Ourselves, We made it possible for the North to win the War. Here is how that happened and what it says about not only Our right to be self governing People but also the necessity of Us being self governing People.

The War Between the States was not fought to free Black People. The War Between the States was fought because the capitalist operations in the South and the capitalist operations in the North were at odds with one another. In order to rid itself of northern capitalist intrusions in the life of the south, the whites from the south withdrew from the Union and started the War Between the States.

The fact that the South started the War is proof enough that the War was not being fought to free Black People. The South depended on Black slave labor for its survival, so it would not start a war to free the Black slaves. However, the Blacks saw the War as an opportunity to free themselves, and they did. The first thing the Blacks did after freeing themselves was to help the North win the war, since they thought there was a better chance of the North recognizing their rights than the South. To show its appreciation for Black People's effort to keep the Union together, the North went into negotiations with the South and agreed to a plan that would effectively re-enslave Black People.

If it were not for the support of Black People, the South would have won the War and there would be two countries on this land instead of one. The South had the better military minds, the better organized army, and a more enthusiastic (and more brainwashed) pool of troops. The South was also fighting on its own territory and had the support of both the French and English governments. Additionally, white men from the North refused to fight in large enough numbers to defeat the South. The North was, therefore, short of soldiers and barely hanging on. Black People rescued the North by providing it with the soldiers and military support the North was lacking. If it had not been for the participation of the Blacks, the North would not have been able to win the War Between the States.

But, whether the North or the South won the War, one thing was clear as soon as the War began: Black People, Our ancestors, had peeped what was happening and were taking advantage of the situation to free themselves.

In 1861, Abraham Lincoln saw this taking place before his

very eyes. He therefore issued the Emancipation Proclamation, which inspired the Blacks to free themselves at an even greater pace. However, the Emancipation Proclamation did not free Black People (as I just said, We were already freeing Ourselves before it was written) and was not meant to free Black People. The Emancipation Proclamation was a northern law that had no legal basis in the South, which was part of an entirely different country named the Confederate States of America. The Emancipation Proclamation was merely a military ultimatum, some words on paper, that gave southern slaveholders the opportunity to keep their slaves if they stopped fighting and rejoined the Union under terms acceptable to northern capitalists. As we all know, the South was not receptive to rejoining the Union under those terms. The War continued, and in 1865 Robert E. Lee recognized what Abraham Lincoln had recognized in 1861. He realized that even if the South won the War, Black People would be free and might be in a position to dominate the Blacks in the South. He therefore surrendered to northern troops, ended the War between white people in the north and white people in the South and made it possible for the two groups of whites to enter into negotiations that would result in the political and social emasculation of Black People who occupied southern lands.

One can not overemphasize what took place during the early 1860s, so I will iterate and reiterate three facts: (1) Black People freed themselves, (2) these free Black People then helped save the Union and (3) to show its appreciation for what Black People had done to save the Union, the Union played a role in the virtual re-enslavement of Black People.

After the War was over, Black People who had freed themselves were facing one set of options and the Union

dominated northern capitalists were facing a different set of options. We will discuss these two sets of options one at a time.

Being free people who had been illegally forced to come to this land, We, Black People, had four options available to Us according to internationally recognized and accepted standards: (1) If We wanted to, We could apply to be citizens of the United States of America; (2) If We so desired and if We could afford to, We could return to Africa, Our ancient homeland; (3) If We wanted to and could afford to, We could emigrate to or relocate in another country if that country did not oppose Us moving there; and (4) If We so desired We had the right to establish an independent Nation of Our own right here in North America, and had a right to do so on any land claimed by the United States, including the states that made up the Union. We had the right to do so because (1) the United States government and United States citizens were responsible for the forceful removal of Us from Our natural homeland and (2) We had lived here long enough [more than 250 years], worked here long enough [more than 250 years], and fought here long enough [more than 250 years] to satisfy the requirements laid out by international law. Additionally, establishing a Black Nation here was Our most logical choice because (1) We had experienced self government on this land before [more than 250 years of self government as maroons, runaways, members of Native American tribes and governments We established during the War Between the States], (2) We could not trust Our welfare to the people who had enslaved Us, dreadfully exploited Us and considered Us their enemy, (3) We could not expect to get a fair deal from a government that was dominated by white people and white

ideas and (4) most Black People had become accustomed to America and were unwilling or unable to return to Africa or emigrate to a foreign land.

As a free people, those were the options that were available to Us, and the option of Black Nationhood would have been Our preference. I say “would have been” because We did not make that choice. We did not choose to establish Our own Nation in America because We were not made aware of Our right to do so. The United States government informed Us of all of Our options except Our right to establish an independent Nation of Our own, and there began the crusade on the part of the United States government to rob Us of Our rights yet another time, hide the concept of Black Nationalism from Us and use Us to help them achieve what they had fought the War Between the States to achieve.

By fighting for the North in the War Between the States, Black People had saved the Union one time. Now, the white capitalists in the North needed Black People to save them again, and they got Our assistance by lying to Us and failing to inform Us of what Our rights were. What happened is the following.

As I said earlier, Black People were facing one set of options and the Union (white northern capitalists) was facing a different set of options. The North had won the War, but if the South were to re-enter the Union under the same terms that existed before the War, the South would re-enter the Union with more power than it had had before it left the Union. This would have enabled the South to hinder the progress of big business northern style more than it had ever been able to do before, and northern capitalists were not willing to allow this to happen.

To keep this from happening, the North needed the support

of Black People in the south. By using Black People in the south, white northerners could “twist the arm” of southern whites enough to make southern whites realize that they could either accept northern terms and regain control of the south or refuse to accept northern terms and force the north to put control of the south in the hands of Black People. This northern ultimatum to the south was at times stated clearly and at other times implied in the 14th Amendment, and the Reconstruction period is what white northerners used to give white southerners a taste of what life would be like in the south if Black People were left in control.

But before the 14th Amendment came the 13th Amendment, The 13th Amendment is said to have freed the slaves but it in fact only recognized that the slaves had freed themselves. In the preceding paragraphs, I detailed what the options of Black People were as a free people, but white people in the north were not thinking about the options of Black People when they enacted the 13th Amendment. To them, the 13th Amendment was the first step in the process of letting white southerners know what was in store for them if they did not go along with the dictates of northern capitalist demands. Two and a half years later, two and a half years after white northerners recognized that Black People were free by passing the 13th Amendment, white northerners told Black People that We were going to be citizens of the United States. If they had followed proper procedure and asked Us if We wanted to be United States citizens and if We had gone through the proper procedures and said “Yes,” that would have been a matter of due process being fulfilled. But the fact that they told Us that We were going to be citizens, denied Us due process and failed to make Us aware of one of Our vital options made the

forced dumping of citizenship onto Black People in the United States a criminal act.

The crime was recorded under the guise of the 14th Amendment. The 14th amendment, heralded as the moral act that made Black People citizens of the United States, was in fact an economic centric political measure that established big business northern style as the law of the land. In so doing, the 14th Amendment placed Black People in a position where We could be used by northern whites to help make sure the southerners would concede to northern demands. The 14th Amendment gave northern leadership the power to exclude southerners from Congress until southerners proved their loyalty to “the Union” (northern capitalism), and made it clear to southern whites that, once they re-entered the Union, they would be allowed to abuse the political rights of Blacks without northern interference as long as the economic platform of northern whites was not interfered with. This is crystal clear to anyone who reads the 14th Amendment and has knowledge of the prior amendments to the United States constitution.

When southern whites did not agree to northern terms quickly enough, white northerners propped up Black individuals into positions of power and the Reconstruction governments were formed. By way of the Reconstruction governments, whites were able to see what Black People would do with power, and neither the whites in the north nor the whites in the south liked what they saw. The Black dominated governments were too democratic and too conscious of the rights of the common person. As a result, whites from the north and whites from the south began to grease over their differences. The south agreed that big business northern style was not to be tampered with, and the north agreed that white people would

be allowed to reassume control of the south and put Us, Black People, back in Our place. Black People, once again, were attacked, enslaved and abused by white power; and We quivered under the force of that attack. But We did not give up Our right to defend Ourselves. We did not give up Our right to determine Our own destiny. We did not give up Our right to govern Ourselves, and We did not give up Our right to establish a Black Nation of Our own, right here on land that is presently claimed by the United States of America.

About 90 years later, in 1968, a convention of Black delegates met in Detroit, Michigan and proclaimed that Black People in the United States were a Nation of People separate from the American people. This convention of delegates, including Imari Obadele (who was later elected president of the Black Nation) gave that Nation of People a name, the Republic of New Afrika.

The Republic of New Afrika (RNA) declared that Black People were free and independent of the United States government. The Republic of New Afrika declared Black People's independence because it believes that Black People in America make up a nation of people, a people separate and apart from the American people. The RNA also stated that as a nation of people, We are entitled to all of the rights of a nation, including the right to land and self-determination. The RNA further stated that all the land in America, upon which Black People have lived for a long time, worked and made rich as slaves, and fought to survive on is land that belongs to Us as a People, and it is land We must gain control of because land is the basis of independence, freedom, justice and equality. We cannot talk about self-determination without discussing it within the context of land. Therefore, the RNA identified the

five** states of Mississippi, Louisiana, Alabama, Georgia and South Carolina as Black People's land and established gaining control of that land as the fundamental struggle facing Black People today. Without land, Black Power, Black rights and Black freedom have no substance.

To the RNA, the passage of the 14th Amendment was a declaration of war by whites and their government against Black People and the governments We had established during the Civil War. White military expeditions against Black governments were begun, meetings and conventions of Black People were terrorized and harassed, and widespread white violence which led to lynchings and burnings of Black People was granted the general approval and support of the white government. But in spite of these attacks orchestrated by white people and white governments, Black People continued to seek land and self-government because it was preferable to all of the alternatives.

Thus, independent land for Black People is the cornerstone of the ideology of the Republic of New Afrika. This quest for independent land is accompanied by two other major principles. They are (1) We must internationalize Our struggle for land, and (2) We must defend Ourselves.

In response to the nationalistic and revolutionary activities of Black People during the 1950s and 1960s, an anti-Black counter-intelligence program was financed and carried out by United States government agencies. Its aims, outlined quite clearly in FBI documents, included:

- (1) Preventing the coalition of militant Black Nationalist groups;
- (2) Preventing the rise of a messiah among Black People who could unify and electrify the Black Nationalist movement;

(3) Preventing militant Black Nationalist groups from gaining respectability in the Black Community by discrediting them; and

(4) Preventing the long range growth of militant Black Nationalist organizations, especially among the young Blacks.

Under this anti-Black campaign, the U.S. government was able to systematically attack Black organizations and individuals across the country. Fred Hampton and Mark Clark, two Black Panthers, were brutally murdered in Chicago, Illinois, and nearly 30 more Panthers were brutally murdered in other parts of the country. Other Panthers were railroaded to prison after murder attempts by FBI and police agents had failed. United States government agents created antagonisms between the Black Panther Party and United Slaves (US, Inc.) that led to several shootouts between the two Black organizations. The Nation of Islam was attacked in city after city, SNCC (Student Non-Violent Co-ordinating Committee) was virtually destroyed, and agents/spies began to appear in every Black organization across the country. Their job was to stir up controversies, to provide authorities with information that could be distorted and used to discourage other Blacks from supporting these organizations, and to provide the authorities with “excuses” for attacking Black organizations in military-like manner and eliminating Blacks who did not agree with the racist practices of the United States government.

Because of this government financed anti-Black campaign, a healthy Black movement that had breathed new life during the 1950s and 1960s was seriously hampered. Black People who did not understand what was actually happening became disenchanted with the Black movement, “Black is Beautiful” faded into the past, and too many Black individuals got caught

up in ineffective approaches to solving Black People's problems.

In attempting to destroy the forces of Black progress, the FBI and its support agencies used every dirty trick an insane mind could think of. All of these type activities, coupled with the ignorance of the Black masses and of many Black leaders, almost ripped the Black movement to shreds.

But these anti-Black campaigns were destined to fail. History has been quite clear on this point. From day one, Freedom, Independence, Self-Government and Self-Defense had been sought by Black People who had been illegally and ruthlessly brought to this land. In 1526, We rebelled and sought a better way-of-life. Throughout the 1600s, We did the same thing, and began establishing Our own governments in the form of maroon villages. In the 1700s, We continued to rebel and set up self-governing establishments and villages. The same was true of the 1800s, which were marked by rebellions that involved thousands and thousands of brave Black Nationalists. During the period immediately after the Civil War We were somewhat confused for a while, but We still struggled for the rights We felt were Ours by nature. During the late 1800s and early 1900s, We began to get back onto Our nationalist trail. The twenties and thirties witnessed Marcus Garvey and the African Blood Brotherhood. The forties and fifties witnessed the Nation of Islam and the rise of Malcolm X. The sixties witnessed SNCC, the riots, the Black Panther Party and the Organization of Afro-American Unity. Throughout these developments, the U.S. government and its citizens did everything imaginable to stop Our process of growth and development. The maroons were attacked, Black men and women were imprisoned, lynched, burned and castrated, and Black men and women

were hanged/executed for planning rebellious activities. But the process went on, always to higher and higher stages of ideological and practical development. And, the process will continue to go on.

The attacks on the RNA in the 1970s were recent attempts to eradicate the idea of Black Nationhood from Our minds and hearts, but they were no more effective in achieving this end than were the attacks on the Black maroons in the 1700s. Black People were on the road to self-government and Nationhood in the 1700s, and We have continued to follow that road. In spite of all obstacles, We will continue to follow that road. Why? Because We have the right to be self-governing people, because We are the only People who are concerned about Our well being and because We are Black People, We are not dark skinned white people. We need a Nation of Our own.

*That is why self government is so important to Black People today. We must make it possible for the Black world view, Our world view, to impact on the ever evolving arena of international power.

**Five states is not nearly enough. Because the Native American was practically eradicated, two major groups of people made the United States what it is, Black People and white people. Without either, this country would not be half of what it presently is. Therefore, each group has a right to half of what the two groups have managed to establish. To understand the reasons why the RNA decided on the five states that were mentioned, review Foundations of the Black Nation by Imari Ababukari Obadeli. The reasoning is sound but, in my opinion, much too conservative.

Essay #1 "We Are Black People"

It is about time for Us, Black People, to start acting like We know the difference between being Black and being dark white. We are Black People, We are not dark skinned white people; and We need to understand the difference between the two. We also need to make sure that everybody else understands the difference between the two.

We are Black, We are not dark skinned white people. We are Africans and New Afrikans, We are not dark skinned caucasians. We are people of the sun, We are not burnt toast versions of a tanning salon. We are Black People, We are not dark skinned white people, and how We think and act must reflect that fact!

Everything that can be viewed from a white perspective can be viewed from a Black perspective. They are two entirely different perspectives, and the impression that one gets will be fundamentally different from the impression the other gets. You got that!!? The two impressions will be FUNDAMENTALLY different. They can appear similar in many regards, to be certain, but there will be FUNDAMENTAL differences that are easily recognized by any person who is slightly in the know. As a matter of fact, these differences will just about jump out at you--- because one is Black and the other is white.

However, there is no fundamental difference between a white perspective and a dark white perspective. But there can be a big difference in the appearance of the persons who present them. A person who presents a white perspective can be as white as Bill Clinton or as dark as a Black republican. But a person who presents a dark white perspective has to be

Black; he or she can be as dark skinned as midnight or as light skinned as a white onion. That is why the average Black person has to check out the message instead of the looks of the person who delivers the message. That is why the average Black person has to check out the action instead of the appearance of the person who carries out the action. The mere fact that a Black person makes a statement or supports a program does not make that statement or program Black. As a matter of fact, the odds are that what Black People in the United States get from Black leaders and Black public figures is more likely to be dark white [white!] than Black. Let's review a couple of the most popular examples and then close out this column.

Let's start by looking at what We call the civil rights movement. Is the civil rights movement a Black solution to race relations in the United States, or is it a dark white [white!] solution? The whole gist of the civil rights movement rests on the belief that Black People can compete with white people on a basis of equality if Black People learn what white people learn, if Black People become more exposed to white culture, if Black students attend white schools and if Black People receive more of the economic and political favors that white people have traditionally and regularly received. In short, then, it is the position of civil rights that Black People can compete with white people if Black People learn how to be like white people. The problem though is this: Black People are not white people. Black People are not dark skinned white people! Black People are Black People, and if civil rightists want Us to improve Our condition by giving up Our essence, Our Blackness, then civil rights is not the way for Us to go.

The same is true for integration. To begin with, integration is

a big time farce; nearly all of the Black People in the streets realize this and don't even take talks about integration seriously. Integration is definitely not a Black solution because it rests on Black People and white people getting together on white people's terms, according to white standards, according to the white frame of reference and within a white political and economic framework. What about the Black frame of reference? What about Black standards? What about Black terms? What about Black People's ideas concerning politics and economics? Real integration is based on an equitable mix, a mix that recognizes the validity of every party involved. But integration in America is not about an equitable mix. Integration in America is about a different degree of white power. It is about a mix that will allow white people to continue to take care of business as usual, which means millions of Black men, women and children will continue to be victimized as usual. Black People can't accept that, under any circumstances.

Black People need to let everybody know that We are not foolish enough to let dark white solutions whitewash Our Black destiny. The men and women who come to Us talking about white/dark white solutions to Black progress need to be put in their place, even if We have given them a great deal of respect previously. Black People need to start letting them know that they have the choice of coming to Us real or not coming to Us at all. Black People have just as much right as any other group of people to look after Our Black heritage, Our Black culture, Our Blackness and Our Black whatever. Anyone who talks or acts as if We should give up part or all of Our Blackness in order to progress in the white world is someone who has sold out to Our enemies. We need to

remind them, in very certain terms and actions, that We are Black People, We are not dark skinned white people.

We are Black People, We are not dark skinned white people.
We need a Nation of Our own.

Essay # 2

"We Need Our Own Nation"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

One of the reasons We need a Black Nation is in order to establish, as a legal reality, the difference between Black People in this country (the United States) and white people. We have no idea of how stupid We look to the rest of the world! Why? Because every time the United States pulls off an act of stupidity or racism, everybody else in the world thinks We, Black People, support that act. The fact of the matter, as We all know, is that most of the measures white Americans support here and throughout the world are directly opposed to what most Black persons in the United States support. Therefore, We need a means of letting the world know that white America and Black America are two entirely different realities. We need a means of letting the world know that white America and Black America represent two entirely different value systems. In order to do that effectively, We need Our own base of operations, Our own center of control. We, Black People in America, need Our own nation, a Black Nation.

Can you imagine how silly Black People in this country looked in 1986 when the United States invaded the small Black nation of Grenada? Grenada, a country smaller than every city in the United States, a country whose total population is only around 100,000 people, was attacked by the United States marines. Grenada's 36 year old Black president, Maurice Bishop, was murdered in cold blood, and the entire country was put under the control of the United States military. Why? Because the white U. S. government, under the leadership of

Ronald Reagan, was not willing to let those independent people run their country as they saw fit. And who was Ronald Reagan representing? As far as the world's people are concerned, Ronald Reagan was representing white people in America and Us, Black People in America. After all, people around the world saw white soldiers and Black soldiers carrying out Ronald Reagan's orders. How can We, Black People, continue to allow Ourselves to be caught up in such embarrassing situations?

Additionally, because We didn't represent Ourselves as an independent group of people, Black People in the United States were seen as supporters of apartheid in South Africa. It's the truth! The major moral, economic and propaganda support given to the white Afrikaaners in South Africa were through efforts of the United States. Everybody in the world knew that, including Black People in the U. S., and that is one of the reasons so many Black individuals organized anti-apartheid programs and demanded that the United States end its support of the South African government. But those were unofficial acts, and they pale in comparison to the impression made by official United States forces and official persons, Black and white, who were spending white and Black tax dollars to maintain a racist machine that was visible to the entire world.

I know what you're thinking. You're thinking that you didn't support the US government in any of those activities and everybody with any common sense realizes that. Well, you're half right and half wrong. True, you didn't support it, but false, everybody with any common sense doesn't realize it. You know what you felt but you're the only one who knows it because everybody else saw Black individuals like you

representing the United States in the form of diplomats, spokes persons, troops, athletes and taxpayers, etc.; that's what everybody else saw every day of the year. And that's what everybody else will continue to see until you make your position clear in a way that is visible to everybody. That visible expression must be by way of seeking and supporting a Black Nation.

In the beginning, I used the phrase "as a legal reality" in reference to making the world aware of Black People's differences with white people. Why "as a legal reality"? Because as a legal reality We can enact laws that are binding that will be beneficial to Black People. As a legal reality We can obtain recognition from international organizations like the United Nations. As a legal reality We can gain membership in international organizations like the United Nations. As a legal reality We can make treaties with other countries and establish self defense alliances with other countries. As a legal reality We can raise an army or a militia and legally defend Ourselves against those who attack Us for racist reasons and other reasons. As "citizens" of the United States, We can do no more than whisper about America's wrongs (you have to understand that protests and riots are merely political whispers). As citizens of Our own country, We can scream loud and clear about America's wrongdoings and carry out actions that unequivocally correct the wrongs. We won't have to kowtow to racist laws that will be enforced by the FBI, IRS or America's police forces. We will have Our own legal reality, and that is the way it is supposed to be.

After all, We are Black People, We are not dark skinned white people. What we need that We don't have is a Black Nation.

Essay # 3

"Why Racial Integration In the United States Will Not Work"

We are Black People, We are not dark skinned white people. We need a Nation of Our own. One key to achieving Black Nationhood is being able to recognize the minor differences between similar ideologies and entities. Being able to recognize minor differences can spell the difference between success and failure. Being mentally and logically astute can keep Us, Black People, from being fooled by "the little things."

Let Us look at the issue of integration for a moment. Black People in the United States have done all they possibly can to make integration work. That is because it is a sensible solution to the problem of race relations in this country. But We, Black People, can not make integration work all by Ourselves. It takes more than one willing party to integrate, and white people are not willing to integrate with Black People. White people are not sensible in that way. So, the question becomes, "Should Black People continue to try to force integration down white people's throat?" I think not--- because you can't force integration onto people, people have to willingly accept it. I think so for another reason as well; that reason being that We are demeaning Ourselves by trying to force Ourselves onto another group of people. Forcing Ourselves onto white people is based on a conscious or subconscious assumption that they are better than Us in one way or another, that they have something special that We don't have, and that We need them in order to get along in a good way. In my opinion, neither of those assumptions is legitimate.

As a matter of fact, Black People can get along pretty well

without white people. What We can't do, though, is force them to integrate with Us. What We can't do, therefore, is integrate with them.

To integrate requires several givens that are absent in the United States of America. The absence of these givens makes integration impossible. To wit:

(1) There is no equality between Black People and white people in this country. If there is no equality, then integration is impossible because integration is the intermixing of two or more equal parts. What is possible under these conditions, as all of Us know, is assimilation. Under assimilation, some Black individuals are allowed to flourish in the system, but no attempt is made to accommodate Our essence nor incorporate the masses of Black People. Have We, Black People, been struggling so that a few dark white individuals can make a decent living in the white world? I think not! It would be degrading for Us to stoop that low.

(2) Whites are opposed to integrating with Black People. If one party is opposed to the idea, then integration can not take place. To be absolutely honest, white people don't want to even assimilate the "dark skinned whites", but they think that by doing so, they can subtly force the "dark skinned whites" to help them stifle the efforts of the Black masses.

(3) Many so called African Americans don't believe they are equal to whites. Consciously they assert yes, but subconsciously doubts persist. Not surprisingly, the doubts are strongest among those African Americans who are most interested in entering the white world. However, the Blacks who have no doubts about the abilities of Black People realize that the doubts would disappear if Black People were to cut off ties with white people. Then We would have to do for Ourselves,

and We would get along better than We have up to this point. Historically, We have always been able to independently look out for Ourselves. There is no valid reason to think We can't do so now.

(4) African Americans have nothing of value that will attract a people who understand the power game. Black People in the United States don't own anything, don't control anything, haven't established any independent institutions and haven't made any serious independent international contacts or commitments. The "wealth" of African Americans is rented from the white world; the white world can take from them at any time. The access of African Americans to the system is a concession made by the white power structure; it can be denied at any time That is why rich Blacks are afraid to discuss issues such as Black Power. If the system doesn't like what they say, the system can put them back in their place---back in the middle of hard times with the rest of Us.

We, Black People, do Ourselves more harm than good when We try to integrate with white people under such demeaning conditions. Once you think about it, it becomes so obvious that one would have to be stupid to miss it. That would not speak nicely of individuals who brag about the colleges and universities they have attended and graduated from.

If you look behind a Black integrationist you will find four elements, and at least one of those elements will explain why that person is not a Black Nationalist. Those elements are (1) self interest (2) a little mind (3) a lethargic spirit and (4) a lazy body. Check it out for yourself. If you look closely enough, you can't help but see it.

Integration? Not Us. We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 4
"As A Legal Reality"

We are Black People, We are not dark skinned white people. We need a Nation of Our own. In order to succeed in this endeavor, We need to define Black Nationalism in such specific terms and with such lucid images that Black individuals cannot confuse it with any other ideology or train of thought. If We do not make Black Nationalism crystal clear in the minds and hearts of Black People, Black People will be primed to reject it.

In an earlier essay, I stated that Black People have to establish, as a legal reality, the difference between Black People in the United States and white people in the United States. I emphasized the importance of Us existing “as a legal reality” in order to make the world unequivocally aware of Black People’s differences with white people. As a legal reality, We can enact binding laws that will be beneficial to Black People. As a legal reality We can obtain recognition from international organizations like the United Nations. As a legal reality We can gain membership in international organizations like the United Nations. As a legal reality We can make treaties with other countries and establish self-defense alliances with other countries. As a legal reality We can raise an army or a militia and legally defend Ourselves. As “citizens” of Our own country, We can unequivocally act to correct wrongs that have been perpetrated against Us. We won’t have to kowtow to racist laws that are enforced by racist authorities. We will have Our own legal reality, and that is the way it is supposed to be.

Among people of normal intelligence, it is taken for granted that a distinct group of people should seek to govern themselves

and create conditions that will benefit their own. Each distinct group of people needs laws on the books that are enacted by individuals who believe in them. Each distinct group of people needs laws on the books that will be enforced by individuals who want to enforce them. Each distinct group of people must be able to create a climate that is favorable to the advancement of that group of people. Criminal laws must be fair and equitable, laws governing commerce and access to business resources must be fair and equitable, laws governing personal freedoms must be fair and equitable, etc. All people have the right to live in and the responsibility to seek a political, economic, social and spiritual environment that is healthy and conducive to their well being across the board. No intelligent person or group of people would settle for less.

The Jews felt that they could only secure themselves by establishing a Jewish nation, and they did so. The Palestinians are convinced that they can only secure themselves by establishing a Palestinian nation, and they are doing so. The French speaking population of Canadians in Quebec feel the need to secure their heritage by establishing their own nation, and that desire is given due regard by the people and government of Canada. Nationalist movements in USSR were denied legitimacy by the Soviet leadership, but that didn't stop several nations of people from going out on their own. The Irish Republican Army feels the need for its people to be independent of Great Britain, and it doesn't bother them that some people and governments are displeased by the idea. Nor were the Boers in South Africa concerned about what the Blacks of South Africa thought about Boer plans to establish an apartheid (white supremacist) government. And, I need not mention the American colonists. The mere fact that they wanted

to separate from the mother country was enough to propel them to independence, self government and their own nation.

Independence. Self-government. A nation of Our own. Such political delicacies are what most people are willing to give up their lives and property for. That is because they are necessary delicacies. They allow one to actually own what one possesses. They allow one to leave a valuable legacy to one's children and grandchildren. They allow one to stand up and be counted on one's own terms. They allow one to define the terms and conditions under which their group will have to live. Why is it, then, that some Black individuals are in left field on the issue of Black Nationalism? If you asked them if they prefer to own an Escort or a Cadillac, they would choose the Cadillac. If you asked them to choose between high quality clothes and low quality clothes, they would choose the high quality clothes. If you asked them if they prefer to rent a house or own it, they would recognize the myriad advantages of ownership. If they recognize the value of those type delicacies, why don't they recognize the much more important and critical political delicacies?

Could it be that they haven't been educated properly? Could it be that they are overwhelmed by what their eyes see? Could it be that they fear for their personal well-being? or that they fail to realize that their personal well-being is directly tied to the well-being of Us as a race? Or, could it be that they, those who are supposed to be leading Us, are selling Us out instead? Each of these questions will be explored along the way.

We have to establish as a legal reality the distinction between white priorities and Black priorities. After all, We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 5

As A Legal Reality Internationally

We are Black People, We are not dark skinned white people. We need a Nation of Our own. In order to succeed in this endeavor, We need to define Black Nationalism in such specific terms and with such lucid images that Black individuals cannot confuse it with any other ideology or train of thought. If We do not make Black Nationalism crystal clear in the minds and hearts of Black People, Black People will be primed to reject it.

In an earlier essay, I stated that Black People have to establish, “as a legal reality”, the difference between Black People and white people in the United States. As a legal reality We can obtain recognition from international organizations like the United Nations. With such recognition comes rights and privileges that are supported by a world full of nations. As a legal reality We can gain membership in international organizations like the United Nations. With such membership, We do not have to stand alone, dependent solely upon Our assertions and Our resources. When We have complaints, a world full of nations will complain with Us. As a legal reality We can make treaties with other countries and establish self defense alliances with other countries. We can become part of a political reality that is much more powerful than any single nation. The international advantages of being a nation as opposed to a group of unhappy campers in a hostile country can not be overemphasized. National status opens doors, avenues and givens that stretch well beyond those of mere citizenship. We, Black People, need to have access to those givens.

We, Black People, need to be able to represent and promote

Our specific and unique interests to the world as a distinct and unmistakable entity. We need to be able to borrow money from foreign governments and individuals; We cannot raise the money We need to push Ourselves forward within the structure of the United States. We need to be able to raise money by entering into commercial agreements with foreign governments and individuals; We cannot rely on the United States to invest sufficient amounts of money into Our development on a regular basis. We need to be able to export goods and services to foreign countries that address Our particular needs and circumstances, and We need to be able to import goods and services from foreign countries that address Our particular needs and circumstances. That way, more doors will be opened that can help Us eliminate the economic woes that haunt Us as “citizens” of the United States. We need to be able to enter into joint economic ventures with foreign countries, joint exploratory ventures with foreign countries, joint political ventures with foreign countries, joint military ventures with foreign countries, etc. These are keys to genuine freedom, keys that We can never possess as “citizens” of a hostile nation. There are countries throughout Africa, Asia, and the Caribbean that would jump at the opportunity to establish good working relations with Black People in North America. All We have to do is make it possible for them to approach Us in good faith and live up to reasonable obligations.

Additionally, Black People in North America need to be able to unequivocally identify with the forces of progress in the world. When a country like the United States invades a country like Grenada or Viet Nam, or interferes with the internal affairs of a country like Azania or Chile, We need to be able to support the offended country and help it reclaim and restore

its dignity. When a country like the United States tries to starve a people to death because of disagreements with leaders such as Fidel Castro, Muuamar Quadafi or Saddam Hussein, We need to be able to relate to those governments based on Our perceptions of fairness and justice. When there is a schism in the world over the ecology and energy consumption, and countries like the United States insist on poisoning the universe in the name of profits, We need to be able to unequivocally side with those forces that recognize that commercial considerations must play second fiddle to human considerations. The international crimes of white people in the United States must no longer be borne by Black People in North America. The contention that a few have the right to prosper at the expense of the multitudes is a criminal contention, both here and abroad, and Black People must make it clear to all of the world that the multitudes are not obliged to adapt their tendencies to those of the few. Indeed, the few must be obliged to adapt their tendencies to those of the multitudes.

What type of people are We if We allow the very government that impoverishes Us to declare that We cannot legally seek relief from anyone else? What type of people are We if We allow the very government that impoverishes Us to dictate what measures We can take to overcome its abuse of Us? How can We accept the proposition that the government that impoverishes Us can keep Us from negotiating with others in order to overcome that poverty? The United States will never make it possible for Us to become free and prosperous as a People. That is why We need to create a Black Nationalist alternative.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 6

The Choice For Black Individuals

We are Black People, We are not dark skinned white people; and We need a Nation of Our own. One key to achieving Black Nationhood is being able to recognize barely detectable realities that can reduce Our effectiveness. One such reality, oh so huge, is negative energy.

There are two major types of energy that will come into play in Black People's drive toward nationhood; (1) potential energy, and (2) kinetic energy. For the purpose of politics, the power game, Our potential energy is effective to the degree that Our enemies feel mentally and spiritually intimidated by Us, and Our kinetic energy is effective to the degree that Our enemies have been physically impacted on by Our activities. Our potential energy is not just a matter of what We are capable of doing, but of what others think We are capable of doing. If Our enemies think Our potential energy is greater than it actually is, then all the better. If, however, Our enemies think Our potential energy is less than it actually is, We must demonstrate the contrary. We must ask Ourselves, "How do Our enemies get the impression that Our potential energy is less than it actually is?" We will discover that the answer is either (1) Our kinetic energy has been low or (2) Our potential energy has been giving off lazy vibes.

When I say Our kinetic energy has been low, I mean We have gotten into the habit of consistently underachieving and striving for less than We deserve. Dominated people consistently underachieve because they are miseducated, brainwashed and taught to doubt their potential. This is very obvious among Black People in the United States, particularly

the better “educated”. Objectives that normal people would seek as a matter of course, Black “leaders” think of as impossible to achieve. A Black Nation? “Never in a million years,” they say. “White people will not let Black People do that,” they say. “Black People can’t stay united long enough to accomplish that,” they say. They say such things because they have been taught to doubt Black People’s potential. This doubt generates negative energy and defeats a person’s desire to persevere.

To understand what I mean when I say Our potential energy has been giving off lazy vibes, it is necessary to understand that every thing has a particle nature and a wave nature. The particle nature is what people are aware of and accustomed to seeing. The wave nature can not be seen or touched by human beings, but its presence can be felt and responded to. I’m talking about “vibes” here. Yes, vibes are real, and they can be either powerful or weak. If they are weak, people will pick up on them, sense that you are lacking something critical (like confidence or belief in your mission), doubt your ability to succeed and place obstacles in your path without fear of serious retaliation on your part.

Genuine Black Nationalists don’t give off weak or doubt-filled vibes (negative energy). In order to enable genuine Black Nationalists to maximize their effectiveness, every Black individual must therefore:

(1) Be honest with yourself. If you prefer integration, civil rights or the white way, or any other non-Black way, then that is your prerogative. However, be intelligent enough to not interfere with the efforts of Black People who prefer the Black way. Every Black individual does not have to be involved in Black Nationalist activities for Black Nationhood to become a

reality. Face up to where you stand and stand there; but don't stand in the way of Black Nationalism.

(2) Realize that Black Nationalism is a lifetime commitment. You can't sign up for two years or make a commitment for a special project. Even after the initial objective has been realized, the work of Black nationalists will continue because of attacks from antagonistic forces within and outside of the Black Nation.

(3) Prepare yourself to deal with unusual levels of mental, spiritual and physical hardships, criticisms and pressures--- because the white status quo is going to create every opportunity possible to make your life miserable. However, being a sincere Black Nationalist does not mean you have to live a life of poverty. You can live a decent life without selling out to the status quo. Unfortunately, most "educated" Blacks will not satisfy themselves with a decent standard of living. They want fame, fortune and recognition; and to acquire those illusions in the United States of America, a Black person has to sell out to white interests.

(4) Seek others like yourself. Concentrated energy is the most effective energy, and its collective power far exceeds the sum of its components. If you allow your surroundings to fragment your energy level, or allow others to sidetrack you, you could turn out being detrimental instead of beneficial to Black Nationalism. Contribute to and feed on the energy of those who believe in Black Nationalism and possess the independent drive to seek it. Within such quarters, formidable support and success are found.

(5) Be prepared to be taught, be prepared to learn, be prepared to teach, be prepared to follow, be prepared to lead and be prepared to create something new. Be prepared to seize the time, make the most of each opportunity, and make

a meaningful impact. Be prepared to repel the naysayers, overcome the resistance and make the world recognize your legitimacy. A determined, well prepared mind generates potential energy, builds powerful vehicles and deploys the kinetic energy needed to get the job done.

A Black Nationalist does not need to engage in useless debates with non Black Nationalists. A Black Nationalist does not need to convince non Black Nationalists of anything. A Black Nationalist does not need to adhere to anybody else's values or standards. All We need to do is be about the business of seeking independence for those Blacks in the United States who are intelligent enough to value it.

After all, We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 7
"Domestic Considerations"

We are Black People, We are not dark skinned white people; and We need a Nation of Our own. In order to succeed in this endeavor, We need to define Black Nationalism in specific terms and with lucid images that cannot be confused with any other train of thought. If We do not make Black Nationalism crystal clear in the minds and hearts of Black People, Black People will be primed to reject it.

Each distinct group of people must be able to create a climate that favors that group of people. For Black People, this involves establishing a system of government that gives top priority to human beings and human concerns, and taking every pain to keep the government from becoming an entity in and of itself. If a government becomes its own entity, it will compete with the people, not serve them. Moreover, every pain must be taken to keep the government from catering to individual preferences; only the preferences of the masses should be catered to. Without individual favoritism, the likelihood that commercial interests will take on disproportionate importance will be decreased. History has demonstrated over and over that what is good for big business ("commerce") is not good for the people. Black government must cater to the people.

A constitution is the basic law of a country. It is written by citizens and/or authorized representatives of those citizens. But, there are two types of constitutions: (1) the type that is intended to benefit the people, and (2) the type that is intended to benefit persons with special interests. No constitution has ever been written that is intended to benefit the people because

the people, as a whole, have not been disciplined enough to take their political destiny into their own hands.

Persons with special interests have always been disciplined enough to take their destiny into their own hands. Not surprisingly, they try to establish a government (write a constitution) that will legalize the tendencies and preferences of persons with special interests. Since the extreme concerns of persons with special interests are different from the concerns of the masses (the people), a constitution that favors persons with special interests will abuse those without special interests. In order to keep from being abused, the masses have to see to it that a constitution is written and enforced that favors the masses.

Such a constitution, a people oriented constitution, must give the people the legal authority to act when the welfare of the people is being compromised. If the people have the legal authority to act, then they can keep persons with special interests from abusing them. The theory that only the representatives of the people should be empowered is argued, but it is faulty for at least two reasons: (1) elected officials often betray the will of the people, and (2) in a highly literate society, members of the masses are just as capable of making binding decisions as are their “representatives”. Persons with special interests fear the people because the key to their success is the legal abuse of the people. The theory that only the representatives should be empowered is evidence of that fear. To effectively protect their rights, the people must be empowered to act independently of their representatives and with more force of law than that vested in their representatives, as I said earlier, when they suspect that the welfare of the people is being compromised.

Indeed, one of the remarkable advantages of Black People establishing a Black Nation is the opportunity to write a spanking new constitution, one that revolves around human priorities instead of special interests. We can be the first nation of people to write a constitution that is favorable to the mass of its citizens. We can make a complete break with the rhetoric of the U.S. constitution, which falsely asserts that it represents a government of the people, by the people, and for the people, and actually establish a people-oriented government. We can establish economic priorities that are group centric. We can ensure that laws governing commerce and access to business resources revolve around group objectives, and that they be fair and equitable. We can legislate social priorities that are group centric; housing and employment opportunities that are fair and equitable (in fact as well as on paper), personal freedoms that are guaranteed and ensured by the right of the people to act, and criminal laws that are fair but strict. We can also institutionalize cultural priorities that emphasize Our essence and Our “feelings” while failing to stigmatize the essence of others. Educational priorities can be established that are neither narrow nor dominated by biases of persons with special interests. We can address individual developmental needs in a way that centers on group priorities and allocate resources so that chances of equal access to schooling facilities are maximized. In short, We can establish a basic law of the land, a structural and philosophical foundation, that reflects the essence of Black People. Fair and equitable laws cannot exist if, like the United States constitution, the basic law of the land is geared toward persons with special interests.

The U.S. constitution has shortcomings that a Black constitution must avoid. To begin with, the Bill of Rights was

an afterthought to the U.S. constitution; the Black constitution must be rooted in the people's rights. Secondly, the U.S. constitution does not give the people the authority to enforce their convictions. Thirdly, gimmicks like the electoral college (which can legally negate the people's vote) should be eliminated. Fourthly, the U.S. constitution recognizes slavery; more proof that it attempts to anticipate and address the needs of persons with special interests. Fifthly, the U.S. constitution is not legally the law of this country; so, everything that is based on the constitution is fraudulent.

Our only special interest should be insuring the well being of the mass of Black People. Why? Because We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 8

"Liberals and White Liberals"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

One key to achieving Black Nationhood is being able to recognize the minor differences between similar ideologies and entities. Being able to do so can spell the difference between success and failure. Being mentally and logically astute can keep Us, Black People, from being fooled by “the little things.”

For example, let’s take a look at individuals who call themselves “liberals.” Did you know that there is a difference between a liberal and a white liberal? Politically speaking, a liberal is a person who recognizes that all people have the same rights to life, liberty and the pursuit of happiness, and that these rights should not be hampered by artificial barriers such as racial, sexual or cultural differences. White liberals, on the other hand, believe that all people have the same rights to life, liberty and the pursuit of happiness, but with the proviso that these rights be sought within a white frame of reference. In other words, white liberals believe that everybody should get equal treatment just as long as the white power structure remains undisturbed and the basis around which all people function. What about the Black frame of reference, or the Red, Yellow or Brown frames of reference? To the white liberal, these non-white frames of reference are inferior to the white frame of reference. That is why white liberals are not liberals at all; they are neo white-supremacists instead.

This is not to say that a white person cannot be a liberal. As a matter of fact, one of my favorite persons was a liberal who

was white. His name was John Brown, and I'll tell you why I like him so much.

John Brown was concerned about how his race of people had abused Black People and Native Americans. However, John Brown did not look for excuses, justifications or rationalizations, he simply realized that white people had acted extremely inhumanely and took it upon himself to do what was necessary to correct the injustices. John Brown did not expect Black People to look up to him, look to him for guidance, give him special treatment or show "appreciation" for what he was trying to do. Nor did John Brown try to tell Black People what white people thought was good for Black People. John Brown realized that a white frame of reference was part of the problem and, being a sincere person of action, took steps to quickly right the wrongs that had been committed by his white brothers and sisters. Because of what he did, the white status quo despises John Brown and portrays him as a maniac with misdirected allegiances. That is the burden that a liberal in the United States of America has to carry.

I also like some other liberals who are white. They are what I call the Five Steps Liberals. The Five Steps Liberals who are white are individuals who have successfully completed a Five Step process that renders them capable of interacting with all people of color and all levels of achievement on a basis of equality. The Five Steps Liberal must:

(1) Step outside of the white frame of reference in order to objectively assess how white people have interacted with themselves and people of color throughout the world. A liberal does not view conditions from the vantage point of an abuser, but from the vantage point of fundamental principles rooted in every peoples' equal rights to life, liberty and the pursuit of

happiness. If one group of people receives special treatment, then everyone will not have an equal opportunity to gain a decent standard of living.

(2) Admit that white people are guilty of abusing the rights of other people to an extremely harsh degree, initiating genocide against other people as matters of general policy and systematically destroying the quality of life of other people-- all because white people value commercial activities and profits more than they value human well being. A liberal must recognize that the social structure revolves around human well being, not around commercial considerations and profit concerns.

(3) Reject the white frame of reference. A liberal must be able to detach him/herself from that which is demeaning to human beings, even if it means rejecting values that one has heretofore held dear.

(4) Adopt a non-white frame of reference. This will enable white people to become receptive to a higher level of human consciousness and a new regard for human well being. A liberal must recognize that the efficacy of a system in terms of human well being is what determines its value, not the race or economic stature of the people who promote that system.

(5) Play the specific role that s/he is instructed to play until that individual has successfully elevated his consciousness enough to take on general leadership responsibilities. That means they should promote the type of equality that Black People champion and carry out their liberal activities in their own communities, not in Black communities. Additionally, a liberal who is white should be willing to take "orders" from non-white persons until whites have developed enough consciousness and respect for the non-white frame of reference

to initiate corrective measures that have an immediate impact.

Whites who call themselves “liberal” who are not like John Brown or who reject the Five Steps process are really “white liberals”; they should not be trusted by Black People. Their primary objective is to maintain white power in a slick way. Black People have to make it crystal clear that such “liberals” are not welcome and don’t fit into Our plans. Whites who support Us must recognize Our right to govern Ourselves and use Our essence as a basis for doing so. After all, We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 9
"A Look At Africa, Part 1"

We are Black People, We are not dark skinned white people; and We need a Nation of Our own. Mother Africa offers Us a lot of interesting and revealing lessons about Black Nationalism. Let's look at her for a while.

Many educators point to the condition of Africa as proof that Black People are not as capable as other peoples of excelling in government. Persons who espouse such a point of view are either defenders of white power or stupid. The excellence of Black Power and the accomplishments of Black People are beyond contradiction. If We access Our essence, Black People in America can carry on the tradition of Black Nationalism and excellence that has been characteristic of Africa for thousands of years.

Most of what white people know that is valuable was learned, either directly or indirectly, from Black People. Before Black People had had any contact with white people, Black People had developed economically, politically, socially and culturally to very advanced degrees. Black People had discovered agriculture, revolved their economic activities around a planned economy and developed an accurate calendar. Black People had extensive scientific knowledge and a scientific understanding of the laws and principles of the universe. Thus, Black People had been intensively studying and learning about the planets, the stars, the sun, the moon, the systems of outer space, their functions and their effects on the earth for thousands of years. To this day, whites have not matched that knowledge.

The dynastic eras are proof that Black People were Black

nationalists who valued political concentration. The known dynasties covered the period from around 3100 B.C.E. until around 660 B.C.E., but the 1st Dynasty could have been established as early as 11,542 B.C.E., which indicates that Black People in their right mind have recognized the value of political consolidation and unification for more than 13,000 years. The idea of political concentration, then, had its origin and development in Africa.

The major social accomplishment was the maintenance of humane attitudes toward each other. These attitudes were reflected in the social institutions that were developed to cater to the needs of the people in general. Governmental policy promoted internal stability, general education by way of a public school system, and practical conveniences such as public bathrooms. Culturally Africa excelled also. At least two advanced systems of writing, an abundance of artists and sculptures, and arts and crafts that have been imitated and sought by people all over the world attest to Our creative and artistic genius.

Internationally recognized architectural accomplishments are further evidence of Our high development. Black People had an organized religion as early as 4500 B.C.E., and had an advanced educational system (the Mysteries System) just as early. By the 20th Dynasty, branches of the Mysteries System had been established in several places outside of Africa, and foreigners preferred to be educated there than anywhere else. As early as 3100 B.C.E., Black People had dammed the longest river in the world and established the military city of Memphis, and within 400 years had built the Great Pyramids, the Sphinx and marvelous tombs that captivate and puzzle onlookers even today. During this same period, Black doctors

like Imhotep were performing surgical operations on such delicate organs as the human eye. Colors that have refused to fade and embalming techniques that mystify today's morticians are proof of Black People's profound understanding of chemistry. The presence of engineers, scribes, libraries and goldsmiths, etc., indicate an advanced level of life and the mastery of various smelting processes. It is unmistakably clear, then, that Black People were the leaders of the world in practically all regards; ideologically, culturally, politically and otherwise.

Black People recognized the value of self government and accomplished so much before We came into contact with white people. After that contact, the condition of white people greatly improved and the condition of Black People greatly deteriorated. This indicates that white people were learning from Us and undermining Us at the same time. And, they continue to do so today.

Our potential for greatness is exceeded only by Our attraction to mediocrity. Greatness is a sustained, arduous process. It involves a deeper understanding than white people are capable of grasping. Certainly, the United States offers a way of living that is superior by present-day standards, but by overall standards it is mediocre. What Black People developed thousands of years ago was superior in many regards, and what We can accomplish today as an independent people will immensely improve Our quality of life and show the world what humankind is capable of.

There are two amazing puzzles surrounding Black People. Firstly, the Blacks of ages ago not only dominated the world, they dominated the world for thousands of years. How could any one group of people have dominated everybody else for

such a long time? Secondly, the Blacks of today have not only fallen, We have fallen to extremely low depths. It is natural that We would eventually cease to dominate the world; that had to happen, sooner or later. But there is a grand difference between ceasing to dominate and falling as low as We have fallen. What happened? I will address these two questions in my next column because We need to understand them. We need to understand these developments and a lot more because We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 10
"A Look At Africa, Part 2"

We are Black People, We are not dark skinned white people; and We need a Nation of Our own. We began talking about Mother Africa in the last column. Let Us continue

Two amazing puzzles surround Black People. Firstly, the Blacks of ages ago not only dominated the world, they dominated the world for thousands of years. How could any one group of people have dominated everybody else for such a long time? Secondly, the Blacks of today have not only fallen, We have fallen to extremely low depths. It is natural that We would eventually cease to dominate the world; that had to happen, sooner or later. But there is a grand difference between ceasing to dominate and falling as low as We have fallen. What happened?

The fact that the Blacks of ages ago were not only able to dominate the world, but for such an unthinkably long time, is proof of what We can do when We harness Our energy and intelligence around goals that reflect Our strengths and Our priorities. We have a fuller understanding of universal laws and are able to apply those laws better than other groups of people. When one does the proper research, no evidence is found of white world domination for any extended period of time. Why? Because they are too unbalanced and too out of harmony with Nature to revolve their activities around principles that can stand the test of time. Whites do not have the internal values that enable a people to create substance-laden institutions, they don't have the knowledge needed to organize society around the most important principles, and they don't have enough overall concern for people to appreciate the

advantages of genuine equality. They prefer a vertical hierarchy, an “I’m better than you” social structure, because their worth is found in somebody else’s despair. They fail to realize that personal well being and inequality are incompatible.

Black People do have balance and We are in harmony with Nature when We are about the business of being about Ourselves. How, then, did Black People fall, and why so low? Two major factors and two minor factors explain this descent. The two major factors were (1) changing energy and (2) leadership’s inability to recognize and neutralize its impact. The two minor factors were (1) physical attacks by Nature and (2) poor leadership.

Black People ceased to dominate the world because the high level of energy that was required to accomplish what they accomplished could not be maintained forever. As the centuries passed their level of energy decreased steadily. It was, in part, beyond their control. The ever real swing of Nature’s pendulum and the dictates of Nature’s priorities were in play here, and not even Black People can defy Nature. But, they could have minimized the impact of these natural dictates. The need to consciously be vigilant, to consciously tax their energy sources and consciously identify potentially disruptive forces could have been stressed. Black leaders could have urged Black People to summon enough energy to resist some of the forces that were ready to abuse them. But everyone was so much in the midst of the changes that they failed to see the overall picture, and they had become too limited in vision to recognize that an unusual need was beckoning. The earlier Africans would have done a better job of damage control, but the Blacks of the later period were not up to the task.

We fell so low. Earlier Blacks had met and conquered each

and every serious challenge. They discovered what needed to be discovered, invented what needed to be invented, adapted to what they needed to adapt to and adjusted to what they needed to adjust to. Later Blacks were not able to meet similar challenges. Nature turned gardens of eden into deserts, and Black People figuratively stood by, failing to use their intelligence to seek ways of containing the process to whatever extent possible. White people crept in and disrupted Black life, promoting instability in the process, and Black People figuratively stood by, failing to use their intelligence to resist and contain the process. And then, to make bad matters worse, Black leaders began to desert their Blackness and compromise Black values. They gave up what was dearest to Our greatness, and fell prey to values that were foreign to Us and intent on destroying Us. The swing of Nature's pendulum, natural progressions, foreign people and foreign ideas; all augmented by Our failure to consciously resist and challenge the processes-- each helps explain why We fell so low. We failed to look out for Our own well being, and no one else was obligated to do so.

Today, Black People in America are continuing that downslide. Like Our recent ancestors, We too have decided to not resist. Some because of cowardice, others because they can sell out without immediately suffering the consequences, others because they have been spiritually and mentally defeated, and still others because of bad habits and lack of discipline. As history shows, the failure to resist will only lead to more hopelessness, more despair, more vulnerability to abuse and more actual abuse; in spite of what We are taught to the contrary. Our day to day experiences bear this out, but We are idly standing by, figuratively speaking, just as Our diluted recent ancestors. We, as an independent political entity,

must begin to look out for Our own well being. After all, no one else is obligated to do so.

We are Black People, We are not dark skinned white people. In order to progress the way We want to progress, We need a Nation of Our own.

Essay # 11

"Local Provisional Governments"

We are Black People, We are not dark skinned white people; and We need a Nation of Our own. The group of Black men and women who met in Detroit, Michigan in 1968 showed Us what We need to do; if We follow their tracks We will be going in the right direction.

The first thing We need to do is realize that there are two groups of Black persons in the United States; one large group that is unaware of the Black nationalist alternative, and one small group that is informed and ready to declare its independence. Since the Black Nation does not have an established physical presence yet, what the small group must do is establish core groups that will plant the idea of Black Nationalism into the hearts, minds and thought patterns of as many persons in your locality as possible. These core groups cannot be concerned about adhering to a national charter; that's a matter of formality that can be taken care of well down the road. Nor are numbers important. A core group can have 1 member, 2 members, 5 members, 10 members, whatever. What is important is that those who are part of the core group be serious about Black Nationalism.

As I just said, the function of the core group is to plant the idea of Black Nationalism into the hearts, minds and thought patterns of as many persons in your locality as possible. This does not include debating with naysayers and persons who are looking for reasons to fail. Critical analysis of certain issues and points is necessary, but the purpose of critical analysis is to recognize obstacles for the purpose of determining how to overcome them or sidestep them. Persons who debate

with the intention of discouraging Us should be told to resolve their reservations to their own satisfaction. If they are unable to do so, then they should be advised that they are not ready to participate in a Black nationalist objective yet.

We have to understand: Every plan, no matter how good it is and no matter who is involved in its execution, has weaknesses that can lead to its defeat. What makes a plan successful are persons who are dedicated to what that plan represents. Such persons will persevere and help create conditions that will minimize a plan's weaknesses and maximize its strengths. That is why it is important to associate with individuals whose mindset and political aspirations are similar to yours. Together, your positive energy is maximized. Naysayers bring negative energy, and negative energy tends to maximize the weaknesses present in a plan.

A rule is composed of two parts: (1) its probability factor and (2) its improbability factor. The probability factor is the likelihood that what the rule states will happen, and the improbability factor is the likelihood that what the rule states will not happen. It sounds a little complex but it is really simple because it follows the universal law of duality that Black People have recognized for more than 20,000 years. In order for a rule to exist, it must have both its positive part (the probability factor) and its negative part (the improbability factor). The same is true for a plan. In order for a plan to work, it must have strengths and weaknesses. Without either, the plan cannot exist. If the plan is good, its strengths will overcome its weaknesses if the persons who believe in the plan do not allow their energy to be compromised by naysayers. If the persons who believe in the plan allow their energy to be compromised by naysayers, the plan will not work. It is actually

that simple.

Before ending this essay, I'll throw in a couple of tidbits. To begin with, don't worry about establishing a headquarters. A core group does not have to operate out of an established headquarters in order to be effective. In fact, each core group can determine whether it will establish a headquarters or not, but everyone must recognize that what counts is how well the members function. The members of the core group represent a headquarters in and of themselves. They carry the headquarters around with them, and that is what counts most. The value of buildings is relative, so We can't get hung up on the idea that We need a specific building to revolve Our activities around.

Additionally, if anyone mentions overthrowing the United States government more than once or twice, expel that person. We have no interest in overthrowing the United States government. Our interest is in establishing a Black Nation. The two objectives have absolutely nothing to do with each other.

Neither competition nor infighting among core group members should be tolerated. We are not about the business of dominating each other, We are about the business of making it impossible for Our enemies to wield power over Us. If members of a core group have differences, they can either resolve them intelligently, agree to disagree while working together or go their separate ways in peace. Any member who carries out a hostile action against another member should be monitored closely; he or she has selfish drives that could prove destructive to Black nationalist objectives in the long run.

How do We educate? By word of mouth. By study groups

that focus on Black Nationalist literature and teachings. By whatever means available. By whatever means available, We must prepare Black People to understand Black Nationalism. Why? Because We are Black People, We are not dark skinned white people. We need a Nation of OUR own.

Essay #12 "Self Interest"

We are Black People, We are not dark skinned white people. We need a Nation of Our own. To achieve Black Nationhood We must be able to recognize and overcome those individuals with shortcomings that hinder Our progress. In an earlier essay, I identified some of those shortcomings as (1) self interest (2) a little mind (3) an intimidated spirit and (4) a lazy body. Individuals who are dominated by either or all of these shortcomings would not be so critical if so many of them were not found among Our so-called "leaders" and "better educated" and financially "secure" ranks. But that is where most of them are found, and they have to be overcome in one way or another.

These type individuals are actually the ones who are "holding Us back" because they misrepresent the interests of Black People, possess no self-respect or genuine pride in their heritage, and accept all types of humiliations in return for rewards and "recognition" from the status quo. This column will help Us understand why it is better to let them "do their thing" (the white thing) rather than try to force them to face up to their obligations and act in a manner that is respectful to themselves and beneficial to the mass of Black People.

Individuals who are driven by self interest believe that their individual well being is more important than the well being of the community, and that each member of the community who is willing to work hard will be able to provide adequately for themselves and their loved ones. There are two problems with this train of thought.

Number one, in most cases the individuals who are

proponents of this belief think they are better equipped to “make it” than the average Black individual: they think they are better educated, more “refined”, more at ease in a white environment; in a word, exactly what white people are looking for. They are, in fact, not better educated but better conditioned to submit, not more refined but more detached from their own culture and essence, and not more at ease in a white environment but more at ease as a subordinate to white power. They are losers and chinchies, and We, Black People, are better off without them. Let the white world have them.

The second problem with this train of thought is the fact that, in a capitalist economy, being willing to work hard does not mean you will be able to provide adequately for yourself and your loved ones. Such would be the case in a community-oriented economy because everyone would have the opportunity to contribute to his/her fullest, but the lack of opportunity is part and parcel of a capitalist economy. Additionally, a capitalist economy is not designed to reward workers equitably, it is designed to reward the rich and powerful disproportionately. Thus, by design, a large number of persons in a capitalist structure will not be given the opportunity to work a decent job, and those who are given the opportunity will not, for the most part, be given their fair share of the rewards. The Blacks who insist otherwise are doing so because they think they can swim even if most of the rest of Us go under. What they are too miseducated to realize is that, among the lot of Us, they are the least capable swimmers of all.

In the April 4, 1997 edition of the Washington Post newspaper, an article states that the director of media relations for the Department of Transportation in 1991, a Black man whose name I will omit, “regularly accompanied his boss to

meetings. But en route to one meeting, he was stopped by a security guard and asked to identify himself. He finally was waved through, but he says he has no doubt why, despite his suit and briefcase and DOT Secretary Samuel K. Skinner at his side, he was stopped at the door.” He is Black, he’s about 6-1, and he had lines cut in the back of his head. “Starting that day, he let the lines grow out.

“[He] had learned a lesson that’s been absorbed by many Black professionals: In the (mostly white) workplace, habits and lifestyles that are distinctly African American may send an unintended message. . . Thus, if getting ahead equates with fitting in, the astute employee learns to seamlessly shift gears between home and office.”

My response is that that professional did not learn the lesson he should have learned. The astute employee would have learned the necessity of establishing a whole new set of rules. If you are going to wave the white flag over something as basic as a haircut, how will you have the heart to stand up for anything that really gets white peoples’ blood flowing? That gentleman and other Black professionals like him are not “astute” employees; instead, they represent a group of self interested individuals who will shamelessly submit to demeaning terms even when they realize that later Black professionals will be expected to adhere to those same demeaning standards. They are not “astute” enough to realize that if you capitulate when you are right, you deserve to be stepped on and humiliated. So they capitulate, they throw in the towel. To them, getting stepped on and humiliated is all right as long as they get paid enough money.

When you are dealing with people who are simple minded enough to see a haircut as a threat, you need to draw a clear

line early. Fighting racism and inequality is not an issue of individuals, but of nations of people. Several "undereducated" Blacks who work in low level jobs already understand this truth and defend their right to wear African braids, mustaches and goatees, for example. But professional Blacks, those who are most highly "educated," can't quite seem to get to that.

It is natural that persons be self-interested, but it is necessary that self interest be recognized within the context of the overall good. The individual can best serve his/her interests by making sure that the interests of all of Us are equitably addressed. Those who are opposed to seeing self interest within this context are of no benefit to Black People. They should be de-prioritized, brushed to the side and warned to stay out of Our affairs. Otherwise, We must pronounce sentence on them. They shall have lived with health, or they shall have lived.

Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 13
"Little Minds"

We are Black People, We are not dark skinned white people. We need a Nation of Our own. To achieve Black Nationhood We must be able to recognize and overcome those individuals with shortcomings that hinder Our progress. In an earlier essay, I identified some of those shortcomings as (1) self interest (2) a little mind (3) an intimidated spirit and (4) a lazy body. In this essay, little minds (little minded individuals) will be addressed.

Individuals with little minds are dominated by the particle nature of circumstances and events. They are overly influenced by what their eyes see and ears hear. They are overwhelmed by numbers and statistics, but fail to objectively analyze those numbers and statistics. They do not realize that human events, like all other by-products of Nature's processes, are dominated by energy that is not visible to the polluted eye, not heard by the damaged ear, not discernible to the battered mind and beyond the control of human intrigue. In other words, they learn that one plus one equals two, but they do not realize that two can represent a thousand different possibilities. The well developed mind is ever aware of this principle.

The ideological reality of individuals with little minds is provincial, not universal. Having the ability to close your eyes and feel the pulse of the universe helps equip one to understand the direction the affairs of human beings should be taking. When the owner of a little mind closes his eyes, he sees his community, his province or his state, and how he fits into that tiny arrangement. His experiences, range of possibilities and senses of belonging and not belonging are restricted to that

tiny arrangement. He has yet to discover that the real world is much larger than that tiny arrangement.

Individuals with little minds fail to trust their own intelligence because they have been convinced that some other persons are smarter, some other persons know better, some other persons are more qualified to address the issue, etc. This lack of self confidence is projected onto a larger stage, which is why little minded individuals can always come up with a reason why something can not be done. Thus, a little mind gets overwhelmed by the thought of overcoming a status quo; after all, succumbing requires less effort and rests on more familiar ground.

Individuals with little minds tend to have a limited sense of history and human development. Even as they parade their degrees and proofs of their scholarly accomplishments, it is clear that they have not acquired an understanding of what was there to be understood. They are seemingly unaware of the slew of occasions when overwhelming odds were overcome, when the “impossible” was done, when a surge of energy turned perennial losers into winners and disinterested bystanders into shakers and movers. They disregard such developments, fail to recognize the common thread present in each such progression, and keep themselves confined to a realm of possibilities that can only benefit their abusers.

Black individuals with little minds are geared toward forcing themselves into a social schema that does not want them. It's a shameful manner of conduct, and they know it, so they rationalize and expound lofty sounding phrases that camouflage as intelligence and concern for Black People. For instance, a Black professional might say, “At some point in your career you are the first or the only [African American] at what you do

. . . Because of that, you feel that you have less room for error, so that others are able to come in behind you.” Only a little mind could make that statement because it assumes that what is done is not valid unless it is within the context of a white environment. Personally, I can’t think of anything at anytime that only one African American was doing at a very high level. In 1947, Jackie Robinson was not the only African American playing professional baseball, but he was the only one playing with white people. Does that mean that the other Black baseball players were not high level professionals? Does that mean that the other Black baseball players were not as good at what they did as Jackie Robinson was? Definitely not. But, if you listen to little minded individuals, that is precisely the impression you would get.

Additionally, is that Black professional implying that he is sucking up to white people because of his concern for Our race, for those who might follow in his foot tracks? I think he is implying that. The truth though is that he is just looking out for his own rear end.

Why must Black People continue to bear pressures that white people don’t have to bear? Why try to prove to white co-workers that you are a superhuman? Certainly, that might open the door for another Black individual, but that individual will have to prove that he/she is superhuman also. Isn’t that too much pressure to put on an individual or a race of people? I think so. Conditions like that might result in an individual keeping a job, but accepting those terms is demeaning. And, the stress generated by those conditions will damage that individual and every individual who attempts to follow in his/her footsteps. Such individuals need to start thinking on a broader level.

Another Black professional reportedly said: "Some people, while trying hard to be part of the larger set, also don't want to completely abandon their subset." This Black professional tries hard to be a part of "the larger set," but she doesn't want to "completely" abandon her "subset". What a little minded individual she is! To her, Black People, her people, are a "subset". She doesn't want to "completely" abandon her own people, but she doesn't try hard to be a part of her own either. She does try hard to be a part of "the larger set," the white world. Why? Because in her little mind, white is legitimate and Black is negligible.

I will not use the term stupid to refer to these type of "educated" and "successful" individuals. Instead, I will leave you with the following maxim: If you make the lesson too easy, little minded individuals will not be smart enough to learn it. They will have to be taught the hard way.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #14

Intimidated Spirits

We are Black People, We are not dark skinned white people. We need a Nation of Our own. To achieve Black Nationhood We must be able to recognize and overcome those individuals with shortcomings that hinder Our progress. I earlier identified some of those shortcomings as (1) self interest (2) a little mind (3) an intimidated spirit and (4) a lazy body. In this essay, intimidated spirits will be briefly addressed. Then I will make a statement about lazy bodies.

At the risk of oversimplifying matters, I will define a spirit as that surge of energy an individual gets and maintains as long as s/he feels the potential to do something s/he wants to do. It is that feeling of power and confidence that puts any accomplishment within your reach. It is that creative zeal, that desire to keep trying, and the will to overcome all obstacles because you know that, sooner or later, you will prevail.

An intimidated spirit is a spirit that, under certain circumstances, experiences a short circuit in its energy supply, a drastic decrease in its feeling of potential and power, a downgrading of its level of confidence, and an unexplained and eerie absence of desire and willpower. In some situations, the fact that one is intimidated will be crystal clear, but in other situations intimidated spirits will camouflage themselves as rationalizations, collapses in logic and functional inertia (doing “nothing”).

An intimidated spirit asserts its influence at an early stage in a process, almost predisposedly, and predetermines that all types of meaningful confrontation will be sidestepped, regardless of the cost in dignity, and regardless of how much

one's rights are trampled on. It interrupts one's thought processes in almost the same manner that panic does, but not as excitedly. Additionally, whereas panic acknowledges the superiority of an other, an intimidated spirit need not make that acknowledgement. Nor need the individual acknowledge that he/she is intimidated.

In the column on self interest, I referred to an article in the April 4, 1997 edition of the Washington Post newspaper. That article reports that a Black professional stopped wearing a Black styled haircut in order to not "send an unintended message. . . African Americans. . . said they often feel the need to change their speech, way of dress or body language to keep from inviting unwanted negative attention. . . For exactly that reason, a second [B]lack professional counsels his youngest [B]lack clients to resist congregating with other [B]lacks at the office."

"I tell students. . . that there is a culture to master. . . There are do's and don'ts: Don't always sit together in the lunch room; don't always congregate together. The impression that people will have if you isolate yourself is that you're not team players. It creates a level of suspicion."

This same Black professional "doesn't necessarily read racism into the anticipated reactions of his colleagues. 'There are an awful lot of persons who look at diversity as only an issue of discrimination. What we don't understand often is cultural patterns...we see the world differently'."

Let's look at the statements of that Black professional. "There is a culture to master," he said. What culture is he referring to, white culture? Have We mastered Our own culture, or is it okay for Us to ignore, that? "There are do's and don'ts," he continues. Whose dos and donts? White people's, of course

(they are the “people” whose “impression” counts). The implied message is that Black dos and donts can be downgraded, de-emphasized and/or dismissed. He also equates Black individuals sitting together to not being “team players,” isolating themselves and creating “a level of suspicion”. Is he suggesting that Black teams are negligible? Additionally, if whites sit together, are they isolating themselves, are they creating “a level of suspicion”? Or, is he suggesting that Black individuals are the only ones who must bear the burden of eliminating “suspicion”? Also note his references to “diversity.” What his little mind and intimidated spirit don’t understand about diversity is twofold: Number one, diversity can’t exist in a racist society; and number two, healthy cultural patterns don’t wage warfare against dissimilar cultural patterns. Waging cultural warfare is the activity of ethnocentrists. When race becomes the qualifying factor, those ethnocentrists become racists, their acts become racist acts and their culture becomes a racist culture. A broad minded person would not attempt to explain such “diversity” outside of that context.

Declarations such as these show how an intimidated spirit dominates some individuals and limits their ability to imagine viable realities and alternatives. Must We spend Our time trying to anticipate what white people won’t like in order to not “send an unintended message”? What a demeaning proposition!

We must remember that fighting racism and inequality is not a matter of individuals “fitting in”, but of nations of people insisting that their reality is a legitimate reality. Several Blacks who work in low level jobs understand this truth and defend their right to wear African braids, mustaches and goatees, for example. But professional Blacks, those who are most highly

“educated,” can’t quite seem to get to that. We cannot downplay the importance of that inability.

It is going to require a great deal of energy to accomplish what We, Black People, need to accomplish. Intimidated spirits are a barrier to the production of energy, and that is why so many so called educated individuals are so "tired". Because they are so tired, they do not have any creative energy; the type of energy that can create solutions that go beyond those that have been approved by the status quo. Because they are so tired, they do not have any physical energy; the type of energy that "guts" is made of and the type of energy that cowards always seem to lack. And, because they are so tired, they do not have any moral energy; anyone who trades in his or her essence for a dollar and values white skin more than natural laws and principles is morally bankrupt. Such persons can't be of any use to Black People in that regard.

A word about lazy bodies. No one can hear, see, smell, feel or talk for you. No one can eat, drink, sweat or excrete for you. The functions that are most basic are so critical that it is impossible for anyone else to do them for you. In the realm of politics, the power game, the same is true. If you want to have an impact, you must be part of a power system that values what you bring to the table. If that power system does not presently exist, you have to help create it. If you are too lazy to do that, abuse will be your reward.

“If not now, when? If not Us, whom? Every time We fail to act, We become weaker. Every time We overcome inertia, We become stronger.”

It’s on Us, Brothers and Sisters. Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #15

Desperation

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Desperation is a fascinating social and political phenomenon. More often than not, it is individuals who are desperate or individuals who are out of whack with what most people are doing who generate the energy that eventually leads to the changes that benefit humankind. We can't intelligently expect supporters or flunkies of the status quo to produce the forces of change that keep the human family on a forward march. We have to look to the oppressed for that, to the downtrodden, to those whose backs are against the wall, to those who are walking that tightrope between genius and madness, hyperactivity and chaos, civil disobedience, self determination and anarchy.

Unrestrained progress (history's "leaps and bounds"), then, is within the domain of desperate men, desperate women, and desperate people; but not exclusively. Intelligent men, intelligent women and intelligent people can also be the source of changes that can destroy the status quo and create something new. How logical that is! In spite of a myriad of striking differences, desperation and intelligence have one overwhelming factor in common; an irresistible call to act. How gifted are those of Us who possess the ability to act, and how fortunate We are when that ability is tugged at by an irresistible feeling of obligation and duty.

Achieving nationhood is not an easy task; it requires unusual accumulations and releases of energy. As energy accumulates it enables individuals to do three things: (1) imagine solutions

to problems; (2) create models that represent those imagined solutions; and (3) convert those models into real life forces. Intelligent individuals who are desperate are most capable of following through on those three steps. However, desperate individuals who are intelligent can accomplish just as much. What is amazing is the following: if all of the Black individuals with a college education were somehow eliminated, there would still be a multitude of Black individuals who are intelligent enough to follow through on those three steps if they felt desperate enough to do so.

Most Black individuals with a college education (particularly those who are “successful”) are incapable of feeling desperate enough to seriously buck the status quo on the basis of race/racism. Therefore, most Black individuals with a college education are incapable of acting in a manner that can be of benefit to the masses of Black People. We should not feel bad about that; those Black individuals have been taken from Us by various elements of “whiteness” (white propaganda, white money, white fame, white thighs, etc.). Instead, We should recognize Our ability to move on without them, and be about the business of leaving them behind. We should be about the business of establishing a base of Black power, a Black Nation, by whatever means necessary.

In another essay in this series, I mentioned Jackie Robinson, who is a shining example of how a gifted Black individual can absorb extreme amounts of punishment and degradation and still excel. However, I don't think that giants of Our race would be willing to endure such a demeaning experience in order to prove their worth to white people. As a matter of fact, very few Black individuals would have been willing to endure such degradation. A lot of Black individuals realize that the white

standard is not a superior standard, and that Black People should not demean Black standards in order to be accepted by white people. Black individuals who are receptive to being demeaned, then, are harming Black People to a degree that cannot be tabulated. Such individuals are, in my opinion, doing Black People more harm than the street corner dope dealers, the drive by shooters, the diseased prostitutes and their diseased pimps.

To struggle for one's civil rights is an honorable undertaking, but when that struggle was equated to functioning on white people's terms, civil rights became a demeaning and devastating endeavor for Black People in the United States. It became a process of trying to turn Black People into dark skinned white people, injuring not just a handful of Us here and another handful of Us there, but all of Us; leaving temporary scars not on a few thousands of Us, but permanent scars on all of Us; killing not only the thousands and thousands of Us who died from bullets and ropes, but also the millions and millions of Us who remain alive. We cannot continue to carry on Our struggle like this; it is genocidal! Radical measures are called for, measures that only intelligently desperate or desperately intelligent persons can generate.

The fact that Jackie Robinson was the only Black person playing baseball with white people made him exceptional, just as the fact that many Blacks are exceptional because they are able to thrive in a white business environment. However, just as Jackie Robinson was not nearly the best Black professional baseball player of his era, neither are the Blacks who succeed in the white business world the best Blacks at what they do. The best of Us remain; outside the status quo, oppressed and downtrodden, with Our backs against the wall, walking that

tightrope between genius and madness, hyperactivity and chaos, civil disobedience, self determination and anarchy. Having been continuously attacked in the most subtle fashion, having been continuously attacked in the most overt fashion and having been continuously attacked in the most brutal fashion, We have every reason in the world to be desperate. And having accomplished what We have accomplished over the centuries, both ancient and present, We have every reason in the world to believe in and rely on Our native intelligence. We don't need to rely on anybody else's.

We, Black People, should not shy away from those of Us who are desperate; We should be attracted to them instead. After all, they could represent the best in Us and they could represent Our best hope of overturning a demeaning situation and creating a new political reality. We must give them the opportunity to prove themselves. One thing is certain: they can't harm Us any more than "educated" Negroes have already harmed Us.

Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #16 "Cops"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

It's a shame- people are killed every day; mothers and fathers, sisters and brothers, wives and husbands, daughters and sons, etc. A small funeral follows, amidst a period of grief, and people go on with their lives. Kinsmen grieve because they loved the person who was killed, but death is part of the life process, and that is the bottom line.

In the ten years leading up to April, 1997, more than 600 news journalists were killed "in the line of duty". There were news stories, funerals, grief and follow up stories, but the families of the victims went on with their lives and activities. That is, I think, the way it should be. After all, death is part of the life process, and that is the bottom line.

Somehow, people have been led to believe that there is a difference between the killing of a cop and the killing of my brother or sister, a news journalist or any other human being. What a mistaken belief that is, since the life of any individual is just as sacred as the life of any other individual. But when a cop gets killed, you never hear the last of it. It's as if the world was about to collapse. Is that because the families of cops grieve more than most families? No, certainly not. In fact, the families of cops have little to do with the continuous hoopla that surrounds a cop killing. The people who won't let the matter die are those who benefit from the cop's work. They don't see a cop dying inasmuch as they see their system being wounded and brought down to size. They don't care about the cop that much, but they are petrified because

someone has made it clear that their symbol of power and authority doesn't as much as they want it to mean.

In the Black community, a cop is not simply a symbol of power and authority, but a symbol of abusive power and abusive authority. You always hate to see someone get killed, be it a wife shot by her husband or a homeowner killed by a burglar, etc. You hate it when any person is killed, but you don't hate it, cannot hate it, when a symbol of abusive authority is eliminated. If you, someone you care about or someone you identify with is systematically abused, you cannot hate it when the abusers or their representatives are put to rest.

The fact of the matter is crystal clear: cops are not in the Black community to protect Us. They are here to make sure We don't rebel against abusive conditions. Cops are not legally obligated to protect any individual citizen. Their objectives are to protect property, create safe business environments, help the haves keep the wealth they legally (but wrongfully) accumulated and keep the have nots from illegally (but rightfully) regaining what has been wrongfully taken from them. That is the reality of cops in the Black community.

Many cops in the District of Columbia dress like military troops in blue, wearing fatigues, camp boots, carrying multiple weapons and attitudes and apparently eager to engage in battle. They seek confrontations with members of the Black community, particularly those who are prone to commit petty crimes or show disdain for cop activities. Cops and their supporters claim they are aggressive because of the high criminal mentality in the Black neighborhoods, but the real reason is because they are abusive individuals who have been identified, hired and turned loose in the Black community. As a matter of fact, if you put all of the young brothers, hip

hopsters or so called ganstaz in one corner, and put all of America's cops in another corner, there would be a greater percentage of criminally minded individuals in the cop corner than in the Black corner. I assert that because the Blacks who hang in the streets and tend to disregard the law have little or no viable alternative, but the cops who harass them day in and day out do so because they love to be where they can generate some "action."

And that is exactly what cops are good at, generating action. They are not good at preventing action, nor are they good at stopping action that started before they arrived. Think about it. How often have you seen cops arrive and prevent a crime or stop violence. Rarely, very rarely, because they come prepared to dish out violence. Their arrival in the Black community, instead of signalling an end to hostilities, merely signals a turn in the focus of the hostilities. That is Our reality; hostile cops in Our neighborhoods dishing out violence in the name of "law and order."

A District of Columbia area teenager calls police headquarters, threatening to kill herself. Some policemen rush to the scene. She emerges carrying what looks like a gun and points it at the police. The police tell her to drop the weapon. She refuses. They fire. She dies. Mission accomplished! They killed her, thereby preventing her from killing herself. That's my impression of America's finest.

I think it is honorable to eliminate symbols of abusive power and authority. Toussaint and the slaves in San Domingo did so in the 1790s and created a Black nation, Haiti. The white founding fathers of America did so in the 1770s and created a white nation, the United States. Several European states did likewise in the 1990s and created new countries. Certainly,

the abusers and their supporters did not want to be eliminated, but people are not obligated to accept abuse simply because of laws their abusers enacted. Abusive laws should be broken, and if laws are disregarded for the right reasons, one is not breaking the law, one is making new laws. Certainly, making new laws is one of the tasks Black People have to begin addressing.

Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay 17

"Mobutu"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Some of the major shortcomings of Black People are crystal clear when one assesses the recent events in Zaire (Nzadi). This particular essay will discuss four of those shortcomings, because what holds true for Nzadi (Zaire) holds true for Black People in the United States.

Number 1. Black People do not take care of business quickly enough. It has taken more than 35 years to oust Mobutu, when it should have taken less than 35 months. Many of Us will point to various reasons to explain the delay, but whatever the reasons, the fact remains that it has taken too long. Our only reason, then, for coming up with reasons should be to make sure they don't come into play the next time We have to take care of some business.

Number 2. We are still letting whites and conciliatory Negroes like Nelson Mandela get into Our business and stall Our march toward self determination. What are white people doing arranging for a meeting between Mobutu and Kabila, and why is Mandela serving as white people's prop up guy? Mandela played a major role in screwing up some promising developments in Azania (South Africa), and now he is playing a similar role in Nzadi. Negroes like him need to be informed that they should sit down in a corner and keep quiet or run the risk of being declared enemies of Our People.

Again, some individuals are going to assert that there are things going on behind the scenes that make white people's and Mandela's involvement not only understandable, but

desirable. And again I will tell those individuals that whatever those things are, they need to be eliminated. We can not get Our business taken care of properly when outside factors can come into play and influence the outcome.

Number 3. We do not punish traitors and political criminals the way they ought to be punished. Why is Mobutu being allowed to walk away clean after the damage he has done to the people of Nzadi? Why is Mobutu being allowed to keep all of the riches he has stolen from the people of Nzadi? And why do We act like Nelson Mandela is playing a positive role when he is actually helping to undermine a Black revolutionary process for a second time? The fact of the matter is this: there should be no negotiated peace. Mobutu should be tried and punished for crimes against his people, everything he owns all over the world should be seized by the new government, and all of the individuals who helped him rip off the people of Nzadi should be tried and punished as well. In fact, they should be executed. All of them, Mobutu and his political accomplices, should be executed for the commission of irreparable crimes against the people of Nzadi.

Number 4. We fail to interpret historical and political developments properly. We are elated that Mobutu is being overthrown and view that as a giant step, but We should be disgusted that it has taken more than 35 years to correct what should have been corrected in less than 35 months. Mobutu's fall is not a victory for Black People, not even a victory for the people of Nzadi. It is, instead, a wake up call-- a loud cry that says, "Black People, you have to do better than that! Black People, you have to be more astute and more politically aware than that." We have to start recognizing situations for what they are, not what they are claimed to be, or endure a lot of

unnecessary damage.

What does this say about Black People in the United States, particularly those of Us who want to establish a Black Nation? Number one, it says We are not taking care of business quickly enough. We are finding reasons to get sidetracked, to lollygag, to procrastinate and put off a definitive resolution to the problems white Americans have caused Us. Number two, We are still letting white individuals and virtual uncle toms stall Our progress. There are so many of these type persons that it would be useless to try naming them, but We can identify them because they have so much access, fame and/or fortune within the system that oppresses Us. We need to expel the whites and tell the Negroes to sit in a corner and be quiet or risk being punished as traitors. Number three, Black People in the United States need to start making examples of those who betray Us. We need to start punishing traitors, spies and infiltrators the way they ought to be punished. That way, they and their understudies will realize that Black People are not to be taken lightly; and that playing with Our future could be a very painful experience for them. And, number four, We, Black People in the United States, fail to interpret historical and political developments properly. When We come across information, We cannot afford to confuse form with function; both are crucial, but their contributions are totally distinct. We cannot confuse style with substance; substance is essential, while style is merely situational. Nor can We confuse what is primary with what is derivative; what is primary is essential to cause and effect, but what is derivative is a product of cause and effect. And, We have to be able to separate what is germane from what is only significant. What is germane is significant because it is specific, but everything that is significant

need not be germane.

In short, We have to become politically astute enough to keep other people from playing logic like mind games with Us, and We have to become so immediately. Why? Because We have a Nation to build, and millions of people to take care of.

We need to be smart and act smart in order to build Our Nation correctly. That should not be a problem, because We have demonstrated time and time again in the past how smart We are when We deal with Our own business without input from others. We have been blessed because We have everything it takes to get the job done right.

We must never forget: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #18
"Poverty and Privilege"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

A fundamental understanding of terms and processes helps individuals build the foundation they need to make intelligent decisions. That is one of Our, Black People's, major shortcomings; We do not understand the real meanings of terms, particularly power based terms. Therefore, We do not understand the implications of critical statements and developments. We must improve in that regard.

There has been a lot of talk about rich and poor, as in "the rich get richer and the poor get poorer." We hear so much about rich and poor that Our minds are deluged with images whenever either term is used. But, do We actually understand the meanings of those terms?

Think about this. The key to understanding rich and poor is knowing the difference between privilege and poverty. Without an understanding of privilege and poverty, rich and poor are functionally sterile terms. What characterizes privilege? At the deepest level, we find the quest for power and control. At the secondary level, we find self-interest, organization, focus and perseverance. And at the tertiary level, the one most visible to most individuals, we find authority, wealth and access. On the other hand, what characterizes poverty? At the deepest level, we find clouded thought patterns and disarrangement. At the secondary level, we find self-interest, dillydallying and vacillation. And at the tertiary level we find a subsistence mentality, erratic resistance to authority and capricious consumption. Rich people, then, are those who absorb the

characteristics of privilege, while poor people are those who absorb the characteristics of poverty.

I'm certain many of Us have thought about that already, but have We recognized how it works in the day to day affairs of human beings? In case We haven't, I will take a recent development in Europe and show how privilege will function to bring about certain results, while poverty will fail to function and end up at the mercy of privilege.

A new word has been added to European vocabularies and it is dominating the headlines. That word is "euro", the name of the new money that is supposed to replace every other European currency. Can the euro work to the advantage of the citizens of Europe? Certainly. Is that why there is a rush to get it incorporated? Certainly not. Can the euro work to the advantage of European commercial interests? Certainly. Is that why there is a rush to get it incorporated?. You'd better believe it.

Europe is a continent of more than 30 countries, and each country has its own language, culture and currency (money). Needless to say, these differences are unsettling to international travellers and business persons because of communications problems and the numerous currency exchange evaluations. Nearly fifty years ago, a political solution to this problem was suggested that involved the creation of a United States of Europe. Little has been heard of that since, but in the last ten years the rush for a single currency has burst forward in full force.

This push toward a single currency involves two major parties and two major players. The two major parties are big business and the citizens of the European countries. The two

major players are big business and the governments of the European countries. Take note of that: the European citizens, one of the major parties in this issue, is not a major player. Why? Because European citizens are disarranged to the point where they cannot vigorously present an independent platform, even though they are smart enough to realize the advantages of a single currency. The people of Europe need to incorporate the euro under the auspices of citizen-centric bodies, but they are unable to do so. Meanwhile, the other major party, big business, is doing what is necessary to get the euro incorporated under the auspices of commercial interests.

This is a clear example of privilege (big business) doing its thing and of poverty (European citizens) doing its thing. Big business will be able to manipulate the euro to its benefit at the expense of Europe's people. Europe's people, on the other hand, will have to rely on deviant governments to control the financial exploits of big business. Since the welfare of citizens is not a primary concern of Europe's governments, the interests of Europe's citizens will be poor-ly represented.

Every government serves the vested interests of those whose energy created it, and every government discriminates against those who do not belong to the vested interest group. Sometimes it clearly discriminates, against races, sexes, or religions for example, but it discriminates just as consistently and effectively, yet almost invisibly, against the citizens of a country. This "invisible" discrimination is a major source of the citizens' poverty because the citizens don't realize they are being discriminated against. They must overcome this handicap, however, and the only way to do so is by eliminating the present government and creating a new government. Unfortunately, the citizens of Europe are too disarranged to

make such a move; their poverty characteristics have convinced them that such is an impossible task.

When privilege looks at a monumental task, privilege asks, "How can we get this done?" When poverty looks at a monumental task, poverty says, "We can not do anything on that big a scale."

Rich and poor are not money-related terms, they are power-related terms. Poor people are not poor because they lack money but because they are disarranged and fail to seriously seek the reins of power. Additionally, poor people don't understand self-interest in the proper context. Rather than use their resources to invest in power building, they purchase consumer items, thus giving more strength to the very vested interests groups that abuse them. That formula will not get the people the power they need.

Can every individual be rich? No. Can every individual be privileged? Of course. The latter, my friend, is what Black Nationalism must rest on.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #19

"World Powers"

We are Black People, We are not dark-skinned white people. We need a Nation of Our own.

Black People in North America need to establish a Black Nation and become a world power in the European sense of the concept. Why the European sense? Because We have been systematically abused by white people (Europeans). To end that abuse, We must begin interacting with them in ways that they understand perfectly.

What is a world power* within that context? After assessing the data, one would conclude that:

(1) A world power is composed of intelligent people who, nonetheless, will take to an idea and bitterly defend that idea beyond the point of reason;

(2) A world power is composed of people who are accustomed to working hard, working for something greater than monetary gain and working against the odds;

(3) A world power is composed of people who are efficient. Efficiency is characterized by a sense of order, precision, punctuality and discipline;

(4) A world power generates a leadership cadre that is buttressed by a substantial social and organizational infrastructure;

(5) A world power has a leadership cadre that is dedicated to research, development, engineering and manufacturing that enables the nation to be technologically competitive and militarily threatening; and

(6) A world power can point to a history of important military encounters and competitive successes.

Throughout the 20th century, only four legitimate world powers have existed. In Europe there is Germany. In North America, there is the United States. And from the East, there are China and Japan. "What about Russia?" you ask. Russia took on the airs of a world power, but an astute student of history would have recognized that Russia did not hold that title legitimately. That is why, even during the early 1970s, I was telling people that Russia was a paper tiger. You are also probably scratching your head about Japan. Even at this time, when it is theoretically without an army, Japan is a legitimate world power. Review the characteristics above and you will understand why.

Of concern to Black People is the absence of a Black nation on that list. What We, Black People in North America, have to do is develop the capacity to join that list. As always, We must do it on Our terms to the greatest degree possible. Why? Because while in the process of keeping up with the rest of the world, We do not want to pick up practices that are abusive or damaging to Our own people. So, where do We start.

Reading the list carefully, one recognizes that the most important element in becoming a world power is the people who make up the nation. If you observed properly, you detected that reasons number one, two and three revolve around people. If the people of a nation are not seriously into that nation, then that nation is a nation in trouble. As far as Black People in North America are concerned, the ideology that We must take to and bitterly defend is the right and necessity of Black People being independent and self-governing, wherever We may be. But the idea must be supported by actions. We must work hard promoting the concept of Black nationalism, and We must not expect any personal monetary gains as a

consequence of carrying out that work. The gains We make as a People will be much more valuable than any sum of money or material compensation. And, certainly, We must recognize that We will be working against the odds, but still march forward, ever and ever more determined. Many factors can overcome overwhelming odds, but none can do it as effectively as an efficient group of workers and pioneers. That is why We must not only work hard, We must work efficiently. That means possessing a sense of order, being precise, observing the rule of punctuality and demonstrating focus and discipline. A sense of order is the recognition that what you do is an essential part of a larger overall course of action. Being precise is doing what you are supposed to do in the manner you are supposed to do it. Being punctual is doing what you are supposed to do when you are supposed to do it. And being disciplined is maintaining the agreed upon course of action for as long as it is the agreed upon course of action.

The second most important element in becoming a world power is the leadership cadre. Please do not fail to notice that the people are more important than the leadership, but leadership is a critically vital factor nonetheless. Point number four states that a world power “generates a leadership cadre.” That means that the leadership develops (1) out of concern for those who are suffering and (2) with the realization that the remedy must be applied in a way that satisfies those who are suffering. If these two factors are observed, the leadership cadre will be buttressed by a substantial social and organizational infrastructure. That social and organizational infrastructure, in summary terms, is the harnessed energy of the people. This harnessed energy will (1) support the leadership through thick and thin (2) produce the institutions,

norms and practices that enable the leadership to command respect from other world leaders and (3) enable the nation to develop serious damage (to its enemies) capabilities.

The leadership cadre must be dedicated to research, development, engineering and manufacturing, all geared toward the elevation of the masses of Black People. Black leadership must not doubt the principle that the development of the masses of Black People is a critical first step to the development of a world order that We are comfortable with. Even though Our well-being must not be Our only goal nor Our ultimate goal, it must be Our most immediate goal. More on this in subsequent columns.

The concept of Black self-determination must be beyond debate, absolutely beyond debate. Otherwise, We will vacillate and end up supporting somebody else's program.

Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

*[In spite of all that has been said here, there is another bottom line that should not be overlooked: No single country could become a "world power" without the collaboration of other countries. Among these collaborating countries are what I call "chump countries," countries that, for whatever reason(s), fail to insist on their rights and fight against all odds when challenged by the world's bullies. In the 1790s Haiti proved that the world powers can not win if the country they attack will not surrender. Forty years ago, Viet Nam reminded the world of that fact. Some countries are bound to have larger and better equipped armies, but without the assistance of collaborating countries, no country could develop the ability to impose its will on the rest of the world.]

Essay#20
"Shabazz"

We are Black People, We are not dark skinned white people.
We need a Nation of Our own.

On the front page of the Washington Post newspaper (6/7/97), an article written by Marc Fisher and Dale Russakoff appears to be about the unfortunate burning of Betty Shabazz. An astute reader soon realizes that the article is really another white attack on Malcolm X and Black Nationalism. I will quote:

“Some who know the boy [Malcolm’s 12 year old grandson] say the blaze was an anguished shout, part of a legacy of violence and emotional trauma stretching back to Malcolm X’s life and death...”

What!? What does a man who died in 1965 have to do with a troubled 12 year old boy setting a fire in 1997? Absolutely nothing! However, the writers have a permanent bone to pick with Malcolm X and they do it this time by pimping on the misfortunes of Betty Shabazz and her grandson. In fact, none of the references to Malcolm X fit into the flow of the article. Why are they there? Because the article is written to denigrate Malcolm X and Black Nationalism, and underhandedly suggest to today’s Blacks that We should not defend Our rights very seriously. I will quote again:

“But Shabazz rarely shared with friends the pain that was a constant in the daily life of her family, beginning well before her husband’s assassination. Malcolm X . . . lost his father in a violent incident . . . His mother was taken away when he was 12. She would remain in a mental hospital for three decades. He was raised by older sisters.”

Why all of these asides about Malcolm’s life? Betty did not

know Malcolm when Malcolm's father was killed, and Malcolm's mother was never an integral part of his and Betty's relationship. I don't doubt that Betty experienced a life of pain, but that pain was not caused by Malcolm, it was caused by the people who attacked Malcolm and his family because he believed in defending his rights and the rights of all Black People. The writers and backers of this article still view Malcolm and Black Nationalism as threats to white power, so they continue to try to convince Black People that Black Nationalism is not the road to travel.

And then what do these writers resort to? I will quote again: "In 1929, when Malcolm Little was 4 years old, fire burned to the ground the family home in Lansing, Mich. The Rev. Earl Little, the boy's Baptist minister father and a vocal advocate of Marcus Garvey's black nationalism, saw two white men running from the house. The father and five of the minister's six brothers died in violent incidents."

What do these events have to do with the burning of Betty Shabazz? Why are the writers trying to link the violence in Malcolm's family to a Black political ideology instead of white racism? Black Nationalism is Our solution, white people know it, and as a result they try to use whatever means necessary to keep Us from embracing it.

There is more: (1) "What was going from one generation to the next in her family was something that she couldn't talk about, couldn't admit,' said Velma Nellum of Reston, who has spent many weeks with Shabazz on retreats . . ." (2) "Betty wanted to keep them all [the children] sheltered from that harsh, cruel world out there,' said her longtime friend Laura Ross Miller, a Northern Virginia retiree who got to know Shabazz when they were both widows raising children. . .

‘Now look at how all that history has rippled right on through the generations.’”

Why are these writers quoting two Northern Virginians as if they possess some kind of expertise? Betty Shabazz lives in New York. Did either reporter investigate outside the District of Columbia area, or were statements like “Now look at how all that history has rippled right on through the generations” and “What was going from one generation to the next . . .” too good for their propaganda juices to resist? The death of Malcolm, his father and his uncles and the burning and firebombing of their homes had nothing in common with the burning of Betty Shabazz. But these writers want to convince Black People that there is a connection.

Another quote: “Malcolm Shabazz is the 12-year-old scion of a street hustler turned mesmerizing leader. . .”

Why a “scion”? That term has implications that do not apply here. Politically speaking, in no way is 12 year old Malcolm a little Malcolm X. Are the writers implying, then, that Malcolm X, like the grandson, was emotionally disturbed? From there it is easy to make a link between being disturbed and supporting Black Nationalism? Reputable reporting? No. Sneaky insinuations? Definitely.

When the authors do make a statement that is relevant to Betty Shabazz, they provide slants that serve their purpose instead of the truth. Read this:

“In the past year, Shabazz has taken vacations with Coretta Scott King and Myrlie Evers-Williams, the wife of slain civil rights leader Medgar Evers. The poet Maya Angelou organized the retreats, and while Shabazz told friends she enjoyed the trips, she also said she would never forget that she had had to emerge from tragedy on her own, without the support of the

nation.”

Who used the term “nation”? I don’t think it was the “nation” that Betty expected support from, at least not the white nation. It is not the “nation” she would “never forget”, it’s dark skinned white persons like Coretta Scott King, Myrlie Evers-Williams and Maya Angelou. They should have helped her emerge from her tragedy during the 1960s, but they chose to pacify white America instead of helping the grieving wife of a Black Nationalist who had been assassinated. Retreats in the 1990s are quite cozy and all, but they are too little too late to overcome the crime these women committed by deserting Betty when she needed their support the most.

We are constantly being attacked, Brothers and Sisters. What seems like innocent sympathy can be a vicious, sleazy attack. We must not allow that kind of hypocrisy to influence Our thought processes.

Malcolm’s legacy is indeed a triumphant one, one that all of Us should follow and cherish.

Be vigilant, ever vigilant.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #21 "Reactionary Activities"

We are Black People, We are not dark skinned white people. We need a Nation of Our own. We make achieving nationhood a more difficult task when We revolve Our time, energy, hope and resources around activities that will be of no benefit to Us whatsoever.

I am speaking of the recent events in the District of Columbia, and of similar events across the country. There is no question that the appointment of a control board, the usurping of most of the mayor's power, and the conviction of a Black principal for having a white reporter removed from her school grounds because the reporter was there without permission are yet other attacks on all Black People. The issue, now as has been the case thousands of other times during the last 50 or so years, is how do We respond to the attacks. Is Our response to be reactive, or is Our response to be proactive? To react is to respond within the guidelines that the status quo is comfortable with. To be proactive is to establish guidelines that will produce the results We want, and to operate within the confines of those guidelines.

The conditions in the District of Columbia, from stripping Black People's vote of any power to attacking Our attempts to educate Our own children, are important for two reasons: #1 They tell Us what types of struggle will not work for Black People in this country and #2 They reveal the leadership deficiencies among Black People in this country.

What will not work?

#1: Integration will not work. Neither the established government nor white individuals are receptive to truly

integrating with Black People. As a matter of fact, they aren't receptive to integrating with any group of non white people. It seems logical, then, that We, Black People, should stop singing that integration song.

#2: Efforts to reform the constitution will not work. You cannot reform the rotten egg out of a cake, nor can you reform the poison out of a glass of wine. You either consume it and suffer the consequences or you get rid of it. Once you realize it's bad, you don't waste your time protesting about it! The constitution is a document that belongs to white people and white people use it for whatever they want to use it for. The constitution is not a document for all people; it is a pile of racist clay that white people can mold into any racist form they desire. However, the constitution can't be molded into a non racist form because that is contrary to its nature

#3 A Black subgovernment will not work. Black People can't have a Black subgovernment that functions independently of the state or federal governments in the United States of America. Black People have tried that before and each time the state or federal government has made it impotent or destroyed it altogether. What does that leave? That leaves what white people and the Black leadership do not want Black People to think is possible. That leaves the establishment of Our own country, the establishment of a Black Nation.

This brings Us back to the question of Our leadership deficiencies. Some of the Blacks who respond to racist attacks by marching and protesting are sincere, but sincerity is not enough to make Us struggle intelligently. Some of the protesters are sincere Black nationalists who are a little bit too emotionally involved in certain political developments. On the battlefield, strong emotions that are governed by a logical game plan are

ideal, but on a preliminary stage uncontrolled emotions can lead to activities that actually solidify the position of the status quo. As such, some sincere Black nationalists can end up actually aiding the status quo by getting individuals to invest time, energy, hope and resources in a process that will produce no real gains for Black People.

The other sincere Black protesters are #1 persons who want integration to work in spite of all the evidence to the contrary and #2 persons who are trusting a deficient Black leadership. The persons who want integration to work in spite of all the evidence to the contrary have their career, their education, their standard of living, their fame, their fear, their fortune and their visibility tied into the status quo. Eliminating the status quo is not their aim, their aim is to convince the whites to be more lenient and not push the Black masses too far. The persons in the Black community who are trusting these type of deficient leaders need to be made aware of the fact that other viable options are available, including that of Black Nationhood.

Sometimes I think people in positions of power provoke Black People with petty insults such as these so We will invest Our time and energy into activities that can not improve Our condition. If Black People get serious about Black Nationalism, the status quo will come to Us and offer Us home rule, greater representation in congress and more goodies because that will be the lesser of two evils for them. I personally do not believe in protesting, but if Black People want to protest effectively, they should congregate at the white house and congress holding a big picture of the United States that is sliced right down the middle; one side with the Republic of New Afrika written on it in big letters, the other side with the United States of America written on it in big letters, and written

across the top in the biggest letters of all-- the words WE ARE READY FOR OUR HALF OF THIS COUNTRY NOW. The protesters shouldn't say a word, and when the protest ends, they should work toward Black Nationalism and show disinterest in the racist games that white people play. White people will then realize that Black People have moved the struggle to an entirely different arena of objectives, and that is when whites will come to Black People with some equitable propositions. Even these propositions should be ignored by Us; #1 because We will have moved beyond the ideological restraints of the status quo and, #2 because whites are not sincere when they make equitable concessions.

We have to struggle intelligently. We have to be proactive, not reactive. We have to pick the battles We fight, determine when We will fight them and under what conditions. That is how winners take care of their business.

And We are winners. We are winners because We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #22

"Five Years"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

White people are not one of the major obstacles to Black Nationhood at this time (they will be later, but not now). Right now the major obstacles to Black Nationhood are (1) selfish self interest, (2) ignorance and (3) fear. If Black individuals could eliminate 75% of their selfish self interest and one half of their fear, in less than five years Black People can be at a level of political awareness and commitment equal to that of the so-called founding fathers in the early 1770s. If Black individuals could eliminate 75% of their selfish self interest and one half of their fear, We would realize that (1) We could be better off if We were independent and (2) We have the right to be independent. Less than five years-- that's all it would take to bring Us to that level of political awareness and commitment.

Some simple definitions will suffice. Selfish self interest is looking out for "#1" rather than Our People. After the basic needs have been met, Black individuals should be able to put wants and desires on hold. Selfish self-interest is the failure to put wants and desires on hold after one's basic needs have been met. Ignorance is not knowing what you need to know to make an intelligent decision; it is not being exposed to the right information in the right way or not being exposed to the right information at all. Fear is the absence of enough "guts"; it is not having the nerve to confront an issue, an abuser or an enemy in the way that issue, abuser or enemy needs to be confronted. If We can eliminate 75% of the selfish self-interest and one half of the fear in Our communities, in five years We

can be at a level of political awareness and commitment equal to that of the so-called founding fathers in the early 1770s.

Some individuals are making it their business to discourage the Black masses and keep them ignorant. Such individuals always speak of Black “liberation” in terms of hundreds of years; 100, 200, even 300 or 400. It is impossible for a knowledgeable student of history to make such a statement. At no time, never! never! never!, have a people embarked on a struggle for liberation around such an extended period of time. Why? Because “liberation” can not be achieved that way!

It can't be done that way, and I'll tell you why. To begin with, it requires a level of consistency from one generation to several succeeding generations that has never been maintained. Exigencies (critical needs and emergencies) vary from generation to generation, and responses to similar abusive conditions vary also. That type of variety will strangle a liberation movement over an extended period of time. Secondly, it is impossible to harness and sustain human energy for such an extended stretch of time. A liberation movement is based on releases of energy. This kind of energy cannot be generated at one's convenience or stored until the right moment; it has a life of its own and must be taken advantage of when it makes itself available. Thirdly, a hundred year plan would fail to shake the status quo decisively at any given moment. It would therefore give the status quo opportunity after opportunity to undermine the forces of progress. And, fourthly, people are primarily concerned about the destiny of themselves and their contemporaries. It is for them that they want relief, not for persons whose great grandparents have not been born yet. People live in the here and now and die in the here and now. The here and now, therefore, is the basis of their struggles.

What do We have to do that will take 100 or more years to accomplish? Are We supposed to be so dumb that it will take Us 100 years to learn what others typically learn in less than one generation? If that's the case, then We will never succeed. Few persons live 100 years and those who do don't have the physical ability in their later years to erect a Nation. Our learning ability is exceptional, so that 100 year talk is nothing but crap.

Are We so disorganized that it will take Us 100 years to get Ourselves together? No group of people is that disorganized. In fact, no group of people has ever been as disorganized as Black People are supposed to be. Quite to the contrary, Our level of organization is greater than that of a lot of people who are already governing themselves, so why are We 100 or so years away? We aren't, and Our enemies and their stooges know it. They just don't want Us to know it.

Will it take Us 100 years to organize an army? It didn't take the American colonists that long. It didn't take the Blacks of San Domingo that long. It didn't take the new state of Israel that long. So why is it going to take Black People that long? In fact, organizing an army will be one of Our less difficult tasks because the United States has already organized many of Our troops. When it comes to organizing an army, We will have an advantage that few liberation movements enjoyed. That 100 year talk is "keep them stupid" propaganda, calculated anti-Black propaganda.

In less than five years Black Nationalism can become the dominant political ideology espoused by Black People in the United States. That would leave Us less than 20 years away from the hoisting of Our Black flag on Our national territory. Most of Us are already Black nationalists, but We don't know

that because We don't have a proper understanding of what Black Nationalism is. Therefore, We have to make Ourselves conscious of that fully mature conviction that is already inside of Us, and expose it to the world's people.

The future is the here and now for those of Us who are serious.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #23

"Popularizing Black Nationalism" Part 1

We are Black People, We are not dark skinned white people, and We need a Nation of Our own.

To be the best that We can be, We have to take on tasks that bring out the best in Us as a People. Individual endeavors and accomplishments are okay, but they can not produce the power foundation We need to effectively impress Our friends, enemies and neighbors. That is why We must take on tasks that bring out the best in Us as a People. It follows, then, that We can not continue to follow white America's leads; instead, We need to function in a manner that can eliminate Black People's feeble love relationships, broken families, weak community ties and destructive personal and interpersonal behaviors. To get ahead, We have to assume responsibilities that fully mature adults assume and work toward objectives that fully mature adults work toward. As long as We function within the white context, as white America's Tonto, We will not be able to set Our sights on the types of independent objectives that stretch beyond the boundaries of racism, encourage new modes of thinking and believing, revolve around different principles and result in the installation of new standards and the creation of new power realities.

Yes, these are the type activities We need to be involved in. In order to stop being America's sidekick, We need to start expressing Our nationalism, Our Black Nationalism. That is what normal people all over the world have done and continue to do. We need to do likewise. We need to take on the huge task of making Black Nationalism crystal clear in the minds and hearts of Black People. Black leaders, real Black leaders,

must generate images that represent Our cultural, historical and political essence. Black educators, real Black educators, must teach from a Black perspective, about real Black history, Black sciences and arts, and essential Black contributions to the development of the modern world; and do so without the least degree of equivocation, apology to or undue respect for white people's teachings and feelings. And Black commercial leaders, real Black commercial leaders, must go about their business with the aim of helping to finance the processes through which Black leaders, educators and activists can carry out their duties, obligations and programs. Thus, leaders, educators and business persons who are concerned about the welfare of Black People will do all they can to accelerate Black People's thrust toward national awareness and political independence. Success for Us, individually and collectively, can only be viewed within that context.

We must not only make Black People conscious of Black Nationalism, We must make them aware of the need for it. In many regards, Black Nationalism can be compared to breathing and eating, natural acts that are so critical that Nature will not allow persons to ignore them. Since Black Nationalism is about freedom and self determination, which are as critical to Our development as breathing and eating, Black People must be made to appreciate them to the fullest. We must realize that self-determination is to Our development what breathing and eating are to Our survival. Since We want to do much more than survive, We have to value Black Nationalism above all else.

I have been a student of human beings for as long as I can remember, and I am convinced that, as advanced as humans appear to be, it is amazing how underdeveloped humans

actually are. For instance, humans are not always aware of what their true needs are. Since We, Black People, have been systematically underprovided for and disconnected from Our roots, it holds especially true for Us. Therefore, We need to be taught that Our spectrum of needs and expectations is much too small, that it behooves Us to demand more and more, that We should cherish ideas such as Black Nationalism and respect those individuals who help Us come to the realization that self-determination is a necessity, not an extravagance.

Additionally, humans are usually not aware of the most effective way to get things done. Even though human beings know how to perform a number of critical functions, humans rarely know how to perform those functions properly enough to receive maximum benefit from them. For example, few humans know how to perform such basic functions as breathing, eating or sleeping for maximum benefit. That is because humans have settled for what is provided by Nature. But Nature only provided humans with enough know-how to survive; to thrive, to receive maximum benefit, one has to dig deep, get an in-depth understanding and learn how to perform a function a more efficient way. That is what Black People must be taught. In order to get the maximum benefits from Our struggles and activities, We have to go beyond the age-old (white) choices, overcome the manner of thinking that limits Our options, identify Our strategic needs and determine the most efficient way, not the most admirable or least risky way, to address those needs.

The business world dominates because it is composed of doers; individuals who look at a difficult situation, manage the odds and create an environment that is favorable to their profit making objectives. Black Nationalists must do likewise. In

spite of whatever odds, We must teach Black individuals to appreciate different images, understand different ideologies and feel different power sensations. We have to nurture a taste for real freedom and real self determination, and convince Black individuals to rediscover their love for Blackness, true blue Blackness. If this involves touching modern day Black persons in ways they have not been touched before, and devising unorthodox strategies to help them overcome their inhibitions, then so be it! That is Our challenge!

Certainly, We must address that challenge until the results We need have been realized. We can do it, I know We can. Why? Because We are Black People.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay # 24

"Popularizing Black Nationalism" Part 2

We are Black People, We are not dark skinned white people, and We need a Nation of Our own. In order to succeed in this endeavor, We need to define Black Nationalism in such specific terms and with such lucid images that Black individuals cannot confuse it with any other ideology or train of thought. If We do not make Black Nationalism crystal clear in the minds and hearts of Black People, Black People will be primed to reject it.

There are individuals out there, white and dark white, who do not want Black People to understand what Black Nationalism really is. Their mission is to spread the bad word and insinuate, among other things, that Black Nationalism is a flawed ideology, Black Nationalism is not necessary, Black Nationalism will result in the senseless massacre of conservative Blacks and uncle tom negroes and Black Nationalism will result in the useless dying of untold numbers of Black persons at the hands of the United States Army and American paramilitary and intelligence forces. I will briefly address these, and some other claims of similar ilk, in this essay.

#1 Black Nationalism is not a flawed ideology. The historical basis of Black Nationalism is a matter of record; the fact that Black People have been repeatedly lied to and that Black nationalists have not been able to fully undo the lies does not change the fact that Black Nationalism was the primary objective of Black People in America for more than 300 years. A sincere person could read Ten Lessons: An Introduction to Black History, several books by Imari Obadele and a host of other writings that demonstrate the historical legitimacy of Black Nationalism. Black Nationalism is the only route to real

equality for Black People in North America, particularly the United States.

In today's world, a Black nationalist is someone who declares his/her equality in clearer and clearer terms and manifests that equality by how s/he acts on a day to day basis. In that way, positive examples of Black Nationalist behavior will multiply, other Black individuals will follow the lead, and more Blacks will get a better understanding and feel for what Black Nationalism is all about. Black Nationalism aims at getting Black individuals and Black People as a whole to the point where We can make decisions that are not dominated by fear and ignorance. Why? Because an intelligent people, a people who want to be respected and accorded their due, can not make decisions that are dominated by fear and ignorance.

No, it's not that the ideology of Black Nationalism is flawed. The fact of the matter is that most Blacks who reject Black Nationalism have been made flawed. That flaw often manifests itself in the forms of fear and of having been seduced by white money, sucked in by a white standard of living, shifted away from the Black community and swindled, just like the Blacks who supported the slave raids and slave trade hundreds of years ago; swindled into thinking that they would be accepted as equals if they proved they could be the slime that benefactors of white power typically are and carry out the slimy activities that benefactors of white power typically carry out. No, the flaw is not in the ideology of Black Nationalism, it is in those individuals, white and dark white, who don't want Black People to adequately understand all of Our options.

#2 These slimy type individuals, many found in the most prestigious Black and white colleges and universities in the United States, will assert that Black Nationalism is not

necessary because reforming the present government will generate a power system that will empower Black People and all other people in the United States. Brothers and Sisters, be for real. Think a little bit. If a glass of water has poison in it, you can not reform the poison out of that water. If a cake has a rotten ingredient in it, you can not reform the rot out of that cake. And, to paraphrase Malcolm X, if you want a duck's egg, you can not get your chicken to lay it. In order to get a duck's egg, you need to forget about that chicken and go in search of a duck, something that is capable of getting the job done. Likewise: In order to acquire real equality, Black People have to establish a system that can produce that equality. Only Black Nationalism is capable of doing that.

#3 Reformists also assert that Black People are not ready to establish a Black Nation. They say it can't be done right now so We might as well not waste time working on it. I say that is the logic of a con person, a person who thinks Black People are fools. Is it wise to wait until the house catches fire before you start calling around about insurance prices? I don't think so. Is it wise to wait until the car runs out of gas before you start looking for a gas station? I don't think so. Is it wise to wait until after sex to use some form of protection? I don't think so. The same is true for Black Nationalism. We must start building a Black Nation now. That way, it will be there to protect Us when that stinky stuff hits the fan once and for all.

Nothing is born complete. When a woman gives birth, she does not give light to an adult, she gives light to a baby that grows into adulthood over time. When a person starts a new business, that business has to grow and develop before it becomes a successful business. What that business is the first day its doors are open is not what it will be fifteen or

twenty years later. The same is true for a process like Black Nationalism. You can't wait until all of the pieces are in place before you start building it because it is the building process that enables the pieces to mature and come together. Therefore, if you don't give it light and give it the opportunity to grow, it will never be able to serve your interests. Plain common sense is all it takes to understand that.

There are five reasons that I can think of right now that explain why some individuals tell Black People to take a reformist approach to gaining equality. The first reason-- they have sold out to white supremacy. The second reason-- they are cowards. The third reason-- they are ignorant (they have not been properly exposed to Black Nationalism. Many individuals in this group will change their tune once they are exposed to better information.). The fourth reason-- they are fools and the fifth reason-- they are mentally inept. Believe me, you don't want to put your future in the hands of any individual who falls into either of those categories.

#4 Some individuals will quickly point out that white people "have the guns." Two points should be made about that copout for once and for all. Number one, if your enemy has "the guns", then you know where to go to get "the guns". The same guns that your enemy uses to fire at you can be used by you to fire at your enemy. Number two, in white people's dealings with non-white peoples, it has never been the gun that decided the outcome of the hostilities. What decided the outcome was the treachery of white people, the failure of the attacked people to understand who they were dealing with and/or the tendency of non-white people to surrender because they were tired of fighting. Whites had the guns in San Domingo, but they lost; those Brothers and Sisters kicked their butts and put fear

in their hearts. Whites had the guns in Korea, but they lost; even as he said "I shall return," Douglas MacArthur had no intention of breaking bad in Asia again. Whites had the guns in Viet Nam, but they lost; the Vietnamese people kicked their butts and upset the emotional balance of a generation of white soldiers. And, white people had the guns against the Native Americans, but it wasn't the guns that defeated the Red People; that rested in their failure to understand not only who white people were, but what they were. Yeah, white people got the guns, but they also got the short end of the deal in terms of intelligence, heart and know-how, and their guns will not enable them to overcome those shortcomings when they come face to face with Black People.

#5 Individuals who take Us for fools will also tell Us the following: "Before We can get to white people, We have to kill all of the toms and Black traitors first." Enough of that crappish rhetoric already! It evokes images of bunches of Black individuals going at each other like murderous madmen. The contradiction is in the following: Black nationalists are not dominated by their emotions. We are not in the business of arousing the masses to the point where they riot or bust loose in fits of anger; that is the work of reactionaries. Black nationalists realize that the traitors, for the most part, will not be in Our camp. As such, We'll just deal with them in the process of dealing with the rest of Our enemies. We won't have a special detail whose purpose is to take the heads of toms. And even if We had to get all of the toms first, that would not be a literal first. It would simply be a part of the process, in the mix so to speak. Understand, Brothers and Sisters, that Black Nationalism is calculated, scientific, process-rooted. Hanging uncle tom negroes in a frenzy will not bring about the

ends that Black Nationalism seeks.

And stop acting like it's such a shame that there are toms among Us. Black People are not the only people who have traitors, fools and malcontents in their midst. Remember Benedict Arnold? Remember Aaron Burr? Such traitors and naysayers are par for the course, and We need to de-mystify their supposed ability to completely undermine Black People and Black Nationalism. All successful movements had to overcome that particular species of human resistance. Others succeeded in so doing, and We will succeed too.

By the way, I'll touch on another hypocrisy while We are on the subject of killing and dying. Why do educated negroes project the image of Black People dying for freedom and self-determination in such a horrible light? If Black People want equality and recognition of their human rights, why shouldn't they be willing to kill and die for them? Everybody else does! Palestinians with sticks and stones are fighting Israeli troops with guns and high technology means of destruction. They are serious. Africans used spears and poison darts against British bullets. They were serious. But We, Black People in the United States, are supposed to take care of business without doing likewise. Why do educated Blacks, the dark white ones, want Us to believe that? Why? Because they are appealing to Our emotions, not Our intelligence. Why? Because they are selling off Black People in the name of white power and self interest. If it weren't for toms like them miseducating Us and giving Us a warped impression of what We should be doing, We would be a lot better off than We are.

Be clear about this: Black Nationalism can emerge out of an uprising or it can be a process that terminates in (1) a peaceful resolution or (2) a war for national liberation. If Black Nationalism

emerges out of an uprising, it will be because certain individuals were prepared to take advantage of a sudden release of energy. In the midst of such a release, they would teach the rebellors to clearly understand what they are rebelling against and how to sustain that rebellious energy, and they would provide a model that the rebellors could use to guide them further along. The rebellors would, in effect, merge into Black nationalists, and the rebellion would take on the traits of a war for national liberation.

If I could choose, I would prefer a different process. That process would involve Us developing Our Black Nationalist allegiances to the point where We realized the need for Us to have a Nation of Our own. At that point, We would let white America know that the time had come for Us to assume control of Our rightful share of North America. White America's response would determine whether that assumption is accomplished via peaceful or other than peaceful means. How long would it take to establish Black Nationalist awareness and behavior among Black People? If We could eliminate the agendas of fear and self interest, it could be done in less than five years. But with cowardly and selfish negroes in the mix, 500 years could pass and We could still be just as bad off as We are now--- or worse. Needless to say, such cowardly and selfish negroes must be taken out of the mix.

America is a trickster, and America has a lot of white and dark white individuals running America's tricks down on Black People. They can tell Us the silliest of things because they know that Our brainwashing will take Us to damaging conclusions before We have even thought the issues through. But the truth can put you on the path to freedom, and the truth is that Black Nationalism is a viable option for Black People.

The truth is that Black Nationalism is the only option that can deliver equality to Black People. And the truth is that Black Nationalism has been distorted so much because white people know that Black People will recognize it when We get a good look at it. Black nationalists have to begin making sure that Black People get that good look at Black Nationalism.

In spite of appearances to the contrary, human history is not moving along at the speed of light, it is moving along at the speed of ignorance. Why? Because the people in power do not have the desire, wherewithal or understanding required to move the human family along at a respectable pace. That is another reason why Black People can jet onto the scene right now, progress immediately on Our own terms and quickly become a major international player. All We need to do is move along at the speed of audacious intelligence. At that speed, We can overcome Our enemies and help build a world that Black People feel comfortable with.

Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #25

"Popularizing Black Nationalism" Part 3

We are Black People, We are not dark skinned white people; and We need a Nation of Our own. In order to succeed in this endeavor, We need to anticipate argumentative snags that can make it seem as if Black Nationalism can not work and has not been clearly thought out. Since most individuals are not prone to explore ideological matters deeply, they can be led astray and made to view Black Nationalism as an unrealistic, improbable or undesirable undertaking. We need to limit this probability at all costs, and We can do so by anticipating as many of these polemical snags as possible, and appropriately addressing them when needed.

There are weaknesses in any resistance movement, including the Black Nationalist movement in North America. We must admit to weaknesses but explain that all movements that succeeded had weaknesses also. Every thing a human being organizes will have weak points because humans are lacking, but those weaknesses have never stopped humans in the past and they will not stop Black nationalists today. The snags that await Us will be overcome (each Black individual, including you, can help Us overcome them). Let's look at a few of them:

(1) The fact that its advocates have not adequately made the mass of Black People aware of the Black Nation's right to exist hampers the progress of Black Nationalism in the United States. That is a consequence of at least two factors: (a) Black nationalist-minded individuals do not control any of the major modes of media in the United States and (b) Black People in the United States are educated by white and dark white individuals. Black nationalists must respond by (a) gaining

control of alternative media bases that individuals can tune in to and (b) emphasizing the importance of the non-mainstream and underground media to the Black masses. That way, Black nationalists can play a greater role in educating Black People, demonstrate that Black Nationalism is a legitimate undertaking and present Black Nationalism not only as a material reality, but as an emotional reality, a spiritual reality and as a political necessity. Individuals, particularly skeptics and subversives, specialize in creating and spreading doubt. Doubt makes it easy for persons to abandon movements even as they remain mired in a status quo that abuses them. Black nationalists can neutralize the ability of individuals to generate doubt by using more and better means of getting the word out.

(2) The lack of commitment of successful Blacks to the ideology hampers the progress of Black Nationalism in the United States. In the United States, adoration, know-how and expertise are accorded based on one's financial status, visibility or notoriety. The richer one is or the more famous one is, the more credit one is given for knowing what one is talking about. Of course, riches and fame have nothing to do with intelligence and leadership, and We must make sure all of Us keep this in mind. We must explain to Black People, make clear to Black People that (a) We do not expect to receive material assistance from rich and famous persons of any color and (b) rich and famous persons are generally not capable of helping large groups of people attain a higher level of political sophistication. We must make the Black masses understand that rich and famous persons who are Black have decided that they have more to gain by supporting the status quo than Black People. In effect, Black nationalists must reduce the glitter and star appeal of Black persons who are rich and famous, expose

their political limitations, make public their material attachment to the status quo and make sure Black People do not view them as role models in the real world.

Many degreed Black individuals have decided, themselves, that they know what is best for Black People, and therefore try to keep Black People from being exposed to any information that is not consistent with what they have decided is best. They apparently think they are the only ones capable of coming to a reasonable decision, and that everyday Black persons are a bunch of dummies and dimwits. Such individuals must be taught how to stick a pin in their fat heads. They are denying Black People the right to review all of Our options as a first step toward taking control of Our destiny, and they must be made to realize that that is a serious crime.

(3) A lack of value-weighted examples of viable Black governments hampers the progress of Black Nationalism in the United States. In spite of the numerous Black governments on the African continent, in spite of the number of Black governments in the Caribbean, and in spite of the number of successful periods of Black government in North America, Black People tend to think that Black People are not capable of governing effectively, and definitely not as effectively as white people. And for apparently good reason. As one explores the world, there are many examples of Black governments functioning in a repugnant manner, while the ones that are doing well do not carry value with Us because We either don't hear about them or use warped measuring sticks to judge them. We have tied Ourselves into the American standard, and this is one example of how that tie is crippling Us. It must be broken!

In the meantime, Black nationalists have to make the good

examples known to and appreciated by the masses, and make sure We all understand why the repugnant governments are the way they are. The Black masses must understand that the leaders of these repugnant governments are white installed stooges who are incapable of leading, while others have either sold out to white power, been impoverished by white interference in the economic life of their country, or been destabilized by white interference in the political and military life of their country. Thus, many of those governments are repugnant not because of Black organizational shortcomings but because of Black leaders' failure to rid themselves of white power influences.

(4) The promise of riches and the good life that can be realized in the United States hampers the progress of Black Nationalism here. We have not yet realized that individual riches lose their advantage in an impoverished environment. We have not yet figured out that individual riches are not the key to a healthy society, nor has it hit home that most citizens of a capitalist state cannot succeed in the way America leads us to think. In a small way, Negroes are at the root of this, but they are intricately wired into a myriad of United States propaganda wheels. Additionally, because We are so uneducated, We do not realize that many people in other parts of the world live a quality of life equal to or greater than that of the United States. We have to be made aware of the world and the options it offers; Black nationalists must take on that task.

(5) The lack of a viable, alternative Black political reality in this country hampers the progress of Black Nationalism here. For nearly one hundred years, We have not done anything political that broke with the status quo and forged ahead on its own. This, in and of itself, is a consequence of Us not struggling

intelligently. Since the turn of the 20th century, Black “leaders” in the United States have abandoned every Black institution that could shoulder the burden that an alternative standard would require. They have totally followed white America’s lead. We have to make it clear to the masses that We are capable as independent organizers and point to the first 300 years of Our presence here and the period between 1860 and 1900 as proof of Our ability to get along very well without the guidance of white people. We must also point out that much of Our desertion of Black institutions during the last century was due in part to subversive activities on the part of the United States government and dark white negroes who did not want Us to successfully establish independent objectives and reach independent goals.

(6) The fact that the masses are depended on to play a consistently vital role hampers the progress of Black Nationalism in the United States. White people’s educational processes and points of emphasis subliminally convince its students that progress and nation building is the exclusive domain of special persons, “great” men and women as the history books say. Because of the way the masses have been schooled, as opposed to educated, the masses do not think in long range terms and are prone to react, not act. The masses are also primed, here moreso than in other countries, to “just do it” and expect immediate gratification. Relying on the masses therefore requires their re-education, not just from individual to individual but from generation to generation. This is a huge task, and because it is so huge it can seem overwhelming and impossible to attain.

But it is a task that must be assumed. Political tasks can not be accomplished in one fell swoop, particularly huge ones.

They must be broken down into smaller and smaller quickly realizable stages, and completed step by step. Even though this task has to be started now, it does not have to be completed before We can move ahead with Our Black agenda. As a matter of fact, most of the re-education of Our People will take place after Black Nationalism has taken root.

The masses must be at the core of Black Nationalism. That fact will differentiate the Black struggle from all others and ensure that Our People, all of Our People, will benefit and continue to benefit from the economic and political affairs of Our Nation.

(7) Black Nationalism in the United States will be challenged by some people's vision of a new emerging world order. This new world order promises to be ethnically liberal, racism free and dominated by a globalization trend. However, three things must be kept in mind. Number one: Even though political forces are at work, today's globalization is essentially a commercial undertaking. Businesses are using political stooges to push commercial platforms, and We all know that business does not give a damn about people. Number two: In the midst of this globalization trend, more and more people are moving toward sectionalism and smaller groups. People don't want their lives turned upside down by manufactured promises of progress whose benefit to them is questionable. They fear larger and larger commercial unions and ever more distant political institutions, and are beginning to resist the platforms of government and big business. And number three, the pendulum of time is against the globalization trend. That is because globalization is simply white power in a different costume, and the days of white power are numbered. A new disguise will not save it this time.

We have heard over and over how the latest scientific, medical or technological discovery will wipe out disease and make it possible for all people to live more comfortably and improve the overall quality of their lives. In spite of the discoveries and promises, the general condition of most people continues to get worse and worse. Why? Because the overall good that a new discovery can do is undermined and de-prioritized as the new discovery moves through its growing up process. The same will happen with political isms like globalization. Equality for all, no racism, general ethnic acceptance-- all of those promises will disappear as globalization grows up and reveals its true boundaries, the very rigid boundaries of its profit driven masters. At that time, systematic conflict will reign supreme and people will have to be allied to a political reality that cares about them. That reality for Black People is Black Nationalism.

Additionally, you can't let one person's or one group's analysis of trends and developments dictate how you function within your own set of conditions. Ideological analyses are a dime a dozen. What you do is as much a part of the global trend as what someone in a board room or legislative office does. The impact of their decisions is based on your response. Globalization, like everything else, ultimately relies on the smallest unit. That unit is me and you just as much as it is anybody else.

(8) The myth of the military power of the United States hinders the progress of Black Nationalism in the United States. However, as any growing child learns, the biggest person isn't necessarily the baddest person. By the same token, the biggest country isn't necessarily the baddest country, and the country with the most guns and firepower isn't necessarily the country

that is going to benefit from a confrontation. There are several reasons for this.

When it comes to the question of power, militarily speaking, We must understand that there are several elements that are not only critical, they must come together in the right way. The first element is the fighter*. If the army with the guns does not have a soldier base that is top quality, those guns will end up serving the enemy. An army must also be flexible, and even then it might not be able to make the adjustment needed to overcome a certain enemy. That is because armies are much like boxers; if the style of the opponent neutralizes that army's strengths, then that army can not defeat that opponent. There are also internal contradictions that can affect an army's efficiency. The United States Army has one overwhelming internal contradiction, the presence of so many "minority" troops. If this fact caused problems in the Viet Nam war, you can imagine what it's impact will be if the "enemy" is closer to home. And, there are psychological considerations that play a role. Even though the command will do all it can to keep morale high, the word will get around; if the troops begin to hear stories about the bravery of the enemy or the questionable merits of the war, many soldiers could be struck by a touch of fear or non-commitment and fail to function the way committed fighters should.

Any sports participant or fan knows that anything can happen in a given encounter; that is why the event takes place. The weaker opponent can prove to have strengths that no one knew about, and the stronger opponent can have weaknesses that were never before exposed. The weaker opponent can get help from unexpected places, and assistance the stronger opponent counted on can fail to come through. Also, bad

weather can disable machinery, make visibility nearly impossible, impact on the ability of persons to function capably, etc. A bad decision at a critical time and a myriad of other possibilities can come into play that were never anticipated, and all of these unanticipated factors can serve to benefit the underdog.

Power increases exponentially once the “underdog” realizes that the enemy isn’t as invincible as everybody thought. This realization can create a level of bravery that is absolutely frightening. Black People have demonstrated that level of bravery before, and We are capable of doing so again.

Let it be said! Most of the individuals who jump on the “America is bad” bandwagon are cowards. They will insist that they are being logical and sensible, but logic and sense would lead them to different conclusions if fear did not dominate their thought processes.

(9) The lack of cultural focus among Black People in the United States hampers the progress of Black Nationalism here. What this means is that there is no glue of substance that is holding Black People together. We have been so pushed and sucked into the American pipedream that We have failed to develop the political base that a strong feeling of culture would have demanded.

The ultimate expression of a culture’s essence is not evidenced by the clothes one wears, the language one speaks, the music one creates or the ideological positions one takes. No, not at all. The ultimate expression of a culture’s essence is evidenced by the ability of that culture to produce a political force that will insist on its right to exist independently, and attack any threat to that right. If it fails to do that, then that culture is a very thin glue. That is the only glue We seem to

stick together on.

I said "seem to." It seems that way because Our thought patterns are reflections of pictures painted by white and dark white individuals. Naturally, they have not painted an accurate picture, they have painted the picture they want Us to see. Once We get beyond the point of valuing what they say, We will realize that Our cultural glue is much thicker than anyone imagined.

The importance of culture can not be overstated, but culture in and of itself cannot carry out a political function. A culture is not designed to carry out a political function, but it is designed to make its adherents aware of what they should be revolving their politics around. After an appropriate political entity has evolved, culture can continue to serve its purpose of reminding Us of who We are, and politics can serve its purpose of keeping other people from interfering with Our habits, Our norms and Our way of life.

(10) Black People's tendency to be law abiding, to not challenge authority (be it legitimate or illegitimate), to not flagrantly disregard the law, etc., hampers the progress of Black Nationalism in this country. We seem to think that there is some type of virtue associated with suffering peacefully, with not overturning the boat, with waiting for the abuser to die or hoping that time will solve the problem. That is because of Our civilized African roots, Our miseducated American experience and Our misunderstanding of religious activism and obligations. Black Nationalists have to help all Black People overcome these self defeating values. We must be made to realize that there is no virtue in protesting within the restraints of a status quo that systematically abuses Us, nor is there any virtue in not trying to destroy that status quo.

There are many other such snags that will be used against Black Nationalism, and Black nationalists have to be ready to neutralize their impact. Most of the snags will be based on propaganda and untruths, but they will serve as the basis of many person's responses. If Black nationalists are able to address them appropriately, Black Nationalism will prevail quicker and Black People will suffer less. We have suffered enough already.

We are Black People, We are not dark-skinned white people. We need a Nation of Our own.

*You have to have soldiers who, once hostilities begin, assume a warrior mentality that recognizes no boundaries and refuses to lose. You have to have soldiers who are intelligent and disciplined, who understand how to minimize bad situations, maximize good opportunities and think on their feet. You also have to have soldiers with heart, and heart is most often based on a soldier's convictions and commitment to a cause. If you are serious and the enemy's soldiers have doubts, it doesn't matter how much mechanical firepower the enemy has.

Black Nationalism Is Easiest Course To Follow

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Black Nationalism is not only the most logical and reasonable solution to the woes of Black People in the United States, it is also the easiest course of action to follow. The reason for this revolve around three factors: (1) motion (2) resistance to motion and (3) focus.

There are enough forces within the Black community to generate the energy We need to achieve an independent objective like Black Nationhood. However, if We follow an integrationist or revisionist path, a lot of Our energy will be diverted because We will have to use it to overcome internal resistance to Our motion. That internal resistance will be generated by “liberal” white persons who still hold conscious and subconscious prejudices against Black People, and “liberal” white persons who maintain conscious and subconscious allegiances to the existing system. In spite of their complaints, “liberal” white people see their system from a completely different set of eyes and logic than Black People do, and in spite of their rhetoric, “liberal” white people see Black People from a different set of feelings and intuitions than We see Ourselves. If Black People follow a Black nationalist path, We will not have to devote critical amounts of energy at critical times to overcoming the internal resistance to progress generated by the counter-productive prejudices and status quo attachments of white persons.

Along the same line, by choosing an independent mode of struggle, Black People will make a clean break from a system that is anti-Us. By breaking away from it, the system will

become an external factor that will have to be overcome, but it will not be an internal factor that will have to be overcome. That, again, will eliminate a source of internal resistance (internal resistance is the most damaging type of resistance), and enable Us to make use of the energy We generate to produce progressive motion.

We must understand: Everything that is created takes on two reasons for being; that of its creator and an independent one of its own that develops as the creation evolves. Everything that is created also takes on two survival systems or two self defense systems; that put in place by its creator and that which evolves independently as a consequence of forces generated by its “mix,” its actual functional operations. Black People who try to change the status quo from within as revisionists or integrationists will have to overcome the internal resistance generated by both of these systems of defense. Doing that would put a serious strain on Our “power supply,” and might make Us too weak to bring about the changes We deem necessary.

In order to not be stuck where We are for two or three more centuries, We have to separate Ourselves from as many sources of internal resistance as possible. This is the fundamental reason why Black nationalists should not try to convince a person, of whatever color, to become a Black nationalist if that person prefers to follow a non-Black path. No matter how gifted that person may seem to be, if he or she will represent a source of internal resistance, it is best to not have that person in Our midst.

Before moving on, a couple of questions and answers might be helpful. Q: Why can't Black People get a reasonable African-American centric educational element fused into the public

school system in this country? Ans: Because of resistance established by the system vis a vis white individuals. Q: If Black People find a loophole in the legal system and develop a way to reduce the judicial injustices done to Black People, what will happen? Ans: The system, vis a vis white individuals, will change the laws or redefine whatever needs to be redefined in a manner that invalidates the loophole that Black People made use of. There are thousands of other such questions that can be answered within the same scope of internal resistance generated by white people and their system. And the bottom line is, the system can always generate internal resistance that is legal and declare the “within the system” efforts of Black People illegal.

We have dealt with motion and resistance to motion. Now let's deal with focus and close out this column.

When Black People take on an independent objective, that of Black Nationalism, it is clear to all of Us what We are seeking and easier for Us to focus Our time and energy around that single objective. If someone asks, “What do you want?” a Black person can quickly respond, “A Black Nation!” Being able to focus on a clear, single objective is a tremendous advantage for people who want to bring about some serious changes, but establishing a single, clear objective will be unlikely if We integrate Our struggle with the struggle of white liberals. The whites who are dissatisfied with the status quo are imaginers, not doers. They have not clearly defined neither what they want nor how they propose to acquire it. Additionally, they are not organized (which, in and of itself, is evidence that they are not that serious about bringing about changes yet). Instead of being organized, they are a loose scattering of concerned and well meaning but effectively inept dissidents.

Working with them would generate such a huge cloud of ideological confusion (lack of focus) that We would not be able to see or think clearly enough to maintain or sustain an effective course of action.

To be effective, We have to be able to focus on a single objective. Since the Black nationalist struggle is a mass struggle, a single, clear objective is a huge advantage. We should not surrender that advantage under any circumstances.

Beyond the three factors of motion, resistance to motion and focus, a Black nationalist struggle is easier for the following reasons as well:

#1 Black People can more quickly become aware of and develop confidence in Our abilities if We function as an independent unit. Because We have been affected by white propaganda over the centuries, some Black individuals doubt the ability of Black People to function effectively without input from non-Blacks. The fact of the matter is that We don't need input from outsiders, and everyone will realize that as We progress toward Our objective. Realizing that We are capable will benefit Us after We have acquired independence because We will be more confident that We can make Our Nation the best Nation that it can be.

#2 It is easier to establish a new system than to repair an old system that stands for everything that is the opposite of the new system. The fact of the matter is that America's system is not broke--- it is doing exactly what it was designed to do and it is doing it very well. America's system is not out of whack because it is designed to oppress and repress everything that is bad for big business, things like human rights, for example. What is good for big business is built into the fabric of the American system. What We need is a system where doing

what is good for people is built into its fabric, and the American system cannot be converted into that kind of system.

You can't patch up a wood house by replacing some bad boards with a few bricks. You would end up with totally ineffective shelter. And We need not forget: even a good patch is still a weak point. An integrated movement calls for the mixture of so many as yet incompatible elements that it would, of necessity, be replete with patches. That would not bode well for success.

Remember: We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Why Mass Movements Fail

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In this essay, We are going to talk about why mass movements have traditionally failed, with particular emphasis on European movements. This, hopefully, will aid Us as We move toward Black independence. Before getting into the meat of this essay, I urge you to read Ten Lessons: An Introduction to Black History (Mbulu). There is a section in Chapter One of that book that characterizes the “Small Group” (the rich) and the “Large Group” (the masses). What I write here will be in addition to what is written there.

In a comparison of the masses with property holders, several differences stand out. It is within these differences that one finds the reasons for the failures of the masses to overthrow their elitist masters and their elitist systems. To reverse this trend, either the differences have to be minimized or the system has to be replaced with one that functions to the benefit of the masses.

(1) The major reason the masses fail is because of the allegiances they have to elements of the system that abuses them. The white masses have not realized that if a system is oppressive, then all of the parts of that system are oppressive for as long as that system survives. There is no such thing as “the king is alright but his advisers are bad,” or vice versa. There is no such thing as “the president has his hands tied behind his back by congress,” or vice versa. There is no such thing as “those in power are abusing their powers or misinterpreting the laws.” If the system is just, the system enables the people to immediately rectify intentional and

unintentional abuses. If abuses tend to linger and people tend to suffer as a matter of course, then the system is not functioning to the benefit of the masses and the masses must resolve to destroy that system and all of its parts.

(2) The masses are not as greedy as property holders are. The masses of people are generally concerned about acquiring what they need to make a decent living; they are not concerned about controlling all of the modes of production or trying to make other individuals dependent upon them for survival. The norms and level of organization that they evolve reflect this simple but healthy approach to economics. Unfortunately, the unhealthy and unbalanced individuals who are known as property holders do want to own and control everything. To succeed, they must devise highly intricate plans and schemes, pay attention to the finest details, and be almost totally self-absorbed and menacingly persistent. The norms and level of organization that property holders evolve are therefore much more calculated and require much more energy than that of the masses. When the two compete with one another, which is all of the time, the casual and healthy norms and level of organization of the masses are unable to defend the masses against the unhealthy but “fine tuned” norms and level of organization of property holders.

Since property holders will always be a part of the social formula, the masses have to realize the necessity of controlling all of the modes of production. The masses must develop the levels of organization that will allow them to do this. As long as they fail to do so, their mass movements will fail.

(3) The masses are not treacherous like property holders are. Property holders cheat, lie, and steal as a matter of course. Property holders are deceitful, immoral and intriguing

as a matter of course. Should the masses take on these characteristics? Definitely not. However, the masses must remember that property holders have these qualities and therefore never trust them, not under any circumstances. The masses must not be content with forcing property holders to make concessions, they must force property holders to submit. The masses must not attempt to reach a level of equality with property holders, they must be determined to dominate property holders. The masses must not rely on property holders to play a healthy social and economic role, they must leave property holders no other choice. In order to succeed, a mass movement must seek either the elimination or total submission of propertied classes. Anything less will result in the eventual failure of the mass movement.

(4) The masses are not bloodthirsty like property holders are. The masses only kill in a fit of rage. Property holders kill as a matter of policy. Individuals who are seen as threats to the property holders' system are identified and eliminated. The masses, likewise, must identify and eliminate those individuals that are seen as a threat to the masses attaining a decent standard of living. The masses must not give any suspected operative of property the benefit of doubt; instead, they must deal with them decisively and, if necessary, err on the side of caution.

(5) The masses fail because they try to overthrow a system's operatives, not destroy the system itself. This goes back to what was discussed in section (1) above, with the addition that, very often, white people are not opposed to the system that is oppressing them, they are opposed to being one of the system's victims. Whites generally believe that some individuals must inevitably fall through the cracks so that other individuals

might flourish. When too many individuals, particularly “#1,” begins to fall between the cracks, they are apt to say that certain operatives or agents of the system are abusing the system in one or another manner. As I stated earlier, it is necessary to realize that the system and all of its parts are rotten; separating one from the other is a precursor to failure.

(6) The most disgusting reason mass movements fail is because members of the masses sell off to the property holders. The informants of the property holders come from among the masses. The enforcement agencies of the property holders are made up of individuals who come from among the masses. The armies that protect the property holders and their property are made up of persons who come from among the masses. If the truth be told, it is not the property holders who defeat mass movements, it is members of the masses who defeat mass movements. Those sell outs have to be treated as traitors and made examples of.

(7) When the white masses do rebel, if they gain control of the situation they have a tendency to replace an abuser with a person who is not one of their own. This person is soon bought out by the property holders and the masses find themselves just as bad off or worse than they were before they rebelled. The masses have to learn to trust their own because no one else has the upbringing to represent them effectively. And, the masses must develop the discipline to monitor whoever is in power, even if it is one of their own, because power corrupts. A property holder is not capable of looking out for the interests of the masses, and while a member of the masses is capable, the opportunities for him/her to get bought off are numerous. Therefore, the masses must be vigilant, ever vigilant, and ever ready to go back into action.

Black People must also eliminate every allegiance they have to elements of the system that oppresses Us. Black People, the mass of Black People, must recognize the necessity of controlling all of the modes of production. Black People must remember that the status quo, its benefactors and its operatives are treacherous and not to be trusted. Black People must recognize the necessity of identifying and eliminating those individuals who are a threat to the masses as a matter of policy. And Black People must not only learn to trust their own, but develop the discipline to monitor whoever is in power. These keys will help Us realize Our objective of becoming an independent, self governing people.

Before closing, I will mention a few things about the struggle of the white masses in the United States. In this country, the white masses are fighting a losing battle against their ruling classes. Because they have been convinced that “the good life” is close at hand, within every individual’s reach or just one good break away, the white masses can’t imagine making the adjustments necessary to dominate the ruling classes. Their only recourse, then, is to develop and pass on a legacy of rebellion to each successive generation. That legacy must consist of two broad pillars, destruction and elimination; and it must be put into motion at the hint of an unfair proposal by the rich. That legacy must champion the advantages of destroying property on a grand scale and eliminating those individuals who play a hand in formulating measures that are abusive to the white masses. That is the only recourse open to white people because it is simple to enact. The white masses are so hypnotized and lacking in creativity that, as things stand, a simple program is the only type of program they can act on.

For the white masses, the noblest response must be violence,

because violence is their only equalizer.

On the other hand, Black People can establish an entirely different system that has the well being of the masses built into its fabric. Black People are not that stuck on the American system because We have experienced its naked abusive reality for too long. Black People can look at the system and hate it, want to destroy it and, most importantly, want to get away from it altogether. That is what Black Nationalism makes possible. By getting away from it altogether, We can create a different reality, a healthy reality, and not have to deal with or be impacted by the cancerous status quo that keeps the white masses mesmerized and broken.

Black Nationalism is Black People's equalizer. Our only way out is to make that move. Let's do it!

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The Land Question

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

There is the question of Black People's land in this country: how do We identify Our land? how do We assume control of Our land? and what is to happen to the American citizens who might already be occupying Our land?

Let's begin by addressing the issue of American citizens who might be occupying Our land when the time comes for Us to assume control of it. When Moses and the Jews arrived at the "promised land", it was being occupied by a people who had lived there for a long time. Moses and his Jewish brothers and sisters slaughtered those people (apparently that is what their good god told them to do) and followed through on their nation building processes. While there are certain political and non-moral advantages gained by doing what Moses and his people did, Black nationalists propose to do no such thing. In the course of freeing Our land, a great deal of migrating and relocating will take place for a variety of reasons. After Our land has been freed, those American citizens who remain in Our territory will have the choice of (1) staying where they are and adhering to the temporary and permanent laws of the Black Nation; (2) vacating Our land of their own will and volition; or (3) being forced to leave. One of the points of negotiation between the Black Nation and the United States government will be the obligation of the United States government to compensate American citizens who suffer losses as a consequence of unlawful activities carried out by the United States government. If it were not for such unlawful activities, American citizens would not be in the position of

having to choose either (1), (2), or (3) above.

Under no circumstances should the Black Nation consider compensating people who have illegally occupied Our land and profited from that occupation. To put it coldly, their losses are a matter that concerns them and their government, not Us. The efforts on the part of the Black Nation to negotiate on the behalf of displaced American citizens is merely proof that We do not have a gripe with America's citizens per se. Our gripe is with America's power structure and its rape of Our People and resources.

Everything related to the land question will involve difficult choices, but when powerful people get together and review all of the options, they have a tendency to figure out a way to address and resolve such difficulties. Our priority, initially, is to advance, substantiate and develop Our cause to such concrete terms that resolving the land issue becomes immediately necessary. We must get to the point where resolving the land issue becomes an immediate concern not only of Black People, but of America's power brokers as well.

As to how the land will be identified, that formula was worked out by the conveners of the Republic of New Afrika who met in Detroit in 1968. Let's review what they decided on:

“According to international law, Black People in Amerikkka have a legal right to establish independent governments in the **urban areas of the north** and in **several of the southern states** because We have lived in these areas, worked in them and defended them against attacks for hundreds of years. We also have a right to build a Black government in **the west** because We (Our ancestors) were kidnapped and illegally transported to this land from Our native home (Africa). Because

we have a right to choose where We want to establish Our government in Amerikkka, the conveners and establishers of the Provisional Government of the RNA identified an area in the South that is presently divided into five Amerikkkan states (**South Carolina, Georgia, Alabama, Louisiana and Mississippi**) as the homeland of New Afrikans [Black People].

“Black People in other parts of Amerikkka will be encouraged to come to New Afrika to live, but will not be required to do so. It will be possible for them to remain in Amerikkka- if they are not expelled by the U.S. government- and maintain their New Afrikan citizenship if they desire to do so” [Quoted material taken from “The Republic of New Afrika: Its Development, Ideology and Objectives.” Bold type added]

The choice of states selected by the conveners is excellent. All of the factors that legitimize Our claims according to international law were recognized and applied so expertly that Our case, seen through the eyes of objective international observers, will be as airtight as such a case can be. However, the conveners of the RNA failed to stir two very critical factors into the land mix: (1) that We, Black People, will make or break Our claim and (2) that We, Black People, have the right to a share of the land profits that have been accumulated over the last, say, 375 years.

When Black People identify a stretch of land that We have a right to occupy and call Our own, international organizations like the United Nations are not going to take on the obligation of freeing that stretch of land for Us. What organizations like the United Nations will do is recognize the legitimacy of lands that We, Ourselves, have freed. So, my question is, “Why should Black People settle for only 5 out of an empire of more

than 50 states?” When We first arrived here, there were no 50 states nor any territories. If We had not been brought here, there wouldn't be 50 states even today!

White people came to this land and practically eliminated the Native American, went to Africa and kidnapped Black People and brought Us here to build the country that they were incapable of building by themselves. That means that two major groups of people, one Black and one white, developed this country into a collection of more than 50 states. When the two groups decide to go their separate ways, politically speaking, there is no justifiable reason why the Black group should accept just 5 states and leave the white group with the remaining 45 plus. Without either group, the United States of America would not be worth half of what it is today. Therefore, each group has a legitimate claim to half of the profits [land] that Our “collaboration” produced. Therefore, in addition to the states selected by the conveners of the RNA conference in Detroit, Our minimum goal should be to **add Florida, Texas, Oklahoma, Arkansas, Tennessee and North Carolina** to that list. That is my personal opinion, and I think it could be justified before an international body of arbiters. As a matter of fact, if We consolidate Our power the way We are capable of doing, I know the United Nations and similar bodies would find it a completely equitable solution.

Thus, the Black Nation should consist of **a minimum of 11 states**. If We can get more, then good. Why? Because We must do as much as is politically feasible to recognize the rights of the Native Americans who remain here. I can't speak for them, but when We achieve independence they should have the option of being citizens of the Black Nation or of receiving land that they can use to establish their own

governmental structure. There are a lot of factors related to that matter, and the specifics would have to be addressed when We are in the position to do so; but We must not forget to take on that obligations once We have freed Our land.

The actual process of freeing Our land will answer a lot of questions. The physical parameters, those that seem to generate the most imposing obstacles, can be managed one mouthful at a time--- will be managed one mouthful at a time; and Black People will be its managers.

One final word before closing. There are two things a human being can not do: (1) live forever and (2) die before his/her time. It seems ironic, but at the very moment that conception takes place, death is assured. Nobody is going to die before his/her time because We decide to govern Ourselves and claim land that We have the right to occupy. Quite to the contrary. A lot of individuals, many of them Black, will have the opportunity to build a healthy structure and live a fruitful and rewarding life because We stopped thinking about dying and started thinking about living decently. With such a beautiful thought urging Us own, We have no choice but to act.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #29

"Education"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

I am going to talk a little about education in this essay. That term is so tainted that I hesitate to use it, but for the sake of clarity I must.

Education is the process that encourages and enables people to imagine an ideal and intelligently seek that ideal. In a balanced world, education would help individuals develop to their fullest and make individuals socially responsible to the point where they no longer feel the need to be led... they would develop the confidence to lead themselves. This self leadership, which is what self-government is actually rooted in, makes anarchy possible. Anarchy, contrary to what we have been led to believe, is the ideal social arrangement. Why? Because it eliminates all hierarchies, it rids elitists of any claims of legitimacy and it is characterized not by a bunch of hoodlum-minded cowboy personalities, but by an abundance of socially responsible individuals and a small number of socially responsible institutions.

Unfortunately, We do not live in a balanced world. We live in a world of gang mentality nations and individuals, in a dog eat dog world, in a world where the assumption is that people are not capable of intelligently governing themselves, in a world where differences are perceived as threats and lead to attacks, and most importantly, in a world that assumes that conflict will dominate human interactions. We live in a world where there is a continual climate of conflict. In this world, this unbalanced world, the smartest people, the most capable people, the

"fittest" people and the most efficient people are those who adapt to the dictates of conflict and learn to manage it most effectively. Education then, in this unbalanced world, must have the objective of making people aware of what they need to know and do in order to become the smartest, the most capable, the fittest and the most efficient.

Black People are, for the most part, a balanced people. We cherish certain ideals and long for, even yearn for a balanced world order, and establishing a balanced world order should be the primary objective, the most important objective of Our educational process. However, the most immediate objective of Our educational process must be making Us the smartest, the most capable, the fittest and the most efficient operators within this unbalanced world, within this continual climate of conflict. That involves making Us aware of Ourselves as a politically unique unit that is under constant attack, making Us aware of Our right and obligation to resist those who attack Us, and making Us understand that We can best protect Ourselves by establishing Our own government and promoting Our own interests and well being. Any education that fails to recognize and address Us within that context is not just miseducation, it is part of somebody's campaign to promote genocide among Our ranks and against Us as a People.

In order to reach Our ideal of a future world that is balanced, We must first develop the ability to dominate the unbalanced present. It is the role of education, Black education, to develop that ability within Us and among Us.

What is this Black education called? It is called Black Studies. Black Studies is a learning system that is made up of formal and informal courses and processes ranging from history to calculus to genetics to child rearing and family making and

community making and all other disciplines, and they all have as their basis Our Black essence, Our Black values, Our Black concerns, Our Black objectives and Our ideal of a balanced world order. Black Studies is not an offshoot of white education, nor is it a knee jerk reaction of Black individuals who have been dominated by another race of people. Black Studies, like all other present studies, is one of the natural consequences of this unbalanced world order. Until this state of unbalance is effectively neutralized, it is the duty of Black educators to nurture Black Studies, to see that Black Studies reaches maturity and completion, to sing the praises of Black Studies to each and every Black individual and to continually teach each and every Black individual from a foundation that is based on Black Studies principles. This teaching can be attempted from several different contexts, but the most logical context is that of Black Nationalism because Black Nationalism is in harmony with the principles of equality, individual development and self-government.

Before concluding this essay, let's take thirty or so seconds for comparison-contrast purposes. Let's try to ascertain what the educational objectives of white studies are. We will see that those objectives hinge on several hierarchies, neither of which is representative of people in general. We will also see that the development of the individual, in and of itself, is not a legitimate concern of white education. We will see that big business has one concept of education, government another and elitists yet a third; and that each pushes and institutionalizes its concept at the expense of the public. Each of these concepts is being addressed in a separate essay.

I will conclude by stressing that anything is possible. Black Studies, or education for those who prefer that term, must

encourage Us to imagine healthy possibilities, to create circumstances that can convert those possibilities into probabilities and to construct institutions that enable those probabilities to develop into real world realities. Black Studies is not a small part of Black People's educational process--- quite to the contrary. Black Studies is the learning system upon which Our education must be based. We must be serious about it, We must promote it on Our own terms and We must institutionalize it at all costs.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay 30

"Education" Part 2

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

All people are created in the same way and have the same right to life, liberty and the pursuit of happiness. However, all people do not have the same degree of interest in the well-being of Black People. Therefore, We must rely on each other, provide for each other and take care of each other. Education is one of the instruments We must use to do this.

The education of Black individuals must be founded in the well-being of Black People. That does not mean that We have to lie about what took place or create a mythology that revolves around a Black super race, nor does it mean We must degrade other races of people or plan their demise. No, not at all. Our ascent must be a balanced ascent, as balanced as conditions will permit; and it must be based on an objective analysis of what takes place and a vigilant interpretation of that analysis.

In order to best educate Our People, Black People, it would do Us well to analyze the education process in the white world and determine where it has failed its people and its nations. In so doing, We can avoid the errors they made.

In the white world there are five players in the education arena: (1) the people (2) educators (3) elitists (4) the government and (5) big business. Big business sees education as a process that will produce efficient workers; individuals who can perform business tasks, carry out orders and make decisions that will be good for the "bottom line." Governments are also concerned about efficient workers because governments are major employers in the white world. However,

the greater concern of governments is maintaining the status quo. Therefore, the major educational objective of governments is the production of law abiding citizens; individuals who will endure unjust hardships without taking matters into their own hands, and individuals who will frown on “rebels” who attempt to upset the established relationship between those who have and those who have not. The educational objective of elitists, those insecure nerds of etiquette, is to impose the cultural, linguistic, societal and other ethical quirks that they prefer onto all of the people. For some strange reason, they want to tell everybody how to talk, how to look, what clothes to wear and when, etc, and brand those who refuse to follow suit with contemptible terms like “uncouth” and “low-breed”. As for educators, their objectives are varied, but they all hinge on the educator’s relative allegiance to the status quo. Educators, those individuals whose avowed purpose is to maximize the intellectual powers of their students, can de-prioritize their obligation to students when big business, the government and/or well endowed elitists reward them to do so. As such, educators become big business’, the government’s and the elite’s passageway to the people. It is through educators that the minds of the people are molded by commercial interests, the government and the elite. And the people, what is education to them? It is what educators have told them it is, it is what others who have been educated tell them it is--- the process whereby a person learns what needs to be learned in order to get a job, be a good citizen and/or acquire “class”.

In the white world, not a single player in the education arena is concerned about the proper development of individuals. Improperly developed individuals equate out to improperly developed nations.

There is no education arena in the white world, there is a training arena that is composed of thousands of training facilities called schools and universities. Two processes operate within the walls of these schools and universities. Number one, from the overall group the individuals who seem to be the “smartest” are identified and singled out. Number two, from among the “smartest”, the individuals who seem to be the least independent-minded (“team players”) and the least strong-willed are again singled out. These are identified as the “cream of the crop” and are sought after by various commercial, governmental and elitist representatives.

[Note: The second process, number two, is particularly useful to the status quo in regards to Black People because it helps white power players determine which Black individuals can be convinced to join the white team and trusted to rub noses with white power. The function of the Blacks who become members of the white team is to convince the Black masses to not rock the boat, to be patient, to fear white power. Their reward is a comfortable lifestyle, some visibility and a redeemed ego. Yes, I said a redeemed ego because many of these sold out Blacks have probably reacted to a damaged ego; they might have grown up ashamed of something about themselves that caused them to stand out in an unwanted way and bear the weight of some embarrassing “cracks”. It would be interesting what some research into the early years of some of these individuals might reveal.]

The fact that very little education takes place in white schools helps explain why there is an abundance of individuals in the white world who are underdeveloped, anti-social, un-informedly opinionated and disinclined to act. In fact, the white world has caused so many shameful and inadequate images, models

and responses to become associated with the term education that We, Black People in the United States, need to coin another term to identify the development of Our people.

Among Black People in the United States, the purpose of education must be the development of Black individuals to the highest degree possible. If Black individuals are highly developed, then the Black Nation will be highly developed. We can not afford to let Our Nation become a training port for businesses, governments, elitists or any other special interest group.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Essay #31

"Ebonics"

We are Black People, We are not dark-skinned white people. We need a Nation of Our own.

Being able to think clearly and logically is of paramount importance to Black People throughout the world. When Our thought processes are overly influenced by a hostile educational system, clear thinking and logic tend to escape Our grasp, and We tend to either get engrossed in issues that lack worth or approach worthy issues improperly.

I am going to talk about Ebonics in this essay. For those who don't know, Ebonics is Black talk, the unique way in which Black People in the United States use English terms and phrases to communicate with other individuals. For various reasons, some Black advocates want Ebonics recognized as a distinct language and taught in America's public school system.

There are two major angles that need to be explored before We can address the usage of Ebonics in America's public school system. The first is whether or not We have documented the essence of the language to the point where We can protect it and defend its intricacies. The second angle revolves around the objectives behind having Ebonics taught in America's public school system. We should not waste time arguing with naysayers about whether or not Ebonics is a legitimate language; that is beyond contradiction. But that alone is not enough to justify introducing it into America's public school system. First, some basics.

The essence of a language is the existence of a distinct cultural and social reality that is so replete, so beyond

contradiction that it proclaims the existence of a distinct political reality. In other words, a language is either a declaration that an independent nation already exists or an omen that a heretofore unrecognized nation will soon declare its independence. Thus, a language is much more than a way of expressing yourself, communicating with others or obtaining employment. Frantz Fanon made this crystal clear nearly fifty years ago. A language is a declaration of your world view and a declaration of your determination to defend your world view and impact on the world view of others. Because it is so critical, a language should not be subjected to the oversight or supervision of hostile people or institutions. It must be asked, then, "Can the advocates of Ebonics adequately manage it and maintain control over it within a hostile educational environment?" Do they understand Ebonics dearly enough, consciously enough, to defend its intricacies, its integrity and its essence in an arena controlled by the powers that be?

As I stated earlier, there is no question that Ebonics is a legitimate language. But We must remember that Ebonics has been traditionally treated as a renegade form of speech even by Black People. That Our treatment of Our language is a consequence of Our miseducation and misorientation is certain, but that does not change the fact that, for the longest time, We failed to care for, nurture and give Our language the scientific attention it deserves. This must be done before We introduce it to a hostile environment.

In a hostile arena, Our second-nature understanding of Ebonics will not enable Us to represent it adequately or protect it. In fact, We have to be so consciously knowledgeable of Our language that We can detail its overall structure, access its smallest parts, identify its usual and arcane modes of interplay

and articulate that understanding well enough to teach it, defend it and protect it. Can We do that yet? Can We keep foreign elements from undermining Ebonics, bastardizing it, diluting its essence or making it more palatable to proponents of standard English? If We can't, We should not invite them to critically examine it (that is, expose it to the influence of hostile institutions). Instead, We should keep it among Ourselves until the simple and complex tasks of properly nurturing it have been completed.

If We can already defend its integrity, those who appreciate Ebonics must ask why We want it taught in America's public school system. Are We demanding that Ebonics be validated and recognized (psychologically speaking) by a hostile socio-educational system? Are We suggesting that Our unique way of communicating has as much right to access America's status quo institutions as standard English does? Or are We asserting that the public education system is presently the most accessible means of helping Black students appreciate and articulate their uniqueness? If the latter is the purpose, then full speed ahead. If the purpose is to impress and clarify the concept of an independent Black reality in the minds of young students, then I repeat, "Full speed ahead." However, if its purpose is to enable Black students to get better grades, enter corporate America's employment doors more easily and become more attached to America's "isms", then it should be abandoned immediately.

Let Us not forget: the primary mission of any language is to serve its innate purpose. That purpose, for Ebonics, lies within the essential impulses of the Black Nation, among its Black entrails and surrounded by its Black minds, spirits and bodies. Any purpose for using Ebonics other than the promotion of

Our Black essence is therefore misguided.

My opinion is that Black students who do not perform well in school are not hampered by linguistic shortcomings inasmuch as they are motivated by innate impulses to defend their integrity. Young individuals realize when they might be under attack and respond by either counter-attacking or rejecting what they think is attacking them. That is evidence that those students are not only smart, but exceptional. If only Black adults were as exceptional.

Take note. A language represents a nation of people. As such, Ebonics is not in search of America's public school system, it is in search of the Black Nation that it represents, that it has prophesized. Once We establish the physical reality of that nation (a Republic of New Afrika), Black People will be accorded the recognition and respect We deserve.

Remember: We are Black People, We are not dark-skinned white people. We need a Nation of Our own.

Essay # 32

Message To Students

We are Black People, We are not dark-skinned white people. We need a Nation of Our own.

All of Us are students and all of Us are teachers. These are two vital roles that each person plays because each person is a receiver and transmitter of information. As a student, information is coming at each of Us non-stop from all angles, and We are consciously and subconsciously analyzing it. This information, needless to say, is influencing Our behavior. Therefore, We must be careful to analyze as much of this information as thoroughly as possible, and maximize Our ability to distinguish between good information (a good lesson) and bad information (a bad lesson). Likewise, as teachers, each individual is consciously and subconsciously sending out information and messages to whomever might be watching or listening. Therefore, somebody is always learning a good lesson or a bad lesson from each of Us. For that reason, each of Us must be careful about what he/she says or does, and thereby maximize Our chances of teaching good lessons to others.

In the United States, there are very few educators who are willing to buck the system in order to teach Black students what Black students need to know. Most educators will take the easy way out because it involves less stress and leads to bigger and bigger paychecks. They will not teach Black students what Black students need to know (that is, educate Black students) because educated Black students would use their knowledge to make Black People powerful.

Why is that? Because one of the natural roles of students is

to make their people a powerful people. If their people are already powerful, one of their roles to to keep their people powerful. By selling out to the powers that be, Black educators fail to give Black students the opportunity to carry out one of their natural functions. As such, Black educators rob Black students of their most important mission in life and contribution to society. In order to recover from this robbery, Black students must seek out the educators that will tell them what they need to know (the nonconformist professors and independent writers and researchers) and listen to them carefully. What they will tell you will be very similar to what you read in this essay.

Students, take heed: Nature thrives on simplicity. The complications in life are man-made. In order to bring this lesson home to you, I am going to introduce three very simple sentences. However, if We were to break each of these sentences down and define its key terms to finer and finer degrees, these simple sentences would begin to appear extremely complex. I said they would begin to appear complex. In reality, they would remain simple (Nature thrives on simplicity), but they would appear complex because human beings are prone to react to appearances as if they were the real thing. Reality and appearances are two entirely different existencies that represent entirely different manifestations of energy. We, Black People, can ill afford to take an appearance and treat it as if it were real, nor can We afford to take a real thing and treat it as if were an appearance. How do We tell which is which? It helps if We remember that reality is always simple.

Reality is always simple and the solutions to reality's problems, if put into effect when they should be put into effect, are always simple. But the fact that reality is always simple

does not mean that reality is always kind. There are times when someone or something will have to suffer, and We have to face up to this unpleasant fact. As educated persons, We have to recognize that suffering is part of the life process, but We also have to make sure that excessive suffering among Our people is not due to unnatural imbalances. If Our People suffer due to an unnatural imbalance, then it is the role of educated Blacks to help eliminate the cause of that unnatural imbalance. We have to devise strategies whereby the suffering is transferred from victims to abusers. This is a critical process, indeed, since victims suffer excessively because an unnatural imbalance has been generated, while abusers suffer excessively when an unnatural imbalance is being corrected.

Sentence #1

There is a Black way and there is a white way.*

What is a way? A way is a systematic manner of doing X, Y or Z. Since society uses institutions to carry out functions, a way is a combination of institutions that make up a complete social system. The Black way includes a Black system of Government, Religion and Economics. The Black way includes a Black system of education, a Black approach to Health and Nutrition, a Black system of developing and maintaining Family Relations, Community Relations and Interpersonal Contact (dating, marriage, community events, sports activities, etc.). There are Black ways to handle all of these areas of human contact, but Black People in the United States don't know anything about them. If one talks to Black People in the United States about government, they respond by bringing up the president, the congress, the mayor and the constitution. If one

talks to Black People about economics, all they can relate to is getting a job and looking out for #1. If one talks to them about religion, they come back with Jesus Christ, Baptists and Catholic sentiments. And so it goes throughout. There is a Black way and there is a white way, but Black People in this country know only about the white way, even if they tend to colorize it from time to time.

Why don't Black People know as much about the Black way as We know about the white way? Shouldn't Black People be practitioners of the Black way instead of the white way? I think so.

Sentence #2

In the United States of America there is only one way--
the white way.

We are all taught about George Washington, Thomas Jefferson, Alexander Hamilton and Patrick Henry, etc. These men, all white, played major roles representing the right of the white colonists to govern themselves. Gabriel Prosser, Peter Poyas, Denmark Vesey and Imari Obadele, all Black, played major roles in representing the right of Black People to govern themselves, but We never were taught anything about them. Why?

Thomas Paine, a white man, wrote documents that detailed the oppressive conditions heaped upon the white colonists by King George. Thomas Paine's name resonates throughout American history. David Walker, a Black man, wrote about the oppressive conditions heaped upon Black People by white Americans, yet history says nothing about him. Why?

Our educational system sings the praises of white men such

as Alexander Graham Bell, Thomas Alva Edison and Eli Whitney. They made scientific contributions that improved the quality of people's lives and improved society. But Black persons like Granville Woods, Sarah Boone, Garrett Morgan, Frederick Jones, Lewis Latimer, Jan Matzeliger, Norbert Rillieux and thousands of others are never mentioned. This in spite of the fact that Black men and women contributed such everyday inventions as high tech telegraphy, the most effective and universally used train conduction communications system, the automatic traffic signal, the electric light bulb that works, the telephone, the refrigerator, the refrigerated transport systems used in the transporting of foods, the sanitary public bathroom used on busses, trains and planes, the automatic clothes dryer, the first effective gas mask, the ironing board, the universally used sugar refining technique, the universally recognized process that made mass production of shoes possible, the principle that led to the invention of the air conditioner, incandescent street lights, the lawn sprinkling system and a host of other inventions. These invention make life as We know it possible, yet these Black individuals, in spite of all that they have contributed, are not part of the educational process. Why?

We are taught about the Civil War, the Emancipation Proclamation, the Civil Rights movement and Integration, all slanted in a way that serves the purpose of white people. However, have We heard about the Black general strike, the maroons (some of their settlements were larger than some states) and Black Nationalism? Information on these subjects will help Us understand that We have been misinformed about the Civil War, Emancipation Proclamation, civil rights and Integration. But We are not provided with this information.

Why?

We need to look at Our Black skins and ask Ourselves why We know about white people and white accomplishments but not about Black People and Black accomplishments. We need to look at Our Black skins and ask Ourselves why We have settled for an education that has left Us out. Our education, Our years of formal schooling--- by omitting intelligent, gifted and accomplished persons who look like Us, and by omitting the ideas, contributions, standards and morals they represented-- that education has made it easy for Us, Black People, to conclude that We are zeroes. That education has also convinced Us that the only way a zero can become anything of value is by hooking itself onto something that has value; that is, something white.

Therefore, each Black student, at this very moment and without even being aware of it, has concluded that he/she is a zero and has started looking for a non-zero to hook onto. Since a non-zero cannot be Black, each Black student is searching for something white to give him/her worth; a white/integrated ideology, a job with a white company, a white mate, a house in a white neighborhood, taking on white "tastes", overemphasizing white speech patterns, attending a white college or graduate school, etc. An all Black thing? A non-integrated thing? No way! Why? Because $0 + 0 = 0$.**

That is white America's message to Black students; $0 + 0 = 0$. That is the lesson We are being taught, that is the lesson We are learning and that is the lesson We are trying to get an "A" in. We are not taught that Black counts, that Black has value. Why? Because in the United States of America, there is only one way--- the white way.

Sentence #3

We are Black People, We are not dark skinned white people.
We need a Nation of OUR own.

Once a Black student goes beyond white America's educational process, he/she discovers that there is a mountain of proof that attests to the value of Black People. A student also realizes that Black People are an exceptional People, that We have a right to establish Our own government and that We actually **need** a Nation of Our own in order to make the progress We are capable of making. Black students who go beyond being "white educated" soon realize that Black People have three choices: (a) We can help the whites wipe out the Black way; (b) We can let the white way drain Black People of Our essence so that We become dark skinned white people; or (c) We can establish an independent means by which the Black way can express itself and make its genius known. Those are the options that are facing Black students and teachers in the United States today, and each student and teacher needs to think long and hard about those options.

Black students who are fortunate enough to be able to pursue an education beyond the high school level should beware. The nature of formal education in this country is such that the further you go the whiter you become. That is true even if you attend a so-called "Black" college, since "Black" colleges are primarily passing on white values. Your challenge then, is to not lose your sense of self, your Blackness, as you go through the educational process. Your challenge is to not fall into the "every Black person for himself" frame of mind. Your challenge is to resist the tantalizing but deceitful call of

white power, white dollars and white priorities, and to refuse to compromise your Black essence. Your challenge is to use what you learn to draw closer to your People, to understand why you should become more committed to your People and to do what you can to advance your People and yourself within the proper context, the context of the Black way. You have to constantly keep this challenge in mind, make it a part of your heart and enable yourself to choose your Black substance over white seductions.

At some point each student will have to make a choice. At some point a few students will be offered money, status, the vestige of power, etc., to desert your Race. The choice will not be presented to you in such clear cut terms, but that is what it will amount to; and you need to think clearly or your tendency will be to give the white way more credit than it deserves.

The consequences for Black People have been grave when We have paid a high price for whiteness. However, if you prefer the white way, then follow it 100% without trying to run a double game on Black People. You have the right to do that. Fortunately some other students, those students who choose the Black way, will determine the destiny of Black People. Those students will relearn what it is to be Black, attach value to it, apply it and spread it to others. It is those type of students who will take Black People to a real state of equality, not only with white people but with all of the peoples of the world.

I salute the students who have chosen, who will choose, the Black way. They are smart enough, gifted enough and strong minded enough to appreciate the fact that We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Asides

*Sentence #1 is very simple. However, persons who want to obscure the issue and make the simple seem complex might recognize that there are three key words in that sentence-- Black, white and way. By defining each of those terms, a simple sentence that is focussed can be made into three definitions that lack focus. If there were three key words in each of the three definitions, then Sentence #1 would be transformed into 9, 27 or 81 interpretations, each less and less focussed. As such, a clear issue can become clouded, something simple appears complex and the thought processes of a lot of people become confused.

**A Black student plus something else Black is $0 + 0$, and $0 + 0 = 0$.

Conclusion

We are Black People. We are sons and daughters of Mother Africa, brothers and sisters of the sun, and products of a social, cultural, economic and governmental totality that goes beyond anyone's ability to comprehend completely. We are products of a unique cosmic reality. We, each and every one of Us, are ingredients in a social, cultural, economic and governmental totality that no individual or collection of individuals is capable of adequately assessing. The same can be said for every race of people. Therefore, We represent a unique human reality that is charged with a unique human energy to carry out a unique human function. Our obligation is to carry out Our responsibilities, live Our lives, and contribute to the overall scheme of things the way Nature intended for Us to do. That is Our obligation, and the failure to carry out Our obligation will contribute to a state of human affairs that is devastating to humanity and annoying to the universe.

We are not dark skinned white people. Nature did not evolve white people, set a group of those white people to the side, suntan them and proclaim them sons and daughters of Africa. We have been forged by entirely different forces: as a result We have entirely different perspectives, entirely different nuances, entirely different feels and entirely different hopes and aspirations; but the very same natural rights and human rights. We also have the obligation to contribute Our specific qualities to the whole. By so doing, We help maintain Nature's equilibrium.

All of us realize that black pepper cannot serve the purpose salt was intended to serve. The two are entirely different food additives, even as they contribute to a common dish. Each

has a unique role to play, a distinct flavor and chemistry to generate, and each must play its particular role or otherwise ruin the dish.

The common dish that Black People and white people share is the Universe, not just of human beings but of every form of life that is found here. Plants, animals, insects and other forms of energy rely on Us, all of Us, to do what We are best qualified to do because that is the key to the proper development of the whole. There might come a time when the appearances of the different ingredients are virtually indistinguishable, but there will never be a time when their functions become the least bit interchangeable. If one part fails to do what it is best qualified to do, then the Universe as a whole and all of its parts suffer.

It is my opinion that Nature has equipped Black People with exceptional leadership qualities. Instead of trying to walk within the restraints imposed by other humans, Black People should be testing boundaries and establishing standards that others can use to help them develop more fully. Nature might not be perfect, but Nature is much better equipped than white people to determine Black People's place in the overall scheme of things. Among the myriad of possibilities, it makes more sense to discern and tightrope Nature's line than that of Our clearly deficient adversaries.

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

About the Author

"Half an Inch"

We are Black People, We are not dark skinned white people. We need a Nation of Our own.

Who am I? I am Black People; I am the typical intelligent Black person. I am angry. But I'm not only angry, I am irate. I am sensitive, but I am not only sensitive, I am volatile; in much the same way that nitroglycerin is volatile. If you leave me alone, I will never explode, but if you mess with me my molecules might start bumping into one another in a dangerous way. That is me, the typical Black person in the United States of America. At any given time, I am only a half inch away from a seemingly disordered response. Where am I? Here I am, here I am sitting in the middle, smack dab in the middle of a one inch long seesaw. At one end of that seesaw is a logical person. At the other end of that seesaw is a composed maniac. I am at peace with both of them because both of them are me, so you had better be careful. You had better be careful about which way you tilt my seesaw because it doesn't take long to slide a half inch.

Right now I am sitting right in the middle of this seesaw, in complete balance. That is because I am a Black nationalist. All intelligent Black persons in this country are Black nationalists but most don't realize it because they have been misled about what Black Nationalism is. But they are Black nationalists just like me, and as soon as We talk they will understand that. But, just like me, at any given time someone or something is apt to tilt their seesaw and cause them to slide a half inch. An ear? An ear? Sometimes I feel like biting off somebody's head and spitting it back out.

White America painted a portrait of me, but I didn't sit for that portrait. White Americans wrote up a personality profile of me before they even got to know me. Now that I am here, white America is telling me what I am supposed to look like and how I am supposed to act, but I'm not going for that. I'm just going to keep on sitting here in the middle of this seesaw, and hope I don't slide a half inch.

My seesaw is made of light material; a strong wind might cause it to tilt. And please, don't send your dog over here; if he accidentally wags his tale too hard, that might upset my balance. And if he acts like he's going to raise one of his back legs, I'm going to smoke him before one drop can pop loose.

White people owe me, and there is no way they can pay me back. Even when they will have paid me off, they are still going to owe me some more. So it is to white people's advantage to keep me in the middle, smack dab in the middle of this seesaw. Because I can do good things here, I can be reasonable, and if you decide to make a sincere effort to right your wrongs, I might be able to appreciate them. But be careful about what you say, how you say it and how loud you say it. A strong vibration might tilt my seesaw, and I might slide a half inch.

Right here, smack dab in the middle of this one inch long seesaw, is the best place for me to be. Why? Because this is where Black Nationalism is, and Black Nationalism raises the possibility that Black People and white people can find a peaceful solution to this mess white people have created. I like peaceful solutions, but if white people don't, I am in the perfect spot to save myself because Black Nationalism empowers me. Black Nationalism gives me the ability to assume control of what is rightfully mine by any means necessary, and I like

that. That is why I refuse to give up that power for anything in the world.

When Black Nationalism is a reality, and only then, I will be able to get rid of my seesaw. No, better stated, my seesaw will de-materialize and cease to be a factor in my life. That will be good because, in addition to being too small, my seesaw only allows me to move horizontally. I can't move vertically on my seesaw, not up and definitely not further down. I can only move one half inch to the right or one half inch to the left. I don't want to do either, but I can't hide the truth from myself---it's not hard at all to slide a half inch.

I speak the English language, know it very well, but sometimes I don't understand a word that's being said. If, I said if--- if OJ committed those killings, it was because somebody tilted his seesaw and he slid a half inch.

A Brother in the District of Columbia went to the police headquarters and fired up some cops and FBI agents. Somebody had tilted his seesaw. A Brother in New York City slid a half inch and lost the ability to see non-white persons. He took a stroll through a subway train and fired up everybody he saw. But me and a lot of other Blacks, right now we're sitting smack dab in the middle of our seesaws, and that's good. But We have been around white people too long, so Our balance and coordination isn't what it used to be. A bird could decide to land on either one of Us, and cause Us to slide a half inch.

I'll soon be out of here, but don't make a sudden move while I'm leaving. My molecules might start bumping into one another.

I am the typical Black person, and We are typical Black People. Yes, We are Black People, We are not dark skinned white people. We need a Nation of Our own.

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