

COMMUNITY AGENDA

OF THE

AFRICAN AMERICAN COMMUNITY COUNCIL, CHARLOTTE, NORTH CAROLINA

"I am because we are and since we are, I am."

--African Proverb--

"All creatures are members of the one family of God."

--The Quran--

"You shall know them by their fruits."

--The Holy Bible--

*** * * * ***

The "Great Light"--Symbol of God-God Manifested in the world.*



A Pyramid (Greek) or Akhet Khafre (African)=The Horizon of King Khafre, the second largest of three contiguous pyramids in Kemet (Egypt).

"In him was life and the life was the light of men. And the light shineth in darkness, but the darkness did not overcome it."

--John 1: 4-5, The Holy Bible--

"Power concedes nothing without a demand. It never did and it never will."

--Frederick Douglass--

***Ref: Gyasi A. Foluke, *The "Old Time Religion: A Wholistic Challenge to the Black Church*, 1997
(C) 1998, Community Mobilization Steering Committee**

DEDICATION

This *Community Agenda* is dedicated to our great African and African American ancestors, both known and unknown, who gave birth to civilization thousands of years before other ethnic groups had emerged from barbarism. For our ancestors embraced an incomparable *spirituality* or dedicated *commitment* to the Creator—called by many names and who both transcends us and is *within* us. And this profound reality is the most important factor underlying our *major achievement* of human *survival*, after over 500 years of unprecedented acts of genocide, "menticide"—death of the mind—and protracted ethnic dehumanization. Indeed, it is this beautiful *spirituality*—the *light* of God within, the "*Old Time Religion*"—that is the source of our strength *today*. For we continue to confound our enemy, not only by surviving his incivility, but by having contributed far more to America—economically, aesthetically, in both the arts and science—than we have received in return. However, or lest we forget, our enemy "ain't got no shame," as poet, Nikki Giovanni has reminded us and, apparently, no serious intention to promote our liberation.

Accordingly, or through this dedication, we call upon our ancestors, as well as our living elders, for "permission to speak"—with honesty, courage, cultural integrity and conviction—fully aware that we *intend* to be heard. Indeed, as the late, great Paul Robeson, once said, "Nothing the future brings can defeat a people who have come through three hundred years of slavery and humiliation and privation with heads high and eyes clear and straight." Moreover, in partial corroboration of this reality, the late, great slave abolitionist, William Cullen Bryant, has affirmed that "Truth, crushed to the ground will rise again." Therefore, let us "listen" to our ancestors as they speak words of *wisdom* to us.

"The balancing of the land lies in Maat—truth, justice and righteousness. Do not speak falsely for you are great; do not act lightly for you have weight; be not untrue for you are the balance and do not swerve for you are the standard. You are on the level with the balance. If it tilts, then, you will lean too. Do not drift, rather steer. Do not rob, rather act against the robber. For one is not really great, if he is great with greed."

"Although wickedness may gain wealth, wrong-doing has never brought its wares to a safe port. In the end, it is Maat, the way of Truth, Justice and Righteousness that endures and enables the upright to say, 'It is the legacy of my father and mother.'"

*"Make no distinction in your behavior between those of rank and the common people. Rather choose a person because of his or her skills so that every craft may be carried on. One generation succeeds another and God who knows human nature is hidden. One cannot avoid or oppose the hand of God. He reaches all that the eyes see. Thus, one should revere God on his path."*¹ Amen!

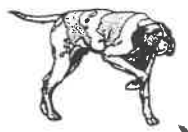
¹ Maulana Karenga, Translator, *The Husia: Sacred Wisdom from Ancient Egypt*, 1984..

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"Not everything that is faced can be changed, but nothing can be changed until it is faced."

—James Baldwin—

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"A man without the knowledge of where he has been, knows not where he is, or where he is going."

—Dr. Yosef A. A. benJochannan—

FORWARD: HISTORY AND PHILOSOPHY

"Where there is no vision, the people perish."

--Proverbs 29:18, *The Holy Bible*--

This document is the by-product of a *spiritual* vision to mobilize and to better unify the African American community in Charlotte, North Carolina by creating a proactive *Community Agenda* and coalition organizational *structure*—an *African American Community Council*—to implement this agenda. More specifically, it is the product of a 50 member *Community Mobilization Steering Committee* and over 100 members of a series of functional *Task Forces*—on Economic Development, Education, Criminal Justice, Health and Human Services, Political Participation and Youth Involvement. These groups met weekly—the Steering Committee at the Greenville AME Zion Church, and Task Forces at various locations—from late 1997 through March 21st, 1998—to discuss and propose remedies for critical problems impacting adversely, and most often uniquely, upon our Black community.

Additionally, the Steering Committee sponsored two *Town Meetings*, held on January 19th and February 7th, 1998 respectively, at Muhammad's Mosque #36, and a *Black Mobilization Summit* Conference, conducted on March 28th, 1998, at Walls Memorial AME Zion Church. As a *spiritual* people, confronting a protracted spiritual problem, we offer all praises to God, Allah—or whatever name(s) one may choose to depict ultimate Reality—for the *vision* and *potential* restoration of *hope* for a "minority" population desperately in need of a *sense of direction, positive identity, self-determination* (*Kujichagulia*), *human dignity and/or Black liberation* in the context of a racist society.

The underlying philosophy of this vision and movement is best described, metaphorically, as a two sided coin; on one side of this coin, we will focus on the Black community, promoting better *coordination, cooperation* and *resource generation* (self-help), including a Black Development Fund, to better address our basic socioeconomic issues or concerns. And on the other side of this coin, we will focus on the larger society, seeking to better confront racial *inequality*—the prevailing *imbalance of resources* and/or socioeconomic *injustice* in relation to those *cumulative*, nearly 400 years, of racial damages inflicted upon African Americans in this city and nation.

Accordingly, this document, and related mobilization *structure* are clear manifestations of an old political slogan—"Power to the people"—as we seek to "pull together" (*Harambee*) with greater *unity* in our continuing *liberation* struggle that we *shall WIN*, by the grace and power of our Creator. *Harambee! Harambee! Harambee! Harambee! Harambee! Harambee! Ha—ram---bee!*

Hotep (Peace)!

* * * * *

COMMUNITY MOBILIZATION STEERING COMMITTEE

Attorney Jay Ferguson, II+
Minister Robert Muhammad*
Brother Reggie Singleton+
Sister Maria Macon+
Brother Ivan Alexander
Sister Sylvia L. Grier
Minister (Dr.) Gyasi A. Foluke*+
Sister Kim Johnson
Brother Kenneth Simmons
Sister (Dr.) Ayaba Bey
Brother Jacotron Potts
Sister Gale McEvilly
Sister Velma Leake
Brother Adrian Perry
Sister Pauline Coffey*
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Sister Beverly Simmons
Brother Troy Watson
Sister Carol Colbert
Sister Gwen Featherston
Brother Charles Williams
Sister Wanda Davis
Brother Ahmad Daniels
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Sister Janie Mauney
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Sister Vivian Jenkins
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Sister Cathy Cager
Sister Harriett Porter-Jinwright
Sister Aprella Bridges
Sister Joan Abrahms
Brother Gregory Jose
Brother B. J. Murphy
Rev. Stanley Crawford
Brother Rahman Allah
Brother Y. Wahiid Ali
Sister Dee Broadwater
Rev. Dwayne Collins
Brother Russell Swilley
Sister Elaine Lynch+
Brother Essence Salaam
Brother Gregory Clyburn
Sister Sherri Williams+
Brother Steven Fountain
Brother Stanley Faulkner
Brother Gordon Wright

*CO-Chairpersons

+Task Force Chairpersons



**Translation: No harm can come to us
except that which is permitted by
God, the immortal and omnipotent
ONE.**

Gye Nyame (Gee Yamee): Adinkra symbol from Ghana

*"We claim to be the offspring of a parentage that once, for their excellence of
attainment in the arts, literature and science, stood before the world unrivalled."*

--Resolution, National Black Convention, 1834--

INTRODUCTION: PROBLEM IDENTIFICATION

"The power to define is the power to influence or to determine desired results."

— Political Aphorism, Anonymous—

Within the Charlotte-Mecklenburg area, there is a strong and recurring tendency by elements of the White majority community, with support—tacit approval or supine acquiescence—from some African Americans, to define the problem of "race relations"² as the absence or paucity of "dialogue" between the "races." Therefore, we have observed in recent history an ongoing series of inter-racial endeavors—"Race Day" as proposed by Mr. Joe Martin of NationsBank, a "Unity Rally" as promoted by the pastor of Little Rock AME Zion Church, house parties as sponsored by the Charlotte-Mecklenburg Urban League and "interactive dialogue" as promoted through a recent "Community Building" Conference in the Charlotte Convention Center, the latter held on December 7th and 8th, 1997.

And while all of these measures may be somewhat commendable for effective communications, some of us can recall the use of similar strategies or tactics during the more turbulent era of the 1960s. Moreover, we can also recall, while observing presently, that these measures were far more *superficial*—perhaps best described collectively as "The Race Relations Game"³—than *substantive* in confronting serious racial problems, both locally and nationally. Additionally, there is another inter-racial local group, Help Empower Local People (HELP), that is involved, spiritually and commendably, in promoting constructive social change within our community. However, the laudable agenda of this group does not address—sufficiently or seriously—those "root causes" of our problems in "race relations." Indeed, these problems which are very simple, but paradoxically complex, may be perceived as both external and internal in relation to our Black community. Accordingly, we believe that it may be helpful to better define the problem of "race relations" through *honest* historical perspective, beginning with the birth of this nation.

"We hold these truths to be self-evident, that all men are created equal, that they were endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." And thus, the *patriarchal* "Founding Fathers" of America declared their independence from the "tyranny of England." However, and totally apart from the fact that women and the poor—those who did not own property—were

² "Race relations" is a euphemism to provide a psychological "cushion" to absorb the "shock" of the more accurate description—reality of White racism and its legacy. Moreover, there is only one race, the human race, spiritually and scientifically, the latter based upon our common genetic structure. However, generic man has chosen, culturally, to make distinctions between multiple ethnic groups, a reality that is politically important in America as a counter-strategy to confront this emaciated cultural phenomenon.

³ Gyasi A. Foluke, "The Race Relations Game," *The Challenger*, April 17-23, 1997, p.1.

excluded⁴ from this "all men" declaration, it was a political assertion based upon unprecedented moral hypocrisy. For these same "Fathers" were engaged in and/or gave sanction to the most barbaric form of human oppression in history—the Atlantic slave trade and chattel enslavement of African people, two critical (among five) phases of *The Real-Holocaust* in America.⁵

Accordingly, as proud, *surviving*⁶ descendants of African people in America, "we hold these truths to be self-evident" that the present "great racial divide" in America, including Charlotte, North Carolina, is a *fundamental SPIRITUAL problem or schism*, deeply rooted in American history and undergirded primarily by *economics*, human *greed* and/or *ignorance*. And this problem is manifested, generally, in a lack of genuine "community"—etymologically a "common unity"—between most Whites and Blacks in this society. For the *foundation* of inter-racial "community"—honest communications, human compassion, empathy, socioeconomic *balance* or "making others' condition our own"⁷—has *not* been constructed adequately nationwide, obviously, including Charlotte, NC.

Unquestionably, this tragic reality is distinctly traceable, in great measure, to the initial *schism* or hypocrisy of the "Founding Fathers" and many, if not most, of their descendants who continued this oppression through multiple forms of racial exclusion, White "preferences" or racism, White ethnic "quotas," violent terrorism and other forms of uncivilized behavior, both blatant and "sophisticated." For *example*, and totally apart from the documented barbarism of the slave trade and chattel slavery, it included massive lynching (over 5,000 *known* or documented deaths *since* 1885), one hundred years of incredibly *dehumanizing* racial segregation, a long series of urban pogroms or White "riots" where entire Black communities were burned or destroyed,⁸ church burnings (too numerous to count), and protracted, malicious job discrimination.

Most significant and *relevant*, this "great divide," the denial of genuine *nationhood*, freedom or dignity to Black "Americans," was/is reflected, most notably, in an *imbalance*

⁴ This exclusion revealed a form of political elitism or White "class warfare" in early America, an issue that is "alive and well" today—one which complicates, but that does not necessarily becloud the more critical problem of "race relations."

⁵ Gyasi A. Foluke, *The Real-Holocaust: A Wholistic Analysis of the African American Experience, 1441-1994* (New York: Carlton Press, Inc., 1995), p. 125.

⁶ A *major achievement* of African people in the context of *The Real-Holocaust*. For, theoretically, most of us should be dead or insane. Accordingly, we thank the Creator-God-Allah that He-She "moves in mysterious ways" and that He-She is "still on the throne" of this world, always confounding oppressors.

⁷ M. Scott Peck, "The True Meaning of Community," *Science of Mind*, March 1994, p. 7.

⁸ This long series of anti-Black "riots" have been documented in of *The Real-Holocaust*, *op. cit.*, pp. 107-108, 114-115.

of RESOURCES--perhaps the best simple definition of our "external" problem--since Whites, generally, monopolize resources, including economic and political power in society. And our "internal" problems--mainly, but by no means exclusively--are by-products of our "external" problem. They may be described briefly as *ethnic DEHUMANIZATION*, characterized by relative socioeconomic powerlessness, including a shortage of resources, loss of history, culture or identity and related psychological-political disorientation, with multiple adverse implications in relation to our dignity and destiny as a people. As noted recently by an outstanding educator, Dr. Asa Hilliard, this "internal" problem may be described also as the "disintegration of a sense of peoplehood,"⁷ i.e., a form of "ethnic cleansing," "menticide"--death of the mind--and/ or genocide, the destruction of a people or ethnic group. In essence, as a result of the Civil War, we gained a degree of physical freedom; but we have been struggling since 1865--and "the struggle continues"--for economic, mental (psychological-educational), cultural and greater political freedom, in the context of our God-given spiritual freedom.

Accordingly, as a result as this dual nature or scope of our problem--external-internal, that is inseparable or inter-related--we may observe, among other factors, gross *racial inequality* in virtually all areas of life, including obscenely disproportionate *poverty* and *aggregate wealth* rates between Whites and Blacks. Therefore, it is significant to note or to re-affirm also that generally BLACKS, ACTING ALONE, ARE POLITICALLY AND ECONOMICALLY INCAPABLE OF SOLVING THIS "EXTERNAL" PROBLEM THAT WE FACE. Moreover and generally, WHITES, ACTING ALONE, ARE CULTURALLY INCAPABLE OF SOLVING OUR "INTERNAL" PROBLEM. And this latter observation has *serious implications* for devising solutions or remedial measures for our problems, to be outlined in the following segment of this document.

In view of these IMPORTANT factors, narrated above, we "declare" also that it is *impossible* to have genuine racial "community" in Charlotte or America until this city and nation *honestly* confront--devoid of psychological *denial* and *Blaming the Victim* (Ryan 1971)--the ugly reality of its history, extended to the present era, in relation to African "Americans."⁸ And this means, among other factors, that we must address, *simultaneously*, both our "external" and "internal" problems. Indeed, on the *highest priority basis*, we must confront the indisputable reality of *disproportionate Black poverty* in Charlotte, as well as nationwide.

Unquestionably, this problem cannot be addressed, successfully, through *superficial*

⁷ Asa G. Hilliard, *The Maroon Within Us: Selected Essays on African American Community Socialization* (Baltimore, MD: Black Classic Press, 1995), p. 131.

⁸ Quotation marks are used for "Americans" to indicate that Blacks are Americans, legally and geographically, but *not* psycho-spiritually; that is, as a *group*, we do not "belong" to this American White nation, as supported by irrefutable evidence, both historic and presently. (Ref: Chapters V & VI of *The Real-Holocaust*, 1995)

or "token" measures of communal *pacification*. For we have "been there, done that" for so long that we should now understand that "if you keep doing what you're doing, you keep getting what you got"; that is, we should not continue to do "business-as-usual" in this "community"; rather, we should be prepared to implement more *substantive* measures to promote racial *justice* which, *ultimately*, will produce genuine racial harmony in society. Indeed, "our" Mayor, Pat McCrory, has boasted publicly, that we in Charlotte are "one people," presumably transcending "racial lines." But we challenge him, as well as other local politicians, to confront, seriously, those *chronic socioeconomic gaps* between the races--adequately documented--by embracing this *Community Agenda*, including the advocacy and implementation of public policies that promote genuine racial restitution.

Yes, one or several of these agenda items, inherently, are controversial and may be "too hot to handle" for some, if not all, politicians. But let us be reminded that during the Civil War, a very reasonable, *spiritually correct*, proposal for racial restitution by the late Congressman Thaddeus Stevens--the mythological "forty acres and a mule" concept--was considered "too hot" or politically "radical" by his contemporaries. However, as we examine history, we can surmise that we would *not* have our so-called "race relations" problem today, if 19th century politicians had listened to Thaddeus Stevens and provided a critically needed--then and now--*economic base* for Black "Americans."

Unfortunately however--and most critically-- we have not only *under-estimated* the great damage inflicted upon this nation, especially Blacks, nationally and internationally--a "guesstimated" 300 million deaths--by protracted racial oppression-suppression since 1441, which has been described, appropriately, as *The Real-Holocaust*; but, in reiteration, we have failed to implement those public policies and private measures that are necessary to correct or to ameliorate this problem. Nonetheless, a truly "great nation" would embrace social *justice*--not charity--racial *equality* and *genuine* cultural "diversity," commensurate with its prevailing, but too often *empty rhetoric* as reflected in the "Pledge of Allegiance to the Flag," i.e., "one nation, under God, with liberty and *justice* for all."

Shortly before his brutal, cowardly murder in 1968 (probably by the FBI-CIA cabal), Dr. Martin L. King Jr. wrote his final book, entitled, "*Where Do We Go From Here: Chaos Or Community?*" It was a brilliantly perceptive book, with a profound title and question that remains unanswered, even in 1998. Moreover, as we all know, Dr. King gave us a beautiful *dream* or *vision* of human brotherhood, embracing ethnic *parity* or racial *equality* in American society. And this great dream, consistently quoted out of context or maliciously twisted and distorted by "conservatives," *has* been translated into reality, in part, for some of us, reflecting some degree of "racial progress," with the size of the Black middle class, depending upon definition, ranging between 25 and 43 percent, of the Black population.

The above factors notwithstanding, in the present neoconservative era, virtually all Blacks--as noted recently by one writer, "are under attack on so many different fronts that it is almost impossible to mount a decent defense. They (the enemy) even have Joseph

Goebbels-like propagandists to spread palatable venom so that it doesn't look like racism."⁹ Indeed, Dr. King's dream has become, for far too many of us, a monumental *nightmare* of continued racist oppression-suppression in America. Therefore, it is our task, both locally and nationally, to provide a practical *scheme—a plan of action* or agenda—to fulfill this profound dream.

And finally, as an African people, we acknowledge that *spiritual development* is our reason for being—*self-transcendence*, the extension of self towards awareness of Oneness with other selves and our Creator. Moreover, we believe that there is a deep hunger within our community to return, metaphorically, "Back to the Pyramids"—to emulate those wholistic *values* and/or to become a whole *people* by re-establishing, to the extent feasible, that once great culture of our ancient ancestors in the Nile Valley of Africa, before the common era. Consequently, "We Shall Overcome"—one way or another—those who stand as obstacles to our progress, both outside and within the Black community. For we are confident of the continuing relevance of the "*Cronos Complex*" where, ultimately, the enemy, if he fails to repent, destroys himself, in accordance with natural or Divine Law. Nonetheless, our task will not be easy. Therefore, let us resurrect the spirit of our ancestors, the Divine Light *within* us, as we recall the perceptive words of author John W. Vandercook—to wit: "A race is like a man—until it uses its own talents, takes pride in its own history, and loves its own memories, it can never fulfil itself completely." Amen! Hotep!



"Since nothing is settled until it is settled right, no matter how unlimited power a man may have, unless he exercises it fairly and justly his actions will return to plague him."

—Frank Vanderlip—

"When spider webs unite, they can tie up a lion"—Kushite Proverb—

⁹ Dennis Schatzman, "America's race war not coming, it's about here," *The Charlotte Post*, December 5, 1996, p. 5A.

PROBLEM ANALYSIS AND OUTLINE OF REMEDIAL MEASURES

Economic Development

"If you keep doing what you're doing, you will keep getting what you got."

—Political Aphorism, Anonymous—

"A thief is always under suspicion."

—E.C. McKenzie—

Analysis:

The goal of group parity, liberation or human dignity for Black Americans cannot be obtained in the absence of an optimum capacity for economic independence. And "optimum" is the critical, operative word in this context, since absolute independence is not a viable or even desirable option for any group of people. For we live in a world where economic interdependence is the norm or appropriate balance between the two extreme postures of economic dependence and independence. However and unfortunately, Black Americans are much closer to the extreme of economic dependence on the majority society—a highly unpalatable reality which we-Blacks must address, on a high priority basis, in our agenda.

Accordingly, the Black community, most notably Black businesses, face many obstacles to economic development, including the following *examples*: (1) The substantial cost of marketing which prohibits many low-capitalized companies from reaching their potential customers, in contrast to non-African American companies that have marketing budgets to reach untapped markets; (2) Neglected or blighted urban areas where many Black businesses are located, with related problems of crime, real or imagined, and prohibitive insurance rates; (3) The lack of awareness of current opportunities and trends which impact their companies; (4) A lack of venture and operating capital to initiate or to expand businesses and; (5) A paucity of leadership and accountability in business corridors by business owners. Indeed, these very practical problems are exacerbated by a number of prevailing facts and unsavory realities. They include:

- Protracted poverty—about seven times higher in the Black community, compared to the White community—about 21 percent, versus 3 percent¹⁰—with *inseparable* or related social-racial problems, including incredible *malnutrition*, which impacts adversely on both children and adults in major segments of the Black community. Accordingly, there are gross gaps in income and living standards between the races. For example, Black per

¹⁰ The U.S. government has seriously inadequate measures of both poverty and unemployment. Using a poverty threshold of \$16,500 for a family of four, we could conclude, readily, that a family of four needs a significantly higher income to escape poverty. Similarly, in computing unemployment, the government does not count part-time and discouraged laborers.

capita income is 47.5 percent of Whites, in contrast to a state average of about 55 percent and a national average of nearly 56 percent.¹¹ Moreover and equally germane, we may readily observe abysmal gaps in poverty and wealth by a simple automobile "tour" of this "Queen City." Indeed, we may contrast predominantly White residential areas, such as Myers Park (97 percent White), with a median income of 70,259 dollars, and the Southside area (99 percent Black), with a median income only 8,980 dollars. Additionally, a brief review of economic data on Black-White median incomes in Charlotte, clearly affirms our definition of this "external" and "internal" problem as a *spiritually inexcusable imbalance in RESOURCES* between the races, where Blacks "live" disproportionately in "threatened" or "fragile" neighborhoods, as described at the recent "Community Building" conference in Charlotte.

- Black economic under-development, with African Americans, as a group, having far less or minimal resources, including aggregate wealth than Whites. For example, in 1995, the mean household wealth for Whites was about 300,000 dollars, in contrast to about 71,000 dollars for Blacks between ages 51 and 61 nationally. This White wealth, much of it *passed on from generation to generation*, may be traced, in part, to *stolen wealth* from Blacks—"free" labor during chattel slavery and subsistence wages during the era of racial segregation.

Equally disturbing, Blacks have or exercise virtually no *control* over institutions, both beyond and within our community. As noted by author Bill Moss: "History shows us that the Black communities of America have always been controlled from the outside. . . Outsiders, to this very day, continue to come into the Black communities to work, police, and run the show. Teachers, social workers, police officers and politicians are in the 'ghetto' to represent the interest of the 'establishment' which governs the Black communities in America as though they were third world colonies. . . One of the most significant and depressing effects of this kind of clear cut colonialism is that it works to weaken the will of the subject people to even resist oppression."¹² Indeed, these factors adversely impact our *dignity* as a respectable people.

Let the record reflect also that there are no government programs, federal or local, that provide the type of resources that we need, including small business loans or federal funds for "Empowerment Zones"—the latter a conspicuous failure.¹³ In reiteration, we need RESOURCES, our stolen resources--no "hand-outs" or recurring "interactive

¹¹ Stephen S. Smith, "Income gap still separates Charlotte's races," *The Charlotte Observer*, October 7, 1997.

¹² Bill Moss, *School Desegregation: Enough Is Enough* (Columbus, OH: Danmo Publishing Co., 1640 Franklin Ave. 43205, 1992.

¹³ Harry C. Alford, "Empowerment zones are a total failure," *The Charlotte Post*, June 12, 1997, p. 5A. (See also Chapter XI of *The Real-Holocaust*, Foluke, *op. cit.*)

dialogue"—to confront *critical* problems in the Black community. Therefore, let us reiterate, that this economic problem or imbalance of RESOURCES must be addressed successfully if we are serious about confronting other "racial" problems. For *example*, there is a clear, but not always precise, relationship or statistical correlation between disproportionate Black poverty, the predominantly Black prison population, the relatively poor health status of Blacks and protracted racial gaps in Black-White educational achievement, as narrated and documented below.

Remedial Measures:

1. Promote financial-racial restitution in accordance with the concept of "contingency restitution" from all levels of government—federal, state and local, on both an individual and group basis—for the African American community, as officially studied by competent, Afrocentric professionals and/or, as recommended in Attachment # 1 of this document.
2. Use workshops and educational forums to promote business development opportunities, to create support for Black businesses, to promote a Business Investment Expo, to enhance Black business networking, cooperative advertising, small business mergers, successful strategies for profitability and to promote savings, budgeting, credit education and home ownership among our Black population.
- 3 Promote resource redistribution, reallocation or investment, including incentives for investment (tax benefits) in business corridors in the Black community and/or development of the Black community by the public and private sector—making urban real estate more competitive and creating economic opportunities within the African American community.
4. Create a Black Development Fund—a pooling of financial resources within the community—as a source for venture-operating capital for potential and/or present businesses and to serve as a mechanism for the African American Community Council to enhance the progressive development of our community, e.g., to purchase television and/or radio stations.¹⁴
5. Promote an economic agenda for Black churches, including the creation of non-profit corporations to develop credit unions and other businesses within the community and to provide support for existing Black businesses.
6. Provide special training for board members on public, private and non-profit boards to use their power and influence to award contracts to Black owned professional service providers and to re-educate them to be more accountable to their community.
7. Promote optimum enforcement of economic aspects of civil rights laws, including Title VI of the Civil Rights Act of 1964, to ensure that Blacks receive their fair share of contracts or other services with money expended through our tax dollars at the federal, state, local and corporate level.
8. Negotiate with major corporations to obtain trade agreements for the Black community, to include business franchises, contributions to Black institutions and the use of Black contractors or professionals in providing economic services.

¹⁴ See Chapter XII of *The Real-Holocaust*. Foluke, *op. cit.*, pp. 447-451.

9. Promote "selective buying" campaigns or boycotts of those businesses that economically discriminate against Blacks in relation to contracts and/or other related services.
10. Encourage, promote or formulate investment groups to study and devise services or products to be produced and marketed in business corridors and to pool financial resources for Black business development, including risk-taking ventures in minority under-developed communities.
11. Encourage more active involvement by Black entrepreneurs in designing their buildings to reduce crime, to develop relationships with non-profit community development corporations, neighborhood groups, churches, the larger business community, and to offer quality services for customer satisfaction, while re-investing money or services into the Black community.
12. Engage in public advocacy for existing laws such as the Community Reinvestment Act (CRA) and those covering fair lending that support community development.
13. Politically encourage local government to work with business associations to reduce or eliminate regulations that impose costly and unreasonable barriers to business development in distressed communities.
14. Promote and/or celebrate risk-taking and business success in the Black community.

* * * * *



"Arnold Toynbee has said that some twenty-six civilizations have risen upon the face of the earth. Almost all of them have descended into the junk heaps of destruction. The decline and fall of these civilizations, according to Toynbee, was not caused by external invasions but by internal decay. They failed to respond creatively to the challenges impinging upon them."

—Dr. Martin L. King Jr., *Where Do We Go From Here: Chaos or Community*, 1968—

Education

"Those who do not treat you right cannot be expected to teach you right."

—Elijah Muhammad—

"Education helps you earn more. But not many school teachers can prove it."

—E.C. McKenzie—

Analysis

Since our sojourn in America, we have suffered, *profoundly*, from **No Education** to **MISEDUCATION**, beginning in chattel slavery where it was a crime to teach the enslaved to read or to write. Subsequently, with "emancipation" in 1865, we were relegated to a system of "separate but equal" miseducation—always separate, but never *approximating* equal, as we were forced by official state action to accept a Eurocentric curriculum, racist textbooks, grossly inferior buildings, substandard equipment, many unqualified teachers and educational funding levels, based upon per pupil expenditures, that made a blatant *mockery* out of the concept of "separate but equal."¹⁵

With the Supreme Court decision in *Brown vs the Board of Education of Topeka* in 1954, we evolved to the present system of racial *desegregation*, the partial, *numerical* dismantling of state sponsored segregation of the races. However, this slow process of dismantling—always partial and generally resisted strongly by many Whites—began in earnest in Charlotte-Mecklenburg with the *Swann* case in 1971, mandating busing as a remedy for racial desegregation. Indeed, some White community leaders responded positively to desegregation, as this city-county was *projected* in the media as a national "model" for progressive "race relations." These factors notwithstanding, the *national* trend towards school desegregation began to be reversed towards "resegregation" during the past two decades, as many, if not most inner city schools became or remained predominantly "minority," with unequal facilities and teaching staffs—the later factor also applying to the CMS system. More important, virtually all desegregated school districts, including CMS, never attempted, seriously, to ethnically "integrate" their schools; that is, they did not ethnically merge our socioeconomic interests wholistically, including the genuine embrace of African-American history and culture or Afrocentric teachers and administrators. And the following facts or issues accentuate this latter point:

- Gross miseducation and alleged continuing mistreatment of Black students in the public school system, including a *fundamentally flawed* concept of education which does not embrace Afrocentric wholistic—spirit, mind and body—development.¹⁶ Moreover, our

¹⁵ Foluke, *op. cit.*, p. 280.

¹⁶ "Conservatives" attempt to address this problem through *religion* or by promoting "prayer in the public schools"—a superficial and inadequate prescription—since we need wholistic *spirituality* throughout society, including the public schools.

Black students are subjected to a Eurocentric curriculum that is often destructive or irrelevant and that fails to properly address or analyze White racism, in relation to causes and consequences, both individually and collectively. It is a curriculum that is oriented towards acculturation, ethnic assimilation or acceptance of the socioeconomic *status quo* in society. Therefore, it promotes "menticide"—death of the mind—which leads ultimately to Black annihilation or genocide, as described by Dr. Bobby Wright in *The Psychopathic Racial Personality* (1985). But Blacks, because of our *unique* experience and *condition* in America, *need* an education for ethnic *liberation*. And this reality is best described as "the Polyglot Factor" in an excellent book by a former police chief, Mr. Anthony Bouza—to wit:

"We continue to insist on treating Blacks as if they were another piece of America's polyglot mosaic, rather than as a people who have had the unique experience of slavery, Jim Crowism, dependence, and exclusion. The unique nature of the Black experience here suggests that the psychically disabling effect of uprootedness will require different remedies than those applied to assimilating other immigrant groups."¹⁷

Let us reiterate, we have *under-estimated* the damage inflicted upon Black "Americans," including those "internal" problems or "psychically disabling" effects caused by nearly 400 years of oppression-suppression. And we have *under-estimated* the level of commitment required to correct this unprecedented damage, including "different remedies" that may apply to other ethnic groups in this *mythological* "melting pot" of America. In this context, it is *significant* to note that generally White teachers, 78 percent in CMS system, may be culturally incapable of addressing these "psychically disabling" effects, including scholarly documented low self-esteem, among far too many Black students. And this *important* observation is most germane in relation to the teaching of social studies courses where both teachers and White authors of textbooks have discernable Eurocentric or racist biases.

Surely, most White authors and teachers do NOT reveal or teach that so-called "Western civilization"—from medicine, language, mathematics, philosophy, religion, art, engineering, etc.—has its *origin* in a *much older* African civilization, traceable to ancient Kush (Ethiopia) and Kemet (Egypt), before the common era. As affirmed by Dr. Asa Hilliard: "We had a glorious beginning. Africa is the mother of the whole human family. Africa is also the mother of civilization. For thousands of years, African people were the premier teachers on the earth. . . . Native Africans were responsible for this—a feat unmatched in human history."¹⁸ And this great civilization was "stolen"¹⁹ by the Greeks

¹⁷ Anthony Bouza, *How To Stop Crime* (New York: Plenum Press, 1993), pp. 30, 145.

¹⁸ Hilliard, *op. cit.*, p. 129.

and passed on to other European nations that eventually destroyed or emasculated African civilization, as documented by the late Dr. Chancellor Williams in *The Destruction of Black Civilization*.

Again, and generally, among other factors in the public school system, White perceptions of history and reality are often different and detrimental to Blacks, perhaps best described as the "O.J. Simpson Factor." For *example*, and totally apart from having ignored ancient Black history or culture, most students have been taught, *erroneously*, that Abraham Linclon "freed the slaves," that the Civil War was fought to free Blacks, that the reconstruction era in the South was most characterized by Black political corruption, etc., *ad nauseam*. And these racially biased teachings, adversely and seriously impact the mind-set of all students, especially Blacks in relation to our liberation struggle.

In corroboration of this viewpoint, Dr. Asa Hilliard has observed that public "educators" are engaged in "professional malpractice" in relation to Black students; that is, many teachers and administrators who have virtually no education or lack information on African American history and culture are responsible for "teaching" African American students (41 percent in CMS), most often ignoring or failing to teach our great heritage. And this destructive "malpractice" also *contributes* to the reality that the *self-esteem* of Black students has either stagnated or *decreased* since desegregation began in 1954. It may contribute also to gross and sometimes *widening racial gaps in student achievement*, which also is not being addressed adequately under the present CMS system. For *example*, during the last school year, only 27.8 percent of Blacks, in contrast to 73.5 percent of White eight grade students passed their end-of-grade tests in reading and mathematics²⁰—an *unacceptable* gap of about 46 points, with the gap being much narrower in some North Carolina school systems.

Let the record reflect also that present CMS programs recently implemented by the Superintendent, Dr. Eric Smith—AVID (advanced via individual determination), preschool programs, etc.—are noteworthy, commendable or relatively good. However, these meager efforts at reform are distinctly Eurocentric and provide *grossly inadequate* "Band-Aids" in relation to MAJOR problems or "surgery" needed by Blacks in the school system and the larger Charlotte "community." As Asa Hilliard, once again, has noted: "Because we have lived in a historically oppressive society, educational issues tend to be framed as technical issues, which denies their political origin and meaning. . . Our attention is drawn to our children when it should be drawn to our people as a whole." Indeed, in partial corroboration of this latter view, former Congressman William Gray has reminded us that "We are dealing with a matrix of failure. On the one hand, there are attempts to eliminate

¹⁹ George G.M. James, *Stolen Legacy* (San Francisco: Julian Richardson Associates, 1976, p. 1.

²⁰ Editorial, "The Learning gap," *The Charlotte Observer*, February 17, 1998, p. 14A

affirmative action—an act that will reduce the number of African Americans who have access to certain institutions of higher education and jobs. On the other hand, the level of achievement in the schools is low which guarantees failure later in life."²¹

Beyond any reasonable doubt, we believe that if Eric Smith were sincere in his efforts to address Black student under-achievement, he would NOT have removed an outstanding Black principal, Mr. Kenneth Simmons, from his job at West Charlotte High School. Apparently, he took this *destructive, anti-Black* action without a professional investigation and based upon political pressure from a White school board member and a small "gang" of White teachers who were determined to maintain *control* over the *miseducation* of Black students at this school. Indeed, the case of Kenneth Simmons merely reflects the "tip of the iceberg" of much deeper, profound racial problems in the CMS system.

Accordingly, we believe that Mr. Simmons was racially victimized in a manner similar to other strong Black principals or administrators in "our" desegregated school system. For example, there was-is a recent incident in Statesville, North Carolina, where Mr. Michael McIntosh, a Senior High School assistant principal was removed from his job. Like the CMS system, segregated classrooms, low expectations of minority students and a lack of Black teachers plague Statesville High School, according to McIntosh. "Something has got to change," he said. It pains me to see people tell our children, 'You can't go to college.' It pains me when I see people say to them, 'Don't worry about taking the SAT. The reason they want to get rid of me is because I know these things. They can wish me away, but the problems will still be there.'" ²²

Tragically, we have information, essentially, that this same scenario occurs repeatedly in "desegregated" school districts nationwide. As Bill Moss—a former school board member in Columbus, Ohio—reports, a White board member in Columbus worked "together with like-minded teachers to 'get' any principal who is considered child-centered. That is, those principals who do not support the manifest mistreatment of students, and especially Black students, are put on the. . . hit list."²³ And we may multiply this list of tragedies, conservatively, by a factor of 100, if we choose to count those Black teachers and administrators who remain silent through economic intimidation or fear of losing their jobs.

- Clearly, the much publicized issue of Black educational under-achievement has

²¹ William Gray, as quoted by George Wilson, "Saving minds of young," *The Charlotte Post*, June 19, 1997, p. 4A.

²² Jim Wrinn, "McIntosh, Black leaders want school job reinstated," *The Charlotte Observer*, March 16, 1998, p. 4C.

²³ Moss, *op. cit.*, p. 105.

been placed in proper focus by Bill Moss—to wit: “Here we now have Black children under the stress and strain of a racist and oppressive system, where they are mistreated in one way or another every single day, and where the people in authority in this system are for the most part hostile to their hopes, dreams, aspirations and progress; a system whose very structure is designed to retard their very selfhood, and that same system has the rank and inconsistent gall to question whether or not Black children can learn. The very question is an abomination!”²⁴ Indeed, and in recent corroboration of this viewpoint, Mr. Welton Jones, a retired firefighter in Raleigh, North Carolina, has posed the question—“how can I not fail when you have stacked the deck against me all my life? You level the playing field, and then we'll show you what we can do as a people. That's all you've got to do is level that playing field. And you have refused to do it from day one.”²⁵ (Underlines inserted)

Yet another local editorial on student under-achievement provided additional insight on this important issue—to wit: “The answer is not simply to blame schools, which confront problems not of their making and beyond their control. Children, after all, don't go directly from birth to school. What is a teacher to do in those cases when students don't study, parents don't help, homes are unstable, enrollment is transient and neighborhoods are places of fear?”²⁶ Clearly, these are good comments—again, up to a point. For schools have *considerable* “control” over student achievement, irrespective of the socioeconomic background, including “race,” of students. Equally important, these editorial comments beg the question—why is it that a disproportionate number of *Black* “homes are unstable” and more *Black* “neighborhoods are places of fear?” Again, we cannot escape the *inseparable* issue of *Black poverty*, including the historic and present *causes* of this despicable reality and, perhaps most important, those “psychically disabling” effects on Blacks from protracted racial oppression. Conclusion: We must address the issue of economics—disproportionate Black poverty and racial restitution.

- Equally alarming in the CMS system of *miseducation* is the tragic, disproportionate punishment rate between the races, with nearly 700 Black students last year, in contrast to about 200 Whites having been expelled or assigned to “Alternative Placement Schools.” Unquestionably, some of these “disciplinary” problems are traceable to attitudes of miseducated teachers—again, predominantly White—who, too often, “talk down” and “teach down” to Black students. And these students, often commensurate with their Black culture—generally unknown by these teachers—respond in defense by rebelling against their perceived tormentors. Clearly, a form of “child abuse” is occurring within the public

²⁴ Ibid, pp. 138-139.

²⁵ Welton Jones, as quoted in For The Record, “Racism and economic injustice,” *The Charlotte Observer*, September 19, 1996, p. 26A.

²⁶ Editorial, “The learning gap, *The Charlotte Observer*, February 17, 1998, p. 14A.

school system. For Black students, often in "a hostile environment" or situation, naturally rebel against those who do not have their best interests at heart.

As author Bill Moss, once again, has observed: "I suggest that you check your calendar and determine when so-called desegregation was implemented in your area, and then check the statistics relative to the dramatic increase in suspensions, expulsions, detention . . . drop-outs, and charges-brought-against Black students. . . There is a tendency on the part of some to place the blame for the trouble our children are having on our children themselves, or their parents, or other outside forces. I say hogwash!!! Our children were not 'bad', and they are not now. Neither were they having the problems in school as they are now having. Our latter day decline was ushered in by the federal courts."²⁷ Moreover, in a related issue, we have received reports of the use or misuse of drugs, such as Ritalin, to "modify behavior" of students, with a special focus on Black students. If true, we cannot remain silent about this matter, which threatens to accelerate the number and rate of drug abusers and later prison inmates from the Black community.

- And then there is the "sophisticated" racist phenomenon of "racial segregation" *within* school buildings—academic "tracking" or malassignments to special education classes and/or "Gifted" programs, etc., *ad nauseam*, the latter strongly promoted by White parents for *their* children. Yes, those "Founding Fathers" were right—"all men are created equal" in relation to their God-given rights to "life, liberty and pursuit of happiness." But as *spiritual beings*—theologically Divine "attributes," thought extensions or *children of God*—we have multiple, *different* talents or "gifts" that which make us *interdependent*, to the degree that we *need* each other for our survival and dignity. Therefore, all of us are "Gifted" and can contribute to the lives of others through optimum cooperation, caring, sharing and personal-group enrichment.

As the late Dr. Martin L. King Jr. once observed, "The universe is so structured that things go awry if men are not diligent in their cultivation of the other-regarding dimension. 'I' cannot reach fulfillment without 'thou.' The self cannot be self without other selves. . . One of the best proofs that reality hinges on moral foundations is the fact that when men and governments work devotedly for the good of others, they achieve their own enrichment in the process."²⁸ Consequently, Eurocentric elitism, racism and obsessive academic testing, competition, or "win-lose" situations may be good on the field of sports, but it is often detrimental in the classroom and the field of life, where Afrocentric "win-win" postures are more productive and spiritually enriching.

- Finally, there is the phenomenon of racial busing or so-called "force busing" for

²⁷ Moss, *op. cit.*, pp. 112-113.

²⁸ Martin L. King Jr., *Where Do We Go From Here: Chaos or Community* (Boston: Beacon Press, 1968), p. 180.

"racial balance," with Blacks constituting about 75 percent of CMS students that were bused last year for this purpose. Busing, however, is a common practice for other reasons, most notably to provide public transportation to schools that are a considerable distance from homes of students. Again, this issue begs the question—why are Black parents and students bearing the heaviest burden of "forced busing?" And what is the value of "racial balance" or *desegregation*—since school "integration," seriously, has not been attempted? Why should Black students be bused out of their neighborhoods, only to be grossly miseducated and mistreated in a "hostile environment" at the end of the bus ride?

In the context of these questions, sociologist Gary Orfield has provided us with his perspective on this issue—to wit: "The whole discussion of desegregation is corrupted by the fact that we mix up race and class. You don't gain anything from sitting next to somebody with a different skin color. But you gain a lot from moving from an isolated poverty setting into a middle-class setting."²⁹ Accordingly and *generally*, students who are poor—and Blacks are disproportionately poor—*can* "gain" academically through desegregation with *higher income* students, although the scholarly evidence reveals only minimal *academic* "gains."³⁰ However, when we consider those multiple negative features of desegregation, as narrated, in part, above, we must "rethink," reject and/or significantly modify school desegregation as it is presently implemented. Yes, "something has got to change," as Michael McIntosh has reminded us. Moreover, we are not surprised that 58 percent of residents recently polled in Charlotte-Mecklenburg prefer sending their children to neighborhood schools.³¹

In the context of continuing, disastrous school desegregation policies and practices, the late Dr. Bobby Wright's comments are most relevant—to wit: "One of the most tragic beliefs widely shared by Blacks. . . is that White-controlled educational institutions. . . will educate our children. That faith continues to prevail in spite of the overwhelming evidence which disputes the belief. Blacks continue to ignore the irrefutable truth that in a racist social system, all institutions will reflect, protect, and sustain values that are consistent with racism."

"Black leaders and parents are so obsessed with the concept of the closer we get to Whites, the whiter we will get' syndrome that they are willing to pay any price, including

²⁹ Gary Orfield, as quoted in "The End of Integration," by James S. Kunen, *Time Magazine*, April, 29, 1996, p. 5.

³⁰ Gyasi A. Foluke, *The Crisis and Challenge of Black Miseducation*, 1998 (Unpublished manuscript, pending a publication contract), p. 27.

³¹ Celeste Smith, "Poll: Neighborhood schools outweigh need for diversity," *The Charlotte Observer*, April 28, 1997, p.1A.

the destruction of our children's minds.³² They totally ignore the fact that since 1954, we have completely lost all control, regardless of how minimal, over our children's education." .The Black child today. .stands as a tragic example of a powerless, directionless people. Throughout the animal kingdom, there is generally an inviolate law which dictates that the young are to be protected at all costs. Yet, in Black communities, not only are children not protected, but in too many cases they are offered as sacrificial lambs to a devouring enemy. Therefore, one continues to witness the spectacle of Black parents delivering their children to an overt and covert hostile white enemy with the pathological demand that they educate them."³³ (Underlines inserted) Fortunately, since 1985 when Bobby Wright made these astute comments, many Black parents and "leaders" have begun to "rethink" desegregation--perhaps "too little and too late"--as it is presently implemented.

Clearly, we should evaluate the entire *Eurocentric system of miseducation*, in the words of the late Dr. Carter G. Woodson, as an "antiquated process" that is destructive to both Euro-American and African Americans. For this "education" is permeated with destructive values, including an obsessive preoccupation with testing and academic "standards." However, it is not *higher* academic standards that we need, but *different* *wholistic* standards. As Dr. Bobby Wright, once again, has affirmed, "reading writing and arithmetic should be much less important than *what* is written and read." Moreover, as Chief Anthony Bouza also has observed : "National leaders can blather all day long about lifting America's educational standards and performances, but the hard question centers on government's willingness to equalize the underclass's resources. . .It will take more than money to turn out an educated citizen, but the current maldistribution of resources ensures the underclass's failure." Again, we accentuate the *need* for racial *restitution*.

We conclude this educational analysis with two very profound rhetorical questions or food for thought for Black "leaders" and parents--to wit: Would the Jewish people allow Nazi Germans to "educate" their children, after 6 millions Jews were "exterminated" by Nazis during the Holocaust of World War II? Since a "guesstimated" 300 million Blacks have been "exterminated," mostly by our *collective* White enemy, during *The Real-Holocaust*, when will we-Blacks "wake up" to the reality of the gross miseducation of our children under the present system of desegregation. "Listen," once again to Bill Moss:

"The root of a people is their children. To successfully retard the proper development of any people, short of outright genocide, it is necessary only to situate their children in a climate of sustained oppression and dispiritment. The dominant group is always in position to undermine the minority group, and the deliverance of African-

³² This "Black" mind-set is only one of many facets of destructive "menticide" that has been inflicted through ethnic dehumanization on our Black population. Ref: Chapters V through VII of *The Real-Holocaust*, *op. cit.*, and Chapter IV of *The Crisis and Challenge of Black Miseducation in America*, *op. cit.*

³³ Bobby Wright, *The Psychopathic Racial Personality*, 1985, p. 35.

American children into the cleverly manufactured racist caldron of so-called desegregation was the perfect 'set-up' for the big put-down."

In brief, the present system of school *desegregation* is **DESTROYING** Black children-students and, by extension, the Black *community*--again, "menticide" leads inevitably to genocide. And Black "leaders" should stop--"cease and desist"--using the word "integration" to describe the present CMS system. Moreover, they should stop misleading or deluding us, and perhaps themselves, that our only choice is between the false dichotomy of school "integration" or "segregation." For "segregation"--state mandated separation of the races--is *unconstitutional* and is not a serious legal option at this juncture in history. Moreover, there are other choices that we *must* consider if we are to survive, with dignity, as a wholistic, respectable people. Case closed!

Remedial Measures

1. Through workshops, seminars and continuous public forums, promote educational awareness within the Black community, including use of the political process, to create a more intensive hunger for constructive change of the present system.
2. Promote a **Modified "Neighborhood School" system** for public schools, with seven specific, **legally enforceable "modifications,"** to facilitate *quality education* through greater **control** of the education of Black students by Blacks, in a more "nurturing environment" that is logistically accessible to parents and with a stronger focus on wholistic development. And these **modifications** are as follows: (1) Equity in relation to facilities, equipment and teacher-staff qualifications; (2) Ethnic proportionate representation or assignment of teachers-principals-staff, to the extent feasible, commensurate with the ethnic composition of neighborhoods; that is, if my neighborhood school has a 90 percent Black student population, we must promote the *goal* (not "quota") of 90 percent for Black teachers and staff; (3) Optimum flexibility in implementing the state-mandated curriculum, with a special focus on the teaching of ancient African heritage and culture (wholistic--spirit, mind and body--development), before the common era; (4) Re-education of teachers-administrators on African American heritage and culture, including a reorientation or focus on education as spiritual or character development; (5) Retention of Magnet and "stand-alone" schools as strategies to retain ethnic "diversity," without promoting "racial balance" throughout the CMS system; (6) Flexibility or options for African American students living in ethnically desegregated neighborhoods to attend schools in predominantly Black neighborhoods; (7) The termination of busing of Black students for "racial balance," with limited exceptions, such as Magnet schools.³⁴

³⁴ **Important Note:** This highly recommended "modified" neighborhood school system will be effective in educating Black students, *most significantly, only* if disproportionate Black *poverty* is confronted successfully, most notably through racial restitution, as recommended above under economic development remedies.

3. Engage in public advocacy for an **Afrocentric Supplemental Education Center**—similar to the "Memphis Model"—funded by the CMS Board of Education, where Black parents and students are assisted in addressing unique needs—the "Polyglot Factor"—of African Americans, based upon our-their *unique ethnic experiences and condition* in society.³⁵
4. Develop an independent communications vehicle, including a television and/or radio station, to continuously inform or educate the Black community on relevant educational issues, including its great heritage and culture.
5. Use Black churches and the African American Cultural Center as supplemental, Afrocentric educational centers, with teachers and ministers obtaining special education from qualified professionals to assist in meeting this challenge.
6. Evaluate and implement additional options for educating African American students, including charter and independent schools.
7. Publicly confront the issue of **low self-esteem of Black students**, especially as it relates to **miseducation** in the public schools, including the reality that the prevailing system is *fundamentally flawed* in that it fails to perceive of education as wholistic—spirit, mind and body—development.
8. Publicly recommend *emergency* action to redress the **gross imbalance of White teachers** (78%) in the CMS system, including special incentive recruitment of Black teachers, with a special focus on male teachers.
9. Confront the critical issue of "professional malpractice" and "child abuse" in the CMS system through the education or re-education of teachers, administrators, counselors and board members on the heritage and culture of African Americans, including our ancient heritage in Africa, the "Cradle of Civilization."
10. Promote major **reform of the CMS curriculum** in four specific areas to enhance genuine quality education for all, but especially Black, students: (1) The teaching of African American history and culture, with a special focus on our ancient heritage in the Nile Valley of Africa, before the common era; (2) The use of new textbooks and/or references, devoid of the usual Eurocentric biases, including such books as *Nile Valley Contributions to Civilization*, by Anthony Browder, *Introduction to African Civilization*, by John G. Jackson, *The Destruction of Black Civilization*, by Chancellor Williams, *Stolen Legacy*, by George G.M. James, *The Maroon Within Us*, by Asa Hilliard and *The Real-Holocaust: A Wholistic Analysis of the African American Experience, 1441-1994*, by Gyasi A. Foluke; (3) A new orientation or focus on education as wholistic—spirit, mind and body—development, and; (4) An analysis of White racism—blatant, sophisticated, endemic and institutional—as *unpatriotic* and a major impediment to human growth and development.
11. Advocate strongly for the termination or major modification of academic "tracking" or special programs within CMS—such as the "Gifted" program—that are elitist, Eurocentric and often racist, since all students are "Gifted" or have special God-given talents that may be discovered through introspection and cooperative learning models that embrace more

³⁵ A local model of this proposal has been developed by The Kushite Institute of Wholistic Development of Charlotte, North Carolina.

professional psychological evaluations and spiritual (not "religious") counseling.

12. Evaluate or re-evaluate prevailing student punishment techniques within CMS that have contributed to gross disparities in punishment rates between Black and White students, including assignment to "Alternative Placement" schools.

13. Evaluate or re-evaluate the use or misuse of drugs, such as Ritalin, to promote student "behavior modification," with a special focus on Black students (see Agenda for Health and Human Services).

14. Promote Increased funding and support for the CMS Minority Achievement Program, higher salaries for teachers and adequate resources to accomplish the unique and individual needs of their students.

15. Publicly advocate for the creation or radical reform of CMS grievance procedures for principals, teachers and administrators who are subjected to racial discrimination, most notably in advocating equity for Black students.

16. Encourage greater Black parent involvement, on multiple levels, in the education of their children, including anti-crime measures and the establishment of African American teacher, parent, neighborhood forums through the creation of a local branch of the National Alliance of Black School Educators.

17. Provide assistance to parents and students in research of funding sources for scholarships and/or other financial assistance to promote educational development.

18. Promote involvement from businesses, institutions of higher learning, corporations and public-private grants to allocate resources to support specific needs of each school.

* * * * *

"There is nothing that I could find or that I ever heard of in recorded history, to suggest that White people, or any other dominant racial group, will take the children of Black people or any other minority group, and educate and elevate them to a level equal and sufficient to compete with them for limited opportunities and resources. What I have consistently found is that where the dominant group has the advantage, be it social, political, economic, educational, military or any other, the primary preoccupation of the group holding such advantages is to, by hook or crook, hold onto them."

—Bill Moss—

"We are not, in general, passing on to our children those things that will give them a clear sense of identity, purpose, and direction. These things cannot be taught to them by strangers. To the extent that this is attempted, our children will suffer. . .

The symptoms are clear. To see you in your green on St. Patrick's Day, saying your prayers with the sad belief that God speaks only in Old English (thee, thy, thou); singing or chanting your Mass in the Latin language; joining others in calling your own sacred ancestors 'pagan' and 'heathen'; struggling hard to master English literature; speaking the French language with pride; abandoning gospel music, body movement, call and response, and other traditional ways of communicating those things most deeply felt in our churches; shedding tears over European symphonies; straining your toes in ballet, and even doing a little hee haw; in this, I wish thou well and take no issue. But is this all that you are? Is that 'excellence' to you?"

—Dr. Asa Hilliard—

Employment

"Not to enjoy life, but to employ life, ought to be our aim and inspiration."

—John Macduff—

Analysis

The current perception in the Charlotte-Mecklenburg area is that there is an abundance of equal employment opportunities. Through further research, we have discovered that there are serious flaws in this perception, for many of these alleged "great jobs" are not being fairly distributed among African Americans. For example, a very small percentage Blacks with a college education work in the uptown corporate fields, while a plurality of Blacks work in service jobs and/or the restaurant business.

During chattel slavery, obviously, there were no problems of "employment" for Blacks who were fully "employed," economically enriching White America with "free" labor. And this wealth, in reiteration, has been passed on from *generation to generation* of Whites, as observed today, in part, through major differences in aggregate wealth between the races. Indeed, it is an issue of social *justice* that will plague this nation continuously until it is addressed through appropriate racial restitution.

Suitable employment, including self-employment through business development, must be the highest priority of a person or persons who are unemployed. For survival is the most fundamental or basic law of our lower nature. Consequently, we address this issue in the context of historic and prevailing racial discrimination in American society. Moreover, this is a most formidable issue for individuals and groups in the present, politically conservative (read: racist) climate in America. Nonetheless, we-Blacks must make optimum attempts to confront this issue, "by any means necessary" to promote the survival and dignity of our people, individually and collectively. For we are faced, perennially, with:

- Chronic and disproportionate unemployment, with the Black rate about double the White rate—nearly 10 and 5 percent respectively in the Charlotte area³⁶—and under-employment in both the public and private sector of the economy. And this reality is reflected in most sectors of the job market, with Blacks, about 26 percent of the population, heavily concentrated at the bottom level of the this market as previously noted. Moreover, Blacks are conspicuous by their small numbers, or absence, near the top of the employment "pyramid"—at the corporate management level—with the proverbial "glass ceiling" still intact.
- Tragically, there are no viable agencies, federal or local, to address this job or employment discrimination against African Americans. The Equal Employment Opportunity

³⁶ Charlotte-Mecklenburg Urban League, Inc., *Conference On Urban Solutions*, January 24, 1997.

Commission, created by Congress to address this issue, is perceived by many Blacks as a "toothless tiger," lacking in credibility in relation to performing its mandated mission. Indeed, our experience reveals that *generally* Black complainants are disappointed or frustrated by their EEOC encounters, traceable, in part, to the large caseload or backlog of this agency where complaints are not resolved expeditiously--if at all--to the satisfaction of aggrieved parties. Moreover, other "civil rights" agencies, including the Office of Contract Compliance, the Civil Rights Division of the Justice Department, local "human relations" commissions, etc., are mostly deficient or relatively ineffective in addressing fairness for African Americans in the job market. For the civil rights of African Americans, consistently, have been "sabotaged" by White conservatives and pseudo-liberals, too often in "An Unholy Alliance" with *negro* collaborators³⁷ who serve as "gate-keepers" for the present system.

- Ironically, these same "conservatives" and pseudo-liberals, who are opposed to affirmative action, often admonish us to continue promoting "equal opportunity" through existing governmental agencies. However, and totally apart from the fact that "conservatives" initially opposed all civil rights legislation, it is *impossible* for Blacks to have "equal opportunity" in the context of historical oppression where we have been placed in a disadvantaged posture--metaphorically on an "unlevel playing field." Moreover, our racist opponents are fully aware that these agencies are ineffective in combatting discrimination. Therefore and apparently, what they want--bottom line--is to keep us on the bottom; that is, they want to continue "business-as-usual" with racism or White "preferences" or advantages remaining intact, as Blacks remain "permanently" in an *under-caste* posture in society.³⁸ Accordingly, there is a critical need for strong public advocacy to promote greater accountability by these official agencies in relation to their legally mandated mission.

Additionally, there is a need for Blacks to monitor or examine employment and contract opportunities through development of new businesses in the Charlotte area. As a case in point and based upon information provided to us, the Charlotte Uptown Development Corporation has proposed a 36 million dollar project, to include development in Myers park, the Dilworth community, the Cherry community (including relocating residents), Park Plaza (with work already underway), and other areas. Moreover, there are development projects planned or underway in Earle Village, the Summit Grandview area, on North Tryon, as well as a planned trolley line which runs through Uptown and the Westside of Charlotte.

³⁷ Foluke, op. cit., pp. 221,293.

³⁸ Significantly, some of these same hypocritical "conservatives," who deny rights and dignity to Blacks, would be in the forefront of "attack dogs" if Blacks refused their citizenship "obligations," such as paying taxes, respecting the American flag (a psycho-spiritual symbol of "belonging") and/or reciting the Pledge of Allegiance to the Flag, the latter pledging a blatant lie, as applied to Blacks.

Unfortunately, there are no organizations within the Black community that, effectively, addresses employment discrimination. Totally apart from a paucity of volunteers to work on this issue, local organizations have no legal authority to confront racism in this area. Therefore, there is an urgent need for a local Black organization to become sufficiently strong, politically and morally, to facilitate effective pressure or confrontation in resolving discrimination issues more satisfactorily. Moreover, this local organization should be sufficiently proactive in collecting employment data and performing a related employment training mission to better impact the employment-economic posture of the Black community.

Remedial Measures

1. Continuously survey or obtain data on the employment posture of Blacks in all sectors of the economy, both public and private.
2. Advocate strongly for affirmative action programs in both the public and private sector of the economy.
3. Adopt an effective public "offense" or counter-strategy to confront the racist, pathological, anti-affirmative movement that prevails, too often, both locally and nationally.
4. Conduct workshops, seminars, "Job Fairs" and other forums to better prepare Blacks for the job market and to expose them to prevailing and potential job opportunities.
5. Investigate complaints of racial discrimination and take appropriate corrective and/or compensatory action on behalf of aggrieved complainants.
6. Develop a computerized data base or Job Skills Bank for potential employment opportunities.
7. Collect data on planned business development for potential Black employment in new businesses.
8. Create and/or monitor job training programs to ensure relevancy and optimum Black participation in these programs and the job market.
9. Monitor and publicize Black unemployment, under-employment, poverty and aggregate wealth rates in an effort to reveal and to close the socioeconomic gap between the races.
10. Monitor governmental training programs to promote optimum Black participation and funding contracts to predominantly Black organizations.
11. Publicly advocate for a vocational training school as a strong component of a technological school presently planned by the CMS system.
12. Review or study the record of civil rights enforcement agencies, including the number or percentage of cases dismissed, resolved satisfactorily, and existing case backlogs. Report findings to the Council for appropriate action.

* * * * *

*"A man who has once been tossed by a buffalo, when he sees a black ox, thinks it's
another buffalo"*
--African Proverb--

Cultural-Spiritual Affairs

"The tendency to ignore contributions of Blacks to American life and strip us of our personhood is as old as the earliest history books and as contemporary as the morning's newspaper. To offset this cultural homicide, African people must rise up with an affirmation of our own Olympian manhood. Any movement for Black freedom that overlooks this necessity is only waiting to be buried. As long as the mind is enslaved the body can never be free."³⁹

—Dr. Martin L. King Jr.—

"Copying everybody else all the time, the monkey one day cut his throat."

—African Proverb—

Analysis

Clearly, Dr. King was-is precisely "on target" with his comments, as quoted above. And we may observe related underlying realities in our community daily. For example, we can observe White cultural hegemony or suppression in officially recognized heroes—that are often *villains* to Blacks—through communal monuments, schools and streets named after historical racists, like Jefferson Davis, even in the Black community. But in order for us to combat these realities or to "rise up" as a people, we must acknowledge a major problem—to wit: Generally, the African American community lacks a continuum link to past history and cultural experiences predating slavery. Those in our community appear to need a method through which to provide cultural experiences that include a variety of opportunities that involve and inspire individuals to further enhance appreciation for the ownership of African American culture on an ongoing basis.

We have heard so much recently about racial or cultural "diversity" that one would think that it is a pervasive reality in America, most notably in the Charlotte-Mecklenburg area. However, like school "integration," the term "cultural diversity" is grossly *misused* and apparently, has a *numerical* connotation, generally meaning that there are so many Blacks, Whites, Hispanics, etc., in a given geographical area or contextual situation. But America, essentially, is a Eurocentric *mono-culture*, including language, dress, values, models and modes of behavior.⁴⁰ It is a culture that has been adopted, in great measure, by African "Americans." And *that*, this latter factor, is another one of our major problems. For we-Blacks have adopted, too often uncritically or without evaluation, far too many *destructive* aspects of this European "cowboy-herder culture" (Luckert, 1991)—excessive individualism, unbridled greed, "slave names" of our "former" slavemasters, sexism, patriarchy, and adoption of symbolic icons or images that promote "worship of the master,"

³⁹ King, *op. cit.*, p. 43. (Note editorial changes in words, from "Negro" to African or Black.)

⁴⁰ Let the record reflect, however, that Africa was the origin of civilization, including language. Therefore, English, a "European" language, may be traced to its African roots. (Ref: Anthony Browder, *Nile Valley Contributions to Civilization*)

while engendering subconscious self-hate among ourselves, etc, *ad nauseam*.

Let us be reminded also that we-Blacks have adopted a form of pseudo-elitism in embracing "Greek"-letter organizations in our community, *devoid of an Afrocentric orientation*. However a Black Greek may be perceived as a "walking contradiction" in terms, revealing, in part and in reiteration, that many Blacks either do not know their ancient history and culture or they may be unaware of the value of *cultural integrity*--affirming *our* African and African American culture in our community.

Accordingly, *spiritual-cultural renewal* must be a high priority for Black people, irrespective of institutional or "religious" affiliation. For spirituality and culture both embrace and transcend those narrow individual or small-group differences which have been the basis of divisions in the Black community. As the late Malcolm X so astutely observed, our enemies do not care if we are Baptists, Penecostals, Muslims, Alphas, Omegas, high or low class--or whatever. For we are part and parcel of the Black caste whose ancient communal *culture of spirituality* has been emasculated in America. Consequently, we must renounce and abandon all destructive values and, simultaneously, recapture as much of our ancient spiritual culture, including values, that we can resurrect and use for our liberation. In brief, we must initiate and/or sustain a *cultural-spiritual revolution* within the Black community.

Remedial Measures

1. Conduct workshops and seminars to enhance the learning experience in creating an image change, including the use of guest speakers from a wide spectrum of cultural life styles that have been practiced (lived) by African descendants or learned through having experienced image change.
2. Promote cultural events and experiences--Jazz, poetry, dance, plays, choirs, opera, orchestra, band, storytelling, history, etc.--in the community, with some events performed outdoors to expose more people to cultural celebrations.⁴¹ Use Black security policemen for these events.
3. Conduct Rites of Passage Training in both family and community, for both adults and children, in traditional laws, sciences, art, cooking, womanhood, manhood and relationships.
4. Create an Artist Development Fund to pay artists for the work that they create in their genre and for training-development of new artists.⁴²
5. Encourage churches to become involved in *spiritual* healing, tutoring and cultural

⁴¹ A network plan should be developed to provide transportation needs for these functions.

⁴² This fund *may* be created as an adjunct or integral part of a Black Development Fund, previously proposed under economic development remedial measures.

programs of our community, beginning by healing themselves through acknowledgment of historical truths and African values that both embrace and transcend some of their *religious* teachings. For example, "The Seven Virtues"—Truth, Justice, Propriety, Harmony, Balance, Reciprocity, and Order; the concept of *Maat*—truth, justice and righteousness; African values and concepts of human nature, i.e., it is shared nature with God and is essentially good (not "cursed"), that it has the innate potential for perfection or to become aware of Oneness with God; that individual and group identity are inseparable, as one becomes a "person-in-community"; that an individual's name, called the "Ren" in antiquity, was an integral aspect of his-her identity, reflecting their family or self-concept, in conjunction with one's life mission or purpose; that learning is essential to self-cultivation and self-authentication of the ultimate or ideal person, i.e., the *geru-maa* or one who is self-mastered; that commitment to work, abhorrence of greed, social welfare and charity or service to the poor is essential for spiritual development; that honor for parents, love for wife and children and respect for elders promote balanced and righteous relationships, etc. In brief, we will encourage our community to embrace "Sankofa"—to look back at our ancient culture and to extract the *essence* of these *values* for our use today.

6. Sponsor communal dialogues and/or special study programs for Black ministers to encourage more of them to expound a more *relevant* ministry or *wholistic* gospel and to assume their rightful role in the Black liberation struggle, including a study of the ancient Black Hebrews and the elimination of White racist religious literature, icons and symbols from their churches.⁴³
7. Create a series of culturally oriented Black businesses—dinning places where our people can eat, experience or observe traditional foods, preparation, place settings and entertainment—movie theaters, skating rinks, dance halls, bowling alleys, etc.⁴⁴
8. Create cultural training camps, with African martial arts, cooperia, bead work, costume design, trades-building furniture and/or related sharpening of individual and communal expertise.
9. Create and sustain a series of cultural activities or communal structures, including a Cultural Achievement Awards Program, scholarships for college, training camps and Rites of Passage, a Partnership of Elders, Youth Council of the Elders, "Coming out" ceremonies for both men and women societies and a "Love Ye One Another Healing Team."
10. Promote and develop Men and Women Societies, with Afrocentric names and orientations, on college campuses, while encouraging so-called "Greek" sororities and fraternities to embrace their African culture which gave them—and the ancient Greeks—their cultural births.
11. Provide incentives for our youth to become more culturally sensitive and aware of their

⁴³ In Christian theology, Jesus may be perceived as a mythological, historical or mystical figure—or a combination of all three perceptions. However, to the extent that the Divine Son or Love-Wisdom is depicted symbolically in Black churches, He should be ethnically Black—for multiple reasons. Ref: Na'im Akbar, *Chains and Images of Psychological Slavery*, 1984 & Gyasi A. Foluke, *The "Old Time Religion: A Wholistic Challenge to the Black Church*, 1998.

⁴⁴ Note: These business may be initiated also through a Black Development Fund.

great heritage, including bookstore certificates as incentive for reading (while creating several talking book series), movie passes and awards for winning age-group contests.

12. Provide assistance in all areas of development for cultural entrepreneurs to develop and to sustain their ideas or projects successfully, including support for Sankofaland Theme Park, with its Circus de Soul (Black Circus) Corporate sponsorships, and the Pyramid Project of The Kushite Institute for Wholistic Development.

13. Solicit help and training from our Black Historians and specifically Black Healers like Dr. Frances Welsing and Dr. Asa Hilliard.

14. Produce a broad cultural calendar of events to include addresses and phone numbers, while encouraging cooperative advertising to maximize dollar value of information provided to the public.

15. Promote the celebration of Kwanzaa and the **practical** implementation of the principles of Kwanzaa--beyond **rhetoric**--as reflected in Attachment #3.

16. Provide participatory and financial support for the African American Cultural Center, with a simultaneous effort to transform this Center into a genuine, *Afrocentric cultural* center, in contrast to its traditional or historical orientation as an "Arts and Entertainment Center."⁴⁵

17. Make a concerted effort to have predominately Black schools, streets and other public facilities renamed or named after Black heros-"sheroes" and achievers.

18. Encourage Black families to display Black symbols or art in their homes and to teach their children about the deeper meaning of ethnicity, the Black Liberation Flag, the Black National Anthem ("Lift Every Voice and Sing"), Afrocentricity and Blackness within American culture--a state of mind/consciousness reflecting self-acceptance and group identification, both of which promotes group achievement which is absolutely essential for individual achievement to be properly recognized--thus promoting human dignity in a racist society.

19. Encourage individual and communal reading, the support of Black bookstores, and the development of study groups within the community, with a special focus on learning about our ancient Black heritage.

20. Coordinate efforts to recognize or commemorate the observance of holidays and/or special recognition for historic Black heroes-"sheroes" and strong White supporters of the Black liberation struggle, e. g., Dr. Martin L. King Jr., Malcolm X., Father David Groppi, A. Philip Randolph, Mary McCleod Bethune, W.E.B. DuBois, Marcus Garvey, Ida B. Well-Barnett, Monroe Trotter, Bishop Henry McNeal Turner, Frederick Douglass, Harriet Tubman, Sojourner Truth, Henry H. Garnett, John Brown, Martin Delaney, David Walker, Nat Turner, Denmark Vessey, Gabriel Prosser, Richard Allen, Queen Nzinga, King Zoser, Imotep, and Amenhotep Son or Hapu.

* * * * *

⁴⁵ African culture is wholistic and embraces all facets of life--political, economic, educational--as well as the arts and entertainment. Therefore, in the context of our present oppressed-suppressed condition, "our" cultural center should be the "center" for Black liberation activities--wholistically.

Political Participation

*"Politics is like milking a cow. You can accomplish a lot if you have a little pull."
"We've now switched from the New Deal, Fair Deal, and Square Deal to the Ordeal."*

—E.C. McKenzie—

"When scientific power outruns moral power, we end up with guided missiles and misguided men. . . In a real sense, all life is interrelated. The agony of the poor impoverishes the rich; the betterment of the poor enriches the rich. We are inevitably our brother's keeper because we are our brother's brother."

—Dr. Martin L. King Jr.—

Analysis

African Americans in Charlotte-Mecklenburg and nationwide are *relatively* powerless in the political *electoral* process because of our numerical "minority" status and because our enemy uses many techniques to minimize Black political power, e.g. at-large elections, racial gerrymandering, voter manipulation or fraud, etc. However, we can and should seek to optimize our power, using multiple strategies through this electoral process, including more effective use of our power as "swing" voters in balance-of-power situations between competing White groups. Unfortunately, we are too often ineffective in electoral politics because of our failures—to become more educated on public issues, to present a viable Black political agenda, to register and vote and/or to demand accountability from political leaders.

Accordingly, as a numerical "minority," we-Blacks must become more sophisticated, spiritually committed or involved in the use of *group-pressure* politics. For there is a critical need to better mobilize-organize our community and to promote a proactive agenda that addresses our communal needs. Again, unfortunately, there is a serious deficiency of *racially progressive* leadership within the Charlotte-Mecklenburg area, including Black leadership.

Ironically, the phenomenon of an individual, uniquely effective or outstanding Black leader, such as Dr. Martin L. King Jr., is both unlikely to recur and is *obsolete* in our era. For the sick element within American society, in both low and "high places," will not permit such leaders to *live* for any prolonged period of time. Moreover, any African American who attempts to provide *genuine* leadership for our people, however limited, will be subjected to economic or political intimidation, character assassination, public vilification or distortion-contortion of the leader's statements (generally taken out of context), malicious attacks on the leader's credibility or credentials, harassing IRS audits and/or other "enemy tactics" as narrated in *The "Old Time Religion: A Wholistic Challenge to the Black Church* (Foluke, 1997).

Accordingly, there is a critical need for Blacks to develop an old, but paradoxically new model of "collective leadership" within our community. For too many Black "leaders,"

mataphorically, have "sold their souls to the devil"—for personal gain and/or by yielding to economic intimidation, simultaneously demonstrating a paucity of personal-political courage. Indeed, and most tragically, some of our "leaders," apparently, feel that they have little value, until they are validated or "accepted" by the White power structure. For they continually demonstrate "a disease to please" the White power-brokers or plutocratic rulers within this community—forever "skinning and grinning" while our Black community is being emasculated or destroyed. Consequently, they have failed to challenge effectively the socioeconomic status quo of continuing racial injustice, apparently feeling relatively powerless, psychologically hopeless or politically content to embrace ethnic "sedimentation"—relegation to a "permanent" or fixed *under-caste* posture in society. Therefore, there is a concurrent need to develop or to nurture a more positive, aggressive, "can do" attitude of Black liberation in our community.

Remedial Measures

1. Create and sustain an African American Community Council, a strong coalition structure, based upon "collective leadership" and operational harmony" to promote a proactive Black Community Agenda, as outlined in Attachment # 2 of this document.
2. Promote the organization of "grass-roots" political groups in each segment of the community in an effort to facilitate support for the Council in electing political candidates who support a Black agenda and to ensure proportionate representation in relation to local, state and national elections.
3. Organize a communication network to provide links between various "grass-roots" groups and the Executive Committee of the Council—an effort to ensure rapid responses of individuals and groups to the "call" of their "collective leadership."
4. Conduct continuous, coordinated voter registration and education campaigns in the community, with intensive action at designated times prior to local and national elections.
5. Encourage political candidates that support our agenda for the community, to seek political office; provide assistance to these candidates in the electoral process.
6. After intensive study of voting records or profiles of candidates, recommend specific candidates to be endorsed by the Council and supported by the community.
7. Analyze election results and explain or interpret voting patterns to the community to optimize potential political power for future elections.
8. Promote the political appointment of Blacks (i.e., those who support our agenda) to high-level administrative and judicial positions in government.
9. Meticulously analyze long-term political voting trends and patterns to determine how Blacks can leverage their political power, including support or non-support for candidates of all political parties and the potential establishment of an independent Black or coalition political party.
10. Develop and publicly issue a periodic "Report Card" on specifically targeted political candidates in relation to their public performance in supporting our Black agenda.

* * * * *

Criminal Justice

"Society prepares the crime; the criminal commits it."
— Count Vittorio Alfieri—

Analysis:

It has become evident that the criminal justice system in Charlotte-Mecklenburg county is more criminal and rarely just, from a Black perspective. Indeed, it is well known in the Black community that the so-called criminal justice system nationwide is best described as the "just us" system—designed, operated and controlled, mainly by Whites to protect their socioeconomic interests. For this system, never, has been fair to Africans in America. As scholarly documented in multiple sources, the entire system is permeated with racism—from ubiquitous, racist policemen and prison guards, to racist prosecutors, judges, jurors and pardon or parole board members.⁴⁶ Consequently, the Black community must be exceptionally vigilant in both assessing and confronting this abominable system. More specifically, in the Charlotte-Mecklenburg area we have observed:

- Local policemen shooting and killing three Blacks within the past five years, under very questionable circumstances where, we believe, these deaths could have been avoided.
- Continuing crime, drug abuse, alleged police misconduct and related criminal justice problems, with Charlotte-Mecklenburg jails—about 82 percent "minority" (unacceptable)—and juvenile detention centers being disproportionately Black. Moreover, there are significant, scholarly documented disparities, traceable to racism or the legacy of racism, in relation to arrests by police forces, selection by prosecutors for indictment or "plea bargains," legislative guidelines for certain offenses—"crack" versus powdered cocaine—racist sentencing by judges or juries, and the conspicuous failure to provide appropriate rehabilitation for prison inmates, in contrast to an obsession with punishment.
- Additionally, as we observe the phenomenon of so-called "Black-on-Black crime," we should make a clear distinction, to the extent feasible, between the *cause* of crime—personal irresponsibility—and political-social, most often racist, factors that *contribute* to disproportionate Black crime. As studied and documented by the U.S. Department of Health and Human Services (1985), violence occurs most frequently in those areas characterized by *poverty*, and psychologically *frustrating human conditions*. Lesson: To reduce "Black-on-Black" violence, we must reduce the cause *and* those factors that *contribute* to this genocidal tragedy. Again, because of the statistical correlation between crime and poverty, we must address the issue of poverty through racial *restitution*, as

⁴⁶ Joan Petersilia, *Racial Disparities in the Criminal Justice System* (Santa Monica, CA: the Rand Corporation, 1983), pp. ix-xi.

previously recommended under the economic development agenda.

Remedial Measures

1. Conduct workshops, seminars and/or sponsor related activities to combat crime, including a special "Cultural Perceptive Reality" project, with the objective of changing attitudes and dispositions of drug dealers, potential drug dealers and individuals involved in negative activities in our community.
2. Monitor police-community relations, including police brutality or misconduct and make recommendations to appropriate authorities concerning police matters, including a more viable, humane or compassionate "deadly force" policy.
3. Strengthen the existing Civilian Review Board, providing it with authority and resources to conduct impartial investigations of--and to punish--police misconduct.
4. Promote the hiring of more Blacks in all segments of the criminal justice system.
5. Promote professional screening, psychological testing and education of police officers on Black history and culture.
6. Analyze and provide a Black perspective to crime rates, trends, prison population data and other ethnic factors which impact adversely upon the Black community.
7. Monitor court proceedings, sentences, probations and related factors as they impact upon the community, while combatting racial inequality in the system.
8. Study and propose major reforms in the criminal justice system, including elimination of the death penalty--which impacts adversely upon Blacks--compensation for victims of crimes, especially as a partial alternative to incarceration in selected cases, improved rehabilitation programs, with a focus on Black history and culture, prison facilities, and alternative group homes for nonviolent offenders.
9. Promote prison visitation programs to ensure humane treatment of prisoners, including adequacy of Black-oriented supplies and literature, and to discourage repeated violations of the law through spiritual and educational projects--the latter with a special focus of Black heritage and culture.
10. Sponsor half-way houses and job programs for ex-offenders.
11. Promote repeal of laws at all levels of government that are racially biased--such as longer sentences for "crack" versus "powdered" cocaine.
12. Seek public support for the concept that one of the most effective ways to fight crime is to eliminate or minimize social injustice through a more balanced society.
13. Promote or support scholarships for Black students seeking to enter the criminal justice system, including law school.

* * * * *

*"Why do men take up crime when there are so many legal ways to be dishonest."
"The delinquents of today are the same as the delinquents of fifty years ago--only they
have better weapons."*

"If a man defrauds you one time, he's a rascal; if he does it twice, you're a fool."

--E. C. McKenzie--

Health And Human Services

"Given the odds, we weren't supposed to stop being slaves. Given the opposition, we weren't supposed to have an education. Given the history, we weren't supposed to have families. Given the blues, we weren't supposed to have spirit. Given the power of the enemy, we weren't supposed to fight back. Not only have we achieved victories, we have—despite the powers against us—become our own victories."

—Dr. Camille Cosby—

Analysis

All progress and related program activities in the Black community are contingent upon people who are sufficiently healthy and secure socioeconomically to participate in and enjoy the fruits of their labor. Consequently, as an integral aspect of wholism, the community must be involved in multiple activities, on a personal and group level, to enhance its goal of parity or liberation in America. However, in the Black community, there are multiple obstacles that we must confront in order to attain this goal. They include:

- Insufficient subsistence payments to low-income citizens, causing considerable or disproportionate Black poverty, hunger and/or malnutrition—*painful* factors that may be exacerbated by new "Welfare Reform"-Work-First laws or programs, in conjunction with inadequate support mechanisms, including child care, transportation, crisis intervention and referral programs for these citizens. A recent survey performed by Second Harvest, the nation's largest network of food banks, showed that 32% of those using food programs were African-American. It found also that while 41% of food-bank users received federal food stamps, 79% of them ran out on a monthly basis. In addition, 39% had their food stamps reduced, and 11% had them discontinued. Unquestionably, there is a clear relationship between poverty and many negative health factors, including low birth weight infants, with the Black or "nonwhite" rate being over double the White rate in 1996—12.9 versus 6.2 per 100 live births respectively.
- Dehumanization of mistreatment of welfare recipients and low income tenants who live in substandard housing and, too often, are subjected to displacement and racial discrimination. Recently, for example, 168 units (families) out of a total of 489 have been displaced from Earle Village to other public housing facilities and/or placed on the Section 8 waiting list. Moreover, Dalton Village is now undergoing the same "Urban Renewal" or *Black removal* process.
- An inadequate health-care system, including seriously weak prevention programs, unavailable health care or related facilities in certain low-income areas or neighborhoods with specific health problems, frail programs oriented toward unique health needs of Blacks and insufficient home-care programs.
- High teen pregnancy and infant mortality rates, in conjunction with an urgent need

for Black adoptions, child advocacy programs, the promotion of a wholistic mindset and more healthy lifestyles. Tragically, in Mecklenburg County, the teen pregnancy rate for Whites is 55.6, in contrast to 159.4 pregnancies per 1000 females between 15 and 19 years old.⁴⁷ However and nationally, within the past two decades, White teens are having out-of wedlock babies at a much higher rate than Blacks--about 244 percent in contrast to about 47 percent, according to a recent report from the Department of Health and Human Services.

- Disproportionate HIV-AIDS cases in the Black community, with the concurrent need for stronger representation-collaboration with Mecklenburg Healthy Carolinians and the need to identify Afrocentric, wholistic doctors in the Black community. In 1997, 61 Blacks in contrast to 12 Whites died of AIDS in Mecklenburg County and since 1984, 719 Blacks, compared to 312 Whites have died of AIDS.⁴⁸
- An ongoing need for greater education on the issue of homosexuality, especially among Black religious leaders and politicians who may "bash" or discriminate against homosexuals, contravening spiritual principles underlying the Black liberation struggle.
- The need to examine or investigate the use or misuse of "behavior modification" drugs, including Ritalin, on children, especially in the public schools.

Remedial Measures

1. Monitor "welfare reform" or "work first programs" for its impact on the Black community and to assure that those affected by "reform" are knowledgeable of its implications, while combating dehumanization of welfare recipients by government employees by monitoring social service institutions and taking appropriate corrective action.
2. Promote a universal, single payer health-care system, to be administered by the federal government, based, in part, upon the Canadian model--eliminating or minimizing *greed* by private insurance companies and excessively profit-oriented Health Maintenance Organizations.
3. Strongly advocate for higher subsistence payments to low-income citizens, including improvements in the Earned Income Tax Credit Program of the federal government. For it has been shown that Earned Income Credit helps to lift one of seven children out of poverty (CNN News, 3/9/98).
4. Promote or sponsor workshops, seminars and/or stronger prevention programs in areas such as: (A) spouse or child abuse; (B) teen pregnancy, including prenatal and postnatal care (to include strong emphasis on breast-feeding); (C) HIV-AIDS; (D) alcohol-

⁴⁷These statistics are highly questionable because of unreported pregnancies and abortions by White teens.

⁴⁸These statistics are questionable because of unreported cases of HIV/AIDS by some Whites.

substance abuse education and rehabilitation.

5. Sponsor, promote or better coordinate programs for Black adoptions and child advocacy, including efforts to follow children that have been removed from their homes (due to abuse, negligence, etc.) and placed into foster care. Assure they are not "institutionalized" and moved from location to location, while providing mentoring in a community setting.

6. Promote collaboration with Mecklenburg Healthy Carolinians to assess community resources, identifying health gaps to meet prevailing needs and to develop neighborhood buy-in strategies, facilitating communication between existing programs to maximize resources and to reduce replication of services. Monitor Mecklenburg Healthy Carolinians in its efforts to assure that they are working in the best interest of the Black community.

7. Purchase and operate mobile medical-dental units to perform basic diagnostic and treatment services and to conduct nutritional education programs in low-income areas where these services-programs are not readily available.

8. Promote, sponsor and/or monitor programs that impact disproportionately upon Blacks and/or that are oriented toward our unique needs, e.g., Sickle Cell Anemia, Heart Diseases, Cancer (especially breast and prostate), Cerebrovascular Disease, COPD (chronic obstructive pulmonary disease), and AIDS.

9. Conduct a public relations campaign, continuously, to convey the most fundamental principles of good health, obedience to the physical and metaphysical (spiritual) laws of nature, including regular exercise, proper nutrition, positive thinking and positive living based upon the universal principle of Balance or Love (mutual interchange) in both personal and communal affairs. Encourage the examination and use of alternative (homeopathic) and herbal remedies, with emphasis on teaching children at an early age of its benefits and implications.

10. Sponsor or promote a professional or volunteer home-care program to provide periodic assistance to elderly and disabled citizens who are home-bound.

11. Promote the operation of food banks, grocery co-ops and food recycling programs to combat hunger in our community.

12. Investigate the need for feeding programs, especially on weekends, for children in areas where undernourishment is prevalent and take appropriate corrective action.

13. Create or support a Health Information Referral and Dissemination program, including a Recommended Doctors List to be released by the African American Community Council, based upon appropriate research of available quality medical services.

14. Create an *informed* consent for families of children that have been recommended to be placed on Ritalin (methylphenidate) and/or other "behavior modification" drugs--to assure that they are aware of its description, indications, "side-effects" and/or contraindications, warnings, precautions, adverse reactions and alternatives--to be signed prior to the child's dosing of the medication. This information also will be disseminated to parents of children currently placed on Ritalin. Conduct an investigation to discover whether or not Charlotte Mecklenburg Schools are receiving kick-backs or payoffs from major pharmaceutical companies, grants or government entities to place children on this potentially harmful central nervous system stimulant.

15. Collaborate with the Health Department in their efforts in obtaining additional health data in the community, while monitoring this department to assure that they are working in the best interest of the Black community.
16. Promote the operation and construction of health clinics, nursing homes and adult day health programs to address community needs. Develop monitoring programs to assure patients are provided quality care within these institutions according to state guidelines.
17. Serve as advocates for low-income tenants in their struggle for improved living conditions and to obtain legal tenant rights in relation to rental property.
18. Combat substandard or dilapidated housing within the Black community through multiple strategies, e.g., by monitoring Housing Codes for adequacy and enforcement, by promoting undertaking housing rehabilitation projects, by conducting workshops to encourage residents to properly maintain property--owned or rental, etc.
19. Combat racial discrimination in housing through multiple strategies, e.g., by serving as a "clearing house" for complaints, through use of "salt and pepper" testing teams, by identifying institutions that engage in "redlining," etc.
20. Sponsor community beautification and clean-up projects.
21. Develop or support a Crisis Intervention Center to coordinate emergency assistance for the community. Work in coordination with the Black Development Fund to ensure appropriate assistance to needy citizens.

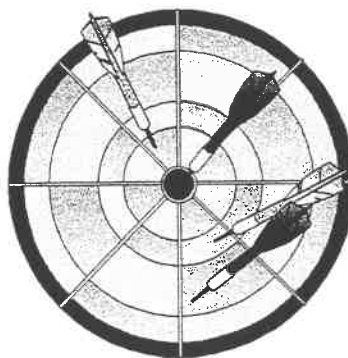
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"Blacks must realize that a society dedicated to principles that it does not believe will require of them to be more moral, more resourceful, more creative, more angry, more learned, more political, and more unified than the rest."

—Representative Don Ross, Oklahoma State Legislature—

"Be aware of the approach of eternity. . . One who lessens falsehood encourages truth. One who supports good diminishes evil."

—The Husia—



"We're on Target"

YOUTH INVOLVEMENT

"Education is a funny thing. At eighteen we knew all the answers—forty years later even the questions confuse us."

"Among the few things more expensive than an education these days is the lack of it."

"Young men who leave home to set the world on fire usually have to come back home for more matches."

—E. C. McKenzie—

Analysis

The future of any people lies in its youth. Accordingly, the adult and elderly segments of the Black community have a special obligation, both moral and pragmatic, to enhance the development of our youth. Indeed, this obligation poses a unique challenge in the present era, where many of our youth have been described as a "lost generation." But those who make such premature assessments have under-estimated the greatness of our people, including our capacity for *resiliency* under the most oppressive of conditions, i.e., slavery and racial segregation. Moreover, these pessimistic pundits, apparently, have not studied recent sociological data on Black youth, including the fact that the behavior of young Black people is far *superior* to White youth in areas such as *smoking, using alcohol* and, historically, committing *suicide*, although in this latter category Black youth are now "catching up" with their White counterparts. For example, between ages 15 to 19, the Black suicide rate in 1980 was 3.6 per 100,000 population; but in 1995, the rate had increased to 8.1 per 100,000 population. Nonetheless, even in 1995, the suicide rate for White youth is still 42 percent higher than for Black youth.⁴⁹

Additionally, drug problems among our youth are no greater proportionally than similar problems among White youth, with the notable exception that public laws discriminate against, and criminal "justice" forces target, Black communities for arrest and prosecution. Consequently, we must never give up on our youth. For the power of good or God still defies human understanding and our spiritual faith, which has sustained us in the past, is still capable of moving us onward 'till victory is won."

The above factors notwithstanding, our Black youth, *generally*, still face a number of monumental problems, including:

- Disproportionate homicide rates, with our young Black men continuing to engage in so-called "Black-on-Black crime," as noted above, in discussing the issue of criminal justice. More specifically, in Mecklenburg County, between 1991-95, there were about 90 deaths of Blacks per 100,000 population in contrast to only 7 death of Whites per 100,000

⁴⁹ Pam Belluck, "Suicide up for black kids, teens," *The Charlotte Observer*, March 20, 1998, p. 1A.

population—a very wide gap that needs to be addressed on an emergency basis, especially as it impacts our youth.

- A serious identity crisis, including documented low self-esteem and subconscious self-hate, traceable in part to a failed system of miseducation and the socioeconomic condition or status of Blacks on the bottom of American society—factors that are seldom explained to, or understood by, far too many Black youth. However, knowing inwardly and sensing outwardly that something is dreadfully wrong or out of balance in society, they often strike back in their *perceived powerlessness* in ways that are destructive—to themselves, other Blacks and the larger society.
- White media biases that continually project negative images of Blacks, while generally ignoring those more positive features of our youth. And this observation is especially germane in relation to television where Black criminals are shown in contrast to more noteworthy youth achievements. Moreover, the television industry, perhaps most notably FOX television, continually sponsor, promote or produce Black "sit-com" characters that are little more than buffoons that depict the worst aspects of Black life and/or they project the old myth of "the happy, docile slave."
- Exploitation by the music industry that, much too often, encourages and promotes the most degenerate forms of "music" and/or "rap artists" who transmit to our youth an apparently never-ending series of sexually explicit and racially dehumanizing messages with little or no socially redeeming values.
- Excess preoccupation by Black Entertainment Network with sexually explicit video programming, with very minimal efforts oriented towards wholistic development, including Black liberation.

Remedial Measures

1. Organize an umbrella youth group, with an African-oriented name, and a structure comparable to, and intertwined with, the African American Community Council, in order to coordinate existing youth programs and organizations. (Suggested names: The Coromantee Brothers and/or Sisters Council, Sons and/or Daughters of Kemet or Kush, The Kushite Warriors, etc.)
2. Conduct workshops and seminars to promote the development of African wholistic (non-sectarian) values, discipline, teen pregnancy prevention, and survival skills among young people, with a special focus on Afrocentricity or awareness of Black history and culture.
3. Sponsor "conflict resolution" and related inter-personal behavior workshops to address the critical issue of Black-on-Black violence, analyzing causes, contributing factors and consequences in relation to this destructive behavior.
4. Engage in strong public advocacy to promote constructive changes in the public media

and music industry, locally and nationally, in relation to negative ethnic images and messages conveyed to the public.

5. Strongly protest BET programming priorities, offering alternative, more constructive balanced programs that are oriented towards wholistic spirituality, including Black liberation.

6. Sponsor youth-oriented drug/alcohol education and rehabilitation programs to meet prevailing community needs where services are inadequate or not provided.

7. Examine youth and senior citizen activities to promote a degree of mutual assistance between the "young and old" and optimum interface of their related activities.

8. Ensure that adequate recreational areas and opportunities are available for young people in all geographical areas of the community.

9. Promote participation in Black cultural events, including Kwanzaa and encourage them to display the Black Liberation Flag—red, black and green—at appropriate occasions, such as activities and programs referenced above.

10. Sponsor field trips and cultural enrichment activities to promote wholistic development among our youth.

11. In coordination with the Cultural Affairs Task Force, promote Rites of Passage training and related Afrocentric programs for our youth.

12. Seek funding from multiple sources, including self-help projects, to purchase youth transportation vehicles—vans or buses—to support program activities.

* * * * *

"The horse who arrives early gets good drinking water."

"We start as fools and become wise through experience."

"Wisdom does not come overnight."

"Do not tell the man who is carrying you that he stinks."

"If you are building a house and a nail breaks, do you stop building, or do you change the nail"

"A close friend can become a close enemy."

"Man is like palm-wine: when young, sweet but without strength; in old age, strong but harsh."

"You do not teach the path through the forest to an old gorilla."

— African Proverbs—



Environmental Issues⁵⁰

Analysis

It is proposed that Black Americans are not concerned as it relates to issues of environment. Therefore, unwanted, unsightly, and unhealthy developments are targeted for African American communities in unprecedented and alarming proportions. When protests are finally mounted, our uninformed (about the issue) leaders come from the bargaining table with the message "Where were these people when we posted the zoning notices?" Or worst yet, "Why were you not in attendance when we held information gathering meetings in Myers Park or Dilworth, on Highway 51, at City Council meetings (or some developers office)?" Thus, we are 'dumped' upon again.

Too often we are not at the bargaining table which leaves us uninformed and "out in the cold" on environmental issues and how they affect our communities, our families and our selves. Therefore we have poor or no representation when it is relating to the environment. For example, when re-zoning notices are posted, they go unnoticed because we take the attitude that 'they' are going to do what 'they' want anyway so why bother. Couple this attitude with the lack of knowledge as to how the zoning process operates and we have any and everyone locating all of their environmental ills in our communities.

Why should we be concerned about environmental issues? What are the environmental issues and do they affect my family and me? What are some of the critical environmental areas that deserve my attention? These are simple, yet very important questions that deserve detailed answers. As a community it is imperative that we begin to develop an understanding of the importance of how environmental issues are affecting our neighborhoods, our health and our standards of living. Once we are educated about these issues, then the community can become proactive rather than reactive in the discussions of community/neighborhood development, planning and zoning, water and air quality.

Environmental problems are nothing new to us. We, for the most part, have been associated with the areas of Charlotte where dumps, oil storage facilities, airports and highways are situated. We did not have access to the information concerning the environment. Consequently, we did not understand what adverse affect exposure to these types of situations were having on us, our children and generations yet unborn. As Charlotte began to grow, we bore the underside of that growth, while promises of equality; improved facilities and economic prosperity were continually broken. Issues such as exposure to asbestos containing materials and their side effects and lead-based paint also

⁵⁰ *Envioronmental Surroundings: The whole complex of factors (as soil, climate, and living things) that influence the form and the ability to survive of a plant or animal or ecological community.*

deserve our attention, because these materials are typically located within either our dwellings or work places. The following are a few issues that should be of concern to the community as a whole:

- **Air Pollution:** Air pollution can be gaseous, such as carbon dioxide, which is produced from the burning of coal, oil and natural gas. Carbon dioxide has the ability to absorb infrared (heat) radiation from the sun, and therefore cause the earth to become hotter overtime. People are largely exposed to Carbon monoxide in the outdoor atmosphere from automobile exhaust. It stands to reason that if a person lives near a multi-lane highway with heavy traffic, they are likely to be exposed to heavy concentrations of carbon monoxide. Automobile exhaust is also a significant source of nitrogen oxides, which can produce or contribute to respiratory ailments.
- **Water Pollution:** Water is the universal liquid for living organisms. Solid matter in the water can be removed by filter and the water subsequently purified by a number of treatment technologies. Heavy metals from industry such as lead, arsenic and mercury can cause severe damage to humans if consumed consistently. These are cumulative poisons, and even in smaller concentrations, if continually present in drinking water may lead to serious illness or death.
- **Solid Waste:** Waste is collected and to save space and transportation costs, it is compacted. The compacted waste is hauled to a dumping site and spread by bulldozers. Organic materials rot or are consumed by vermin. A sanitary landfill is the most advantageous method of land disposal. Each layer of waste is covered with a layer of soil, clay or gravel. In this way, the waste is not exposed to air, vermin or rodent but is subjected to bacterial decomposition. Landfills, when improperly constructed present problems such as soil and groundwater contamination, air quality (unpleasant smell) issues occur and the unsightliness of the landfill can be a major distraction. Not to mention the decline of the surrounding property values.
- **Environmental education:** Environmental education is an ongoing process and it is sorely needed within our community. We must begin the trek to gaining insightful information on the specific issues relative to our community and seek to become proactive in bringing about change.

Remedial Measures

1. Establish an environmental watch dog committee.
2. Educate ourselves on environmental issues through workshops.
3. Tour other neighborhoods outside of our community.
4. Attend re-zoning meeting with a planned agenda.
5. Learn about and develop 'Land-bank Trusts' within our communities to help in the

preservation of our communities, thus preserving our history.

6. Seek to get current, over abundance I zoning re-zoned.

7. Become inclusive in the issues of the environment.

8. Identify African Americans astute in environmental issues and embrace them, learn from them and offer a collective support system for them.

* * * * *

"Blacks must realize that a society dedicated to principles that it does not believe will require of them to be more moral, more resourceful, more creative, more angry, more learned, more political, and more unified than the rest."

--Representative Don ross, Oklahoma State legislature--

"On organization can tackle African American problems alone. What is needed is for Black leaders to forge a common strategy and stop indulging in the backbiting and rivalries that keep them marching to different drummers."

--DeWayne Wickham, Journalist, USA TODAY

"Development cannot be an individual enterprise (only). It must be shared by those who share our condition of common oppression. Personal pride is a product of group pride. We must develop group pride. We must be proud of ourselves as a race. If we are not for ourselves, who then can—or should—be for us."

--The Honorable Elijah Muhammad--

"To know that one is a victim is to be aware of mundane reality. To know that one can overcome victimization is to be attuned to a higher, psycho-spiritual Reality, i.e., God."

--Minister (Dr.) Gyasi A. Foluke, *The Real-Holocaust*--



"If you want to soar with the eagles in the morning, you can't hoot with the owls all night."

--Anonymous--

Attachment #1

Concept-Formula for Racial Financial Restitution

"Then they shall confess their sin which they have done, and he shall recompense his trespass with the principal thereof, and give it unto him against whom he hath trespassed."

--The Holy Bible, Numbers 5:7--

"You level the playing field, and then we'll show you what we can do as a people. That's all you've got to do is level that playing field. And you have refused to do it from day one."

--Welton Jones--

The principle of racial restitution is THE most IMPORTANT issue underlying "the great racial divide" in Charlotte, North Carolina and nationwide. For it addresses, as no other remedial measure, the *fundamental* "external" problem—an imbalance of RESOURCES—between the races. Therefore, if we cannot resolve this issue satisfactorily, we should cease "playing games" with the issue of "race relations" and concede that we have no serious interest in confronting our problems—*honestly* and in accordance with a proclaimed commitment to "one nation, under God, with liberty and justice for all." In essence, this issue should cause us to "put up or shut up" on matters of "race."

The concept of restitution is soundly based on both *spiritual* (justice) and *legal* (equity) principles. Indeed, there are strong precedents for paying restitution, both moral and legal, which have been paid to multiple groups: German payments of over 70 billion dollars to the Jews for the Holocaust of World War II; U.S. Government payments to the Japanese and Native American "Indians" for their land, death and suffering; the state of Iraq's mandated payments by the United Nations to Kuwait for damages incurred during the Persian Gulf War in 1991, and; proposed payments by "big tobacco" companies of nearly 400 billion dollars to states and other victims of smoking.

Challenging Assumptions

Although the payment of restitution is a common practice worldwide, as indicated above, there is usually a strong, too often negative, "gut reaction" among the White majority—and far too many *negroes*—when this principle is applied to African Americans who have suffered or experienced FAR MORE damages than any other aggrieved group. Therefore, we can only assume that this issue arouses so much negative emotion because America is still uncomfortable with its ugly history in relation to Blacks—a history that conflicts with the projected, "Chamber of Commerce" or patriotic *image* of a "great nation."

In the context of the above factors, we must confront a serious, most often unspoken, assumption within White America—one that, too often, has been "internalized" or accepted by far too many Black Americans; that is, the dominant, allegedly "superior"

White majority *should* be on top of the socioeconomic system, while allegedly "inferior" Blacks *should* be on the bottom of society, as the "natural order of things." In essence, a White racist or Black dehumanized mentality cannot perceive of racial *equality* or group parity, beyond empty rhetoric, perhaps "thinking" only in a Eurocentric "win-lose" context, in contrast to an Afrocentric "win-win" posture. But we must not allow these assumptions to go unchallenged; for they are distinctly destructive to wholistic development for all Americans.

Anticipating The Opposition

Clearly, we must anticipate opposition to racial restitution, perhaps a gross understatement. Therefore, let us acknowledge initially that there is no perfect or flawless way, either to compute damages or to pay restitution for those *incalculable* damages inflicted upon African people, as documented, in part, in *The Real-Holocaust*, previously cited in this document. Moreover, there is no perfect way to collect taxes and/or to disburse public funds for a multitude of programs or projects, including child care and public education, where citizens with no children are taxed to support these programs. However, we have observed a number of attempts to assess racial damages inflicted upon us—up to 24 Trillion dollars, with this figure based upon very astute or sophisticated mathematical calculations, beginning with uncompensated labor during chattel slavery.

Unquestionably, since many, if not most, Whites are opposed to affirmative action for Blacks,⁵¹—a very *minimal* and *inadequate* form of restitution that does not involve financial payments—we can expect even stronger opposition to financial restitution for African Americans, perhaps a political "non-starter" in this neoconservative era. However, or lest we forget, Blacks also pay taxes; therefore, we too would be contributing towards the much needed redistribution of national resources to enhance racial "community" in Charlotte and nationwide. Additionally, we may anticipate that many Whites will claim that damages to Blacks—if they acknowledge any—were perpetrated by their ancestors and that they should not be held responsible for these historical misdeeds or, more accurately, acts of barbarism. But we remind them that, logically and spiritually, they "can't have their cake and eat it too"; that is, if they choose, as they do, to accept the benefits, assets, privileged position or *wealth* of their ancestors, *passed on from generation to generation*, then—logically and spiritually—they must accept also the liabilities of their ancestors, including responsibility for correcting the "disadvantaged" posture of Blacks. Moreover, let us not be hypocritical about this matter: Racial damages to Blacks are not merely historic; for White racism is "alive and well," in 1998, as African Americans continue to be damaged by this national sickness.

⁵¹ Ironically, this same majority does not oppose affirmative action for White females, who are major beneficiaries of this program, revealing, once again, the deep-seated White biases against Blacks in this society.

A Reasonable Concept and Formula

The above factors notwithstanding, we propose a very modest and politically reasonable concept of "Contingency Restitution," both simple and complex, to provide *partial*, minimal, and grossly inadequate compensation to African-Americans for nearly 400 years of *cumulative* racial damages, caused by a combination of *public policies* and private practices. These policies-practices include nearly 250 years of barbaric chattel slavery, over 100 years of physical lynching or dehumanizing racial segregation and other forms of systemic discrimination which have created a socioeconomically disadvantaged Black population within our state, county and city.

Accordingly, we believe that the federal, state and local governments, *after appropriate professional study*, should pay financial restitution, since millions of deaths and protracted dehumanization of Blacks were caused by all levels of government. Indeed, it was southern states, with the collaboration of county and city government, who were most guilty of perpetuating Black genocide, dehumanization and human rights violations. Therefore, they should pay their "fair share" of financial restitution to African Americans.

Under our plan, restitution would be paid on an *individual* and *group* basis—for very sound reasons. For if payments were made on an individual basis alone, many group or collective needs of Blacks would not be addressed. Conversely, if all payments were made on a group basis, it is more likely that "middle-class" Blacks would be major beneficiaries, while the so-called Black "under-class" would be left behind socioeconomically, as they were following the "Black Revolution" (sic) of the 1960s.

The concept of "contingency" in relation to *federal* payments or restitution is narrated in Chapter XI of *The Real-Holocaust*. With slight modifications, this same concept for state and local governments limits payments of restitution on an *individual* basis to *levels of income*, i.e., to the "poor" and "working poor" among African-Americans, based upon official definitions of poverty. And this limitation is based more upon pragmatic realities—to reduce payments, potentially, to a more politically acceptable level. Therefore, we acknowledge that "middle-class" Blacks would not be treated equally under the *individual* phase of this state and local proposal; however, they would benefit considerably under the federal formula, as well as from *group* payments under state and local restitution. Moreover, *group* restitution is based also upon the "contingency" of closing or significantly narrowing the socioeconomic gap between the races—money to be deposited in a *Black Development Fund* and used for multiple purposes, as mandated by the African American Community Council. For *example*, these *group* funds could be used to support the following projects-items mostly identified in this *Community Agenda*:

1. Venture and operating capital for new and existing Black businesses, including culturally oriented businesses or institutions.

2. An authentic, "world-class" African American Cultural Center (in contrast to the present Arts and Entertainment Facility)—a *critically needed* Center to promote ongoing wholistic communal development, including meeting space for the African American Community Council (with its multiple Task Forces), an education hall, a "full-service" Afrocentric bookstore and boutique shop, a banquet area, etc.

3. Mobile medical and dental clinics for outreach to poverty-level citizens and/or within pockets of poverty, i.e., areas generally where health-dental care is unaffordable or is unserved by traditional medical-dental institutions.

4. A television and radio station to promote fair coverage of Black community activities and to ensure balanced programming oriented towards wholistic development in our community.

5. Emergency assistance payments for former welfare recipients or those destitute within our community, whose "safety net" has been emasculated or destroyed.

6. A Youth Center to provide ongoing wholistic programs and recreational outlets for our youth.

7. Remodeling or rehabilitation of low-income or dilapidated housing in blighted areas of our community and/or to provide support for those citizens that have been unfairly treated as a result of "Urban Renewal" or "Black removal."

8. Buses or vans to transport our youth and/or senior citizens in support ongoing programs of the African American Community Council.

9. A "Sankofaland" Theme Park, with its "Circus de Soul" or Black Circus to embrace multiple aspects of African American life.

10. A Pyramid Project to promote Afrocentric awareness and ancient African spirituality, as presently implemented through The Kushite Institute for Wholistic Development.

11. An Artist Development Fund, as an adjunct of The Black Development Fund, to pay artist for the work that they create in their genre and for training or development of new artists.

12. A Legal Defense Fund, as an adjunct of The Black Development Fund, to promote social and racial justice on behalf of our community.



The Formula
See Next Page

CONTINGENCY RESTITUTION--U.S. GOVERNMENT

INDIVIDUAL RESTITUTION				
Level of Income	"Guesstimated" Number of Persons	Percent Distribution	Available Allocation	Payment Per Person
Under \$15,000	11,100,000	50	350	\$31,531
\$15,000-\$25,000	5,850,000	25	175	\$29,914
\$25,000-\$35,000	4,200,000	15	105	\$25,000
\$35,000-\$50,000	4,500,000	8	56	\$12,444
Over \$50,000*	4,350,000	2	14	\$3,218
TOTALS	30,000,000	100	700 Billion	700 Billion**

*This payment would be optional, with funds re-allocated for Group Restitution.

**This figure could be reduced partially by placing a number of flexible caps on households of varying sizes, e.g., \$60,000 for a family of three in the "Under \$15,000" category.

GROUP RESTITUTION--U.S. GOVERNMENT	
Purpose	Maximum Annual Allowance
Business & Social Development	\$3 Billion
Education	"
Neighborhood Revitalization	"
Emigration & Emergency Relief	\$1 Billion
TOTAL	\$10 Billion x 10 years=100 Billion

RESTITUTION--STATE AND LOCAL GOVERNMENTS-- SOURCE OF FUNDS

State of North Carolina	3 billion dollars for CM County
Charlotte-Mecklenburg County	500 million dollars
City of Charlotte	300 million dollars
TOTAL	\$3, 800,000,000

**RESTITUTION--STATE AND LOCAL GOVERNMENTS:
INDIVIDUAL PAYMENTS***

Category	Estimated Population**	Per Individual	Subtotal
Poor	35,000	\$18,000	\$630,000,000
Working Poor	80,000	\$14,000	\$1,120,000,000
TOTAL	115, 000	\$16,000 (Average)	\$1.750,000,000

**RESTITUTION--STATE AND LOCAL GOVERNMENT:
GROUP PAYMENT***

Black Development Fund	\$1,900,000,000
Crisis Intervention Fund	\$150,000,000
TOTAL	\$2,050,000,000
TOTAL: INDIVIDUAL AND GROUP PAYMENTS	(State& Local) \$3,800,000,000

* Both individual and group payments should be paid in one lump sum; however, state and local governments may establish an escrow account where incremental payments may be made annually for up to ten years. For example, the 300 millions dollars to be paid by the City of Charlotte could be appropriated to an escrow account in annual increments of 30 millions dollars, reducing the fiscal challenge to a manageable level, relatively devoid of any financial "pain" and/or tax increases, with the option of raising these funds through a bond drive.

**To be refined, based upon official statistics.

* * * * *

"Even though the old man is strong and hearty, he will not live forever."

"It is better to travel alone than with a bad companion."

"A horse has four legs, yet it often falls."

"A fault confessed is half redressed."

"We start as fools and become wise through experience."

--African Proverbs--

* * * * *

"You are young only once. If you act foolish after that you'll have to find some other excuse."

"Youth and beauty fade; character endures forever."

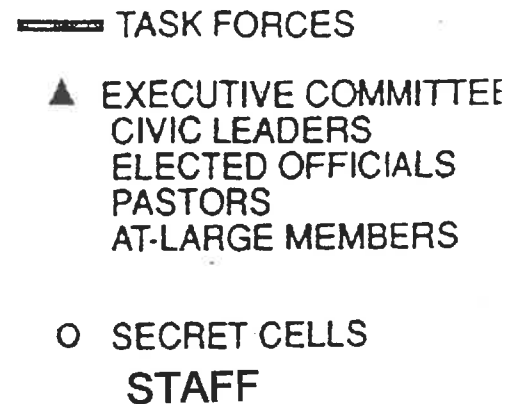
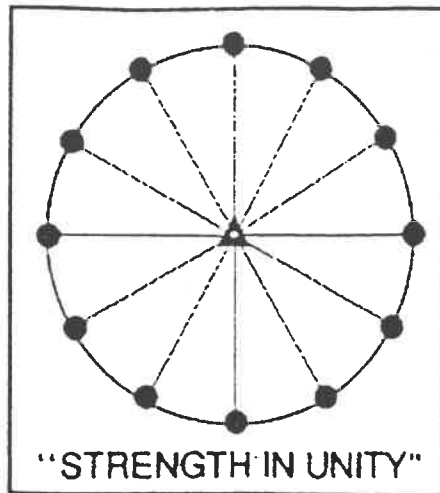
"In youth we run into difficulties. In old age difficulties run into us."

"There may be no fool like an old fool, but some members of our younger generation seem to be doing a pretty good job."

--E. C. McKenzie--



AFRICAN AMERICAN COMMUNITY COUNCIL



PRINCIPLES AND RULES

1. Structure & Authority:

The African American Community Council will be organized and operated as mandated by the Black Mobilization Summit--a mass meeting in the Black community, to be held at least annually. Based initially upon recommendations of The Steering Committee, The Summit will affirm and/or revise the composition of the Executive Committee and Task Force Chairpersons of The Council, as reflected on the above symbol. Accordingly, the Executive Committee will consist of community activists or at-large members, organizational-civic leaders, elected officials, wholistic pastors and task force chairpersons.

The Council may be an informal structure or formal structure, as determined by the Black Mobilization Summit. However and contingent upon communal progress, a Black Development Fund should be organized as a formal non-profit corporation, with select members of the Executive Committee serving as interlocking directorate on the Board of Directors of the Fund. Additionally, a staff element may be added to The Council, with the option to be integrated with a Community Advisory and Training Commission.

2. Collective Leadership

In recognition of the multiple leadership roles in the Black community, the Council will have no single leader, president or chairperson. However, a Presiding Officer will be elected by the Executive Committee, a position which will rotate among leaders every six months. The Committee may appoint other officers, on a specified rotating basis, as deemed appropriate to perform the mission of The Council, e.g., Alternate Presiding Officer, Secretary, Treasurer, Communications Director, Sergeant-at-Arms, etc.

Officer, Secretary, Treasurer, Communications Director, Sergeant-at-Arms, etc.

All members of the Committee will have one vote on issues before the Committee, with the Presiding Officer voting only to break a tie vote on the Committee. The power of the Presiding Officer to control discussions during meetings of the Council-Committee will be absolute, both embracing and transcending Roberts' Rules of Order, as deemed appropriate to conduct the business of the Council-Committee in an expeditious, professional manner. The Presiding Officer and all other officers may be removed from office by a two-thirds vote of the Committee.

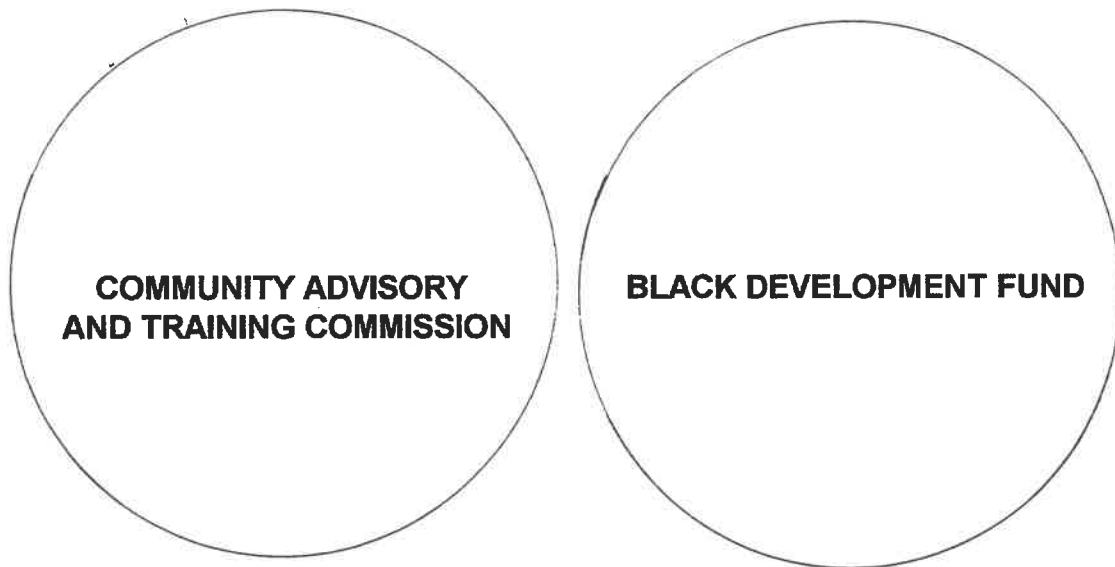
3. Operational Harmony

In recognition of diverse and sometimes conflicting viewpoints on important issues within the Black community, the Presiding Officer and Executive Committee will attempt to reach a consensus, by majority vote, on all issues before the Committee-Council. After a consensus has been reached, all members of the Committee-Council are obligated to support the consensus position or to remain silent, *publicly*, on areas of disagreement. Nonetheless, no member or affiliated organization will be required to surrender his or their autonomy and/or their fundamental moral posture on any specific issue, including the right to disagree publicly with decisions of the Council or Committee. Obviously, the goal, in this context, to promote unity—including a united front—optimum strength and harmony in the community, irrespective of diverse opinions which, at times, may be divisive on specific issues. In essence, "Operational Harmony" mandates that we seek agreement on all important community issues, while learning how to maintain a high degree of unity, strength and integrity, even when there are disagreements among the Council or Committee.

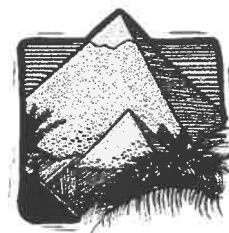
Accordingly, meetings of The Council or The Committee will not be publicized through either radio or television, except as specifically authorized by majority vote of The Committee. However, The Committee may issue press releases and conduct press conferences, as deemed appropriate to disseminate information to the public.

Agenda and Accountability

Based upon recommendations from functional task forces and The Committee, The Council will adopt a proactive *Community Agenda* to embrace specific goals and/or operational direction for the Black community in the area of Political Participation, Education, Economic Development, Criminal Justice, Cultural Affairs, Youth Involvement and Health and Welfare. A major effort will be made to obtain maximum community support for this agenda, including political leaders who will be held accountable for their support or non-support of this agenda. In essence, community support, political accountability and effective implementation of The Council's agenda will be, collectively, the acid test of the success of the African American Community Council.



Operational details of these two important elements of the African American Community Council may be found in Chapter XII of *The Real-Holocaust: A Wholistic Analysis of the African-American Experience, 1441-1994* (Foluke, 1995). Briefly however, these organizational entities will perform functions as indicated by their titles. For example, the Community Advisory and Training Commission—to meet quarterly or on an *Ad hoc* basis—will provide advice and/or training for all elements of the African American Community Council. And the Black Development Fund will be a non-profit corporation, serving as an adjunct of the Executive Committee to receive, invest and dispense funds as mandated by the Executive Committee and/or the Black Mobilization Summit Conference at its annual meetings.



Note: If you know or do not know the meaning of these profound African symbols, you should join us in reclaiming our ancient great cultural heritage—for ourselves, the psycho-spiritual health of our community and future generations of the “Young, Gifted and Black.”

Attachment # 3
NGUZO SABA
THE SEVEN PRINCIPLES OF KWANZAA

1. UMOJA (Unity)

To strive for and maintain unity in the family, community, nation and race.

2. KUJICHAGULIA (Self-determination)

To define ourselves, name ourselves, create for ourselves and speak for ourselves instead of being defined, named, created for and spoken for by others.

3. UJIMA (Collective Work and Responsibility)

To build and maintain our community together and make our sister's and brother's problems our problems and to solve them together.

4. UJAMAA (Cooperative Economics)

To build and maintain our own stores, shops and other businesses and to profit from them together.

5. NIA (Purpose)

To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

6. KUUMBA (Creativity)

To do always as much as we can, in the way we can, in order to leave our community more beautiful than we inherited it.

7. IMANI (Faith)

To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

—M. Ron Karenga, Ph.D.
7 September 1965



Attachment # 4: Reading List

MINIMUM ESSENTIAL READING FOR AFRICAN AMERICANS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

--II Timothy 2:15, *The Holy Bible*--

1. Woodson, Carter G. , *The Miseducation of the Negro*, 1933. New York: AMS Press, Reprint, 1977.
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5. _____. *Civilization or Barbarism: An Authentic Anthropology*. New York: Lawrence Hill Books, 1991.
6. Browder, Anthony, *Nile Valley Contributions to Civilization*. Washington, DC: The Institute of Karmic Guidance, 1992.
6. ben-Jochannan, Yosef A. A., *Africa, Mother of Western Civilization*. New York: Alkebu-lan Books, 1971.
7. DuBois, W.E.B., *The World and Africa*. New York: International Publishers, 1946.
8. Finch, Charles S. III, *The African Background to Medical Science*. London: Karnak House, 1990.
9. _____. *Echoes of the Old Darkland: Themes From The African Eden*. Decatur, GA: Khenti, Inc., 1992.
10. Karenga, Maulana, ed. *Selections From The Husia: Sacred Wisdom of Ancient Egypt*. Los Angeles: Kawaida Publications, 1984.
11. _____. *The African American Holiday of KWANZAA*. Los Angeles: University of Sankore Press, 1988.
12. James, George G.M., *Stolen Legacy*. San Francisco: Julian Richardson Associates, 1976.
13. Williams, Chancellor, *The Destruction of Black Civilization*. Chicago: Third World Press, 1976.
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15. _____. *The "Old Time Religion": A Wholistic Challenge to the Black Church*. Nashville, TN: James C. Winston Publishing Company, 1997.
16. _____. *The Crisis and Challenge of Black Miseducation in America*. (Pending a Publication Contract, 1997-8)
17. Akbar, Na'im, *Chains and Images of Psychological Slavery*. Jersey City, NJ: New Mind Productions, 1984.
18. Bradley, Michael, *The Iceman Inheritance: Prehistoric Sources of Western Man's Racism, Sexism and Aggression*. New York: Warner Book, Inc., 1978.
19. Houston, Drusilla D., *The Wonderful Ethiopians of the Ancient Cushite Empire*. Baltimore:

- Black Classic Press, 1926.
20. Volney, Constantine, *The Ruins or Meditation on the Revolutions of Empires And the Law of Nature*. New York: Peter Eckler, 1890.
 21. Bouza, Anthony, *How To Stop Crime*. New York: Plenum Press, 1993.
 22. Beason, Jake, *Why We Lose*. Milwaukee: Col D'Var Graphics, 1989.
 23. Hilliard, Asa C. III., *The Maroon Within Us: Selected Essays on African American Community Socialization*. Baltimore: Black Classic Press, 1995.
 24. _____. *SBA: The Reawakening of the African Mind*. Gainesville, Florida: Makare Publishing, 1997.
 25. Frankl, Viktor, *Man's Search for Meaning*. New York: "Simon and Schuster, Inc., 1959. Note: Recommended for comparing psychological experiences of Jews and Blacks during the Holocaust and *The Real-Holocaust* respectively. See also those most important, relevant, *spiritual* comments on self-transcendence (Afrocentric) and self-actualization (Eurocentric) on page 175.
 26. Malcolm X., *The Autobiography of Malcolm X*, with the assistance of Alex Haley. New York: Grove Press, 1964.
 27. Van Sertima, ed. *Egypt, Child of Africa*. New Brunswick, NJ: Transaction Publishers, 1994.
 28. _____. *Egypt Revisited*. New Brunswick, NJ: Transaction Books, 1989.
 29. _____. *Nile Valley Civilizations*. New Brunswick, NJ: Journal of African Civilizations, 1985.
 30. Felder, Cain H., ed., *The Original African Heritage Study Bible*. Nashville: The James C. Winston Publishing Company, 1993.
 31. Douglass, Frederick, "Frederick Douglass, An Ex-slave Discusses Slavery" (Fourth of July Speech), Houston Peterson, ed., *A Treasury of The World's Great Speeches*. New York: Simon and Schuster, 1954.
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 34. Executive Intelligence Review Investigative Team, *Tiny Rowland: The Ugly Face of Neocolonialism in Africa*. Washington, DC: Executive Intelligence Review, 1993.
 35. Three Initiates, *The Kybalion Hermetic Philosophy*. Chicago: The Yogi Publication Society, 1912.
 36. Moss, Bill, *School Desegregation: Enough is Enough*. Columbus, OH: Danmo Publishing Company, 1992.
 37. Thompkins, Peter, *Secrets of the Great Pyramid*. New York: Harper & Row, 1971.

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"We need our eyes opened, this type that we in ignorance despise, (i.e., Blacks) built the eternal pyramids of Egypt and laid the foundation of the civilization of the historic ages. Because the slave trade broke the treads of remembrance, they walk among us with bowed heads, themselves ignorant of the facts that this story unfolds."

--Drusilla D. Houston, *The Wonderful Ethiopians of the Ancient Cushite Empire*, 1926--