



**Blueprint  
for  
Black Power  
Lecture**

**By Dr. Amos Wilson**

**Transcript  
By Jason Alkaylu**

**THE  
GREAT  
Dr. Amos N. Wilson**

DR. AMOS WILSON – BLUEPRINT FOR BLACK POWER LECTURE, year: circa (1992-93)  
TRANSCRIPT BY JASON ALKAYLU  
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# BLUEPRINT FOR BLACK POWER LECTURE

LECTURE by DR. AMOS N. WILSON

(DONE AROUND THE EARLY TO MID 1990'S)

TRANSCRIPT by JASON ALKAYLU

MARCH 1, 2014 –TRANSCRIPT DATE

[www.blackaccessnetwork.wordpress.com](http://www.blackaccessnetwork.wordpress.com)

This writing is from Dr. Amos Wilson's lecture entitled *Blueprint For Black Power* that was done and videotaped around the early to mid 1990's. I have written out this lecture so that the reader will not only have a visual presentation of Dr. Amos Wilson's work, but will also have literal material that can be read over and over which I think helps to inculcate his profound information into our minds and hearts and reaches our most subtle awareness. Dr. Amos Wilson began to write out his lectures and publish them, and in that process he had a lot of editing to do. For this writing since it is written by someone other than Dr. Amos Wilson, I wanted to leave it just the way he spoke it himself, because I think if I were to edit his material, I may somewhat dictate his actual intentions or expressions, but I think from listening and studying Dr. Amos Wilson's work, we can fully understand every expression that he wished to relay to us in his lectures. There may be some minor errors in this writing, if you find any please bring to the attention of the editor, Thank you and enjoy!

- *Editor*, Jason Alkaylu  
@ blackaccessnetwork.wordpress.com

Time: 00:01:44

We aren't as complicated as any other people. And one of the things we sometimes underestimate to the degree we must address ourselves as a people, and too often we have some that think that our issues and the things that we have to deal with can be described in twenty five words or less, so there are people who think we are small people ... small minded people, so they don't have to write sometimes some sizable material.

If other nations and other peoples require libraries to deal with their issues, so do we. The interested thing coming up about the book is, with that eighteen hundred pages, it's basically a survey, looking at various areas of life. If you recall, we titled it "*Blueprint For Blackpower.*" And we are essentially trying to layout a blueprint, a prescriptive book. Now we are coming into, more and more prescriptive type of writing. Laying out very practical kinds of steps, and very practical methods for achieving what it is we must achieve as African people.

Time: 00:03:14

This means We have to cover a lot of territory. We're covering Psychology, we covering History, Sociology, and a great deal of Political Science, a great deal of Economics and related fields, and Anthropology and so forth, because all of these have to be combined, in the process of Nation building. And this is what We really have to be about, is the process of building a Nation as a people. If you are not thinking in the terms of Nationhood, then I must say frankly, you are not thinking seriously of being liberated. Trying to integrate and merge with our enemies is not going to solve our problem, and it's not going to happen as a matter of fact. It is a fantasy that has kept us from taking care of business for far too long. That the idea, that one day we're going to be one with these people, that we're going to merge into invisibility, with these white folk. And even if that were possible, "we should question our motives for wanting to do so." Why would you want to merge with the world's greatest criminals and thieves, with the people who has had the worst values, the world has ever known. It amazes me sometimes how we can hear some of our parents telling our children we want to be just like them ... yeah, it's a joke. It's an insult to hear Dan Quayle or to hear President Clinton come and lecture Black folk on values.... How dare we let these people into our Churches to try to lecture us, on values...un huh, un huh ...it's an amazing situation, to try to talk to us about "values." To try to talk to us about "population control," another joke... The first thing we think about, when they talk about population control, is the over production of African people, so called third-world people.

Time: 00:06:16

As I said, we can solve the over-population problem quickly ... we could reduce the European population drastically.” Yes! As I tell you, this worlds is always backwards you see, the ones who need to be reduced most drastically have the world thinking the other way around. Because a good deal of the problem sometimes is not the number of people in the world, but the number of “greedy” people, in the world. Where you have a so-called minority of people who consume the vast majority of the world’s resources. This large population that they talk about could eat better, if these people weren’t eating everything up. And so to a good extent sometimes to have more for everyone to eat, you have to get rid of the greedy ones. Ones who are over-consumming, who are taking the food out of other people’s mouths. But here you have a people that rob you, and take everything you got, and then say “*you don’t have enough to support yourself,*” you know, this is the kind of joke we got going out here. We’re going to come back to this issue of values.

Time: 00:07:45

But we’re going to talk a little bit about African-centered consciousness, personality, and culture, as instruments of power. Because ultimately, this is what this whole struggle is about, Power! Not loving one another and all those things we hear, Power! And to a great extent, the problems that we are confronted with today as African people, and African people in America, flows from our “*power-less-ness*” or our inappropriate use of Power! We’ve been made to even talk about it. We’ve been made to think that Power is sinful, and to pursuit it, is a sinful pursuit, and that it’s wrong, but you can not exist without Power, without Power, there’s no Life, a battery without power is dead. You need Power to act, to behave in the world, to deal with the world, and consequently then, we must interpret what we are about in terms of Power, and we have the Power ladies and gentlemen, we have the possibilities, we just need to reorganize ourselves, reorganize our consciousness and our personality, and our culture, and see them as instruments of Power, and use them as instruments of Power, to transform our situation.

Time: 00:09:20

So we shouldn’t look at consciousness as some abstraction. As I often tell people, the most practical thing you can have is a good theory, is a good concept to guide your behavior, to be used as an instrument, to measure reality, as an instrument, to test reality. A good theory then organizes the world, organizes one’s approach to the world. It permits one to be able to evaluate the world, in terms of where one wants to go, in terms of what one wants to do. To be without theory, is to approach the world on an “ad-hoc” basis, you know just to meet it here and there, and to not approach it in a systematic form, to live “*reactionarily,*” “*always reacting to what other people are doing, always being overwhelmed by events, and overwhelmed by the future, instead of creating events, and creating the future, and making the future.*” See when one has then a good theory, and a

good concept, one is able to do that. Consciousness... without human consciousness there is no world. It is the presence of human consciousness that brings meaning into the world. Without human beings in this world, conscious human beings in this world, in effect, there would not be a world. We bring the world into being through our consciousness. And through our consciousness, we create the world we live in. Out of the totality of reality our consciousness *cuts our world at the fist itself*. In other words, the kind of world you exist in reflects the kind of consciousness that you have. And notice if you change your consciousness or values and orientation, you enter into a different world. You interact with different people, people often you didn't know existed in the world, social situations that you might not have even recognized, until you entered into a new level of consciousness. You see people say for instance, who become addicted, say to crack or something, and now enter into a whole world and enter into a whole social system, that before they became addicted, they hardly noticed, they didn't know what it was all about, and they picked up new friends, and new relations, hold new ways of acting, hold new purposes in life, they loss with old friends, broke with old families, and all kinds of things, in other words, the consciousness, that addictive consciousness, brought into the world a new foreground, and put other things into the background.

Time: 00:12:27

Therefore, man's consciousness is a creative act, and the kind of consciousness you have, will determine the kind of world you create. And consequently, when you look at the world that we live in African people, we must recognize to a great extent, it is a world of our own creation, it is a world that has been generated with a type of consciousness we've been permitted to be instilled in us as a people. As I told you earlier today on the radio, we talked about the white man as having power, and I want you to recognize that power ultimately has to do with a relationship between people, and that the white man's so-called power, is to a great extent based upon the nature of the relationship he has with the Black man. We empower him by the nature of our own behavior and attitudes as a people. He can not be what he is, as I said earlier, unless we are, what we are, I'm telling you. To a good extent, the European is our creation ... yes, un hunh, un hunh. If we look at our behavior, we will see that to a good extent, it is our behavior, our values, our consciousness, the kind of personalities we've established in ourselves, our taste, our desires and needs; that maintains the European in its position.

Time: 00:14:24

We talk about the Civil Rights Movement, and the Apartheid system of the South, when Blacks decided to just get out of the buses and just walk, the system changed, yeah, when they stop sitting behind the white driver, just changing that relationship, changed the nature of power, in that system. When they decided then to walk side by side, when they decided to walk abreast and line themselves up, because they had not walked that way

before ... for the ends to be fought, the relationship changed. When they kept their monies in their pockets, when they set on the stools and blocked the other people from them, and change the nature of the interactions between themselves and europeans, the nature of the system changed. So therefore we have tremendous Power. It depends upon how we align ourselves as a people, and how we decide to relate to other people in the world, *because they can not have what they have, unless we are who we are. And that is why we don't have to waste a great deal of time always appealing to them, and analyzing them, because we can better appeal to our own sense of self, and our own consciousness, and we waste a lot of time trying to transform them, when through transforming ourselves, they will be transformed automatically.* The Power is in our hands. We are not destined to be the servants of white folk, that is not the destiny of Black folk, no way. And we have to change this idea, because many of us are still operating on that concept, as I said earlier, many of us go to these schools to become what, qualified, to work for whom, them. Why do we assume that their going to have the jobs for us ...yes, these people are having difficulty making jobs for themselves. The greatest problem that the european is facing today, and the european economies are facing today, is that they are not even generating enough jobs for their own people. And even though America is bragging about the millions of jobs it's creating, those jobs are part-time jobs, the bulk of them are part-time jobs, low-wage jobs, and jobs that have little or no future. So when people talk about creating jobs, you have to ask, what kind of jobs are being created. That is why of course the system is not investing in Black education. It no longer needs Black people for its employment structure. You see it bringing in people from outside of the nation to be employed. You see it is even hiring in the world itself in other nations and other places. Already it has reached the point where its need for Black males, is pretty much saturated. And it is literally then warehousing us in the jails and prisons, and provoking us to kill each other and to destroy each other out here in these streets. And yet we are still organizing the education of our children, as if the white man still has jobs waiting for them, in multitudes.

Time: 00:18:30

How different our education would be, if we sent our children to school, to create jobs for themselves, to create their economical and political systems, to see themselves as the major sources of their employment. As I remarked earlier today while we were in the radio station, I heard something about, some people out here ... protesting for jobs, and pushing these other people for jobs, and I ask the question, do we know how many jobs we really create for other people. We are a job creating people. We don't realize it because we don't think in terms of nation, you see, if we saw ourselves as a nation, you can see that we create jobs like any other nation. I mentioned that today, how many jobs are created by Black music? Yeah! Look at the whole structure of the music industry, to promoters, to manufacturers of the records and the tapes and what have you ... to a whole entertainment field, to the sellers of music in the stores i.e., the Tower Records and the

other great seller's of records and music and so forth, advertisers that are using our music and such. How many thousands of jobs are we creating as people? We're creating them, but they have them, you see. We sing the music, they sell it. We sing the music, they market it. We sing the music, they promote it, you see. We sing the music, they produce great conglomerates like Sony, CBS Music, creating all kinds of jobs, we're creating tremendous jobs for a lot of people. How many jobs are we creating just by buying from Koreans ... buying from other ethnic groups out here? How many people are we creating employment for in terms of our spending habits as a people, and our consumption habits? How many jobs are we creating going to jail? We're creating all kinds of jobs and wealth. And we must come to understand this.

Time: 00:21:07

We are creating these jobs, yet we are begging for jobs. This means then somewhere, our consciousness has been impaired. We are begging for what we are making already. We cannot use our own creations as a source of our own wealth. I told you earlier today, the creator could not have intended for us, as African people, to be a poor people, if the creator implanted within our soils all the wealth that was planted there. We talk about the minerals, the oils and the golds, and the this, and the that, that's implanted in African soil, *so it seems as though the creator blessed us from the very beginning with wealth and possibility*. Therefore, for us to be going hungry over this wealth, and to be starving in the mist of it, and to be perceived as a dependent, indebted people, while our wealth is being shipped out to other people, we're actually selling a lot of it for pennies and nickels and dimes or less, means there's something wrong with our consciousness. Because ultimately ladies and gentlemen we've said what, *"that the wealth of a people is ultimately not in their land, but where is it, it's in the mind,"* the wealth of man is in his mind, in his consciousness, gotta look at it. And we mentioned the example of Japan, no mineral wealth to speak of whatsoever, nothing at all, a nation by the way which is totally dependent, "of course we get things backwards don't we," we see ourselves as depending on europeans, when the reality is the other way around, when they depend on us. And I saw with our people, we have to be backwards in order for this situation to be the way it is. Our reality has to be turned backwards, and we have to live in an almost permanent state of deception, in order to be used the way we are used.

Time: 00:23:46

The Japanese must depend on others for their vital resources, their oil, their timber, and all of these things they use to create their technology and so forth, is taken from the soils of other people and then sold back to them, and yet they are seen as rich and powerful, and the people's whose wealth they take or buy are seen as poor and poverty stricken. Ultimately then, you cannot rob, or take from, wealth from, a what, poor people. You cannot get wealth from a poverty stricken people, people who have nothing, you can get

nothing from. So if you're getting all your diamonds, and your gold, and your magnesium and all of this other stuff, from African people, that means that African people must be what? Wealthy and rich, and therefore if African people are poverty stricken with this material wealth, then it must be that our consciousness as a people must be impoverished. Then we are suffering then, from an impoverishment of our mentality. As we've said before, if you have a good mind, you can con another joker out of his land, you can con him out of his diamonds and his gold, and this is what the other people have done, they have used their mind and their cleverness, and taken from us, what they did not have, originally. Therefore consciousness is not an abstract concept, it is not a theoretical concept, it is a concept that is directly related to the reality that one lives in, and to the reality that one experiences. It is directly related to the type of life one will live and does live. So I'm going to look at this for a minute, particularly the consciousness of Africans in America.

Time: 00:26:05

I'm often somewhat amused and taken aback, by the number of people in this society, who claim that slavery occurred somewhere back there, that ... and you got some so-called Black conservatives, who claims slavery no longer influences the nature of African people. I wonder what those people have to conserve in the first place! Are they conserving power? Are they conserving wealth? What does a Black conservative conserve? You know, you gotta conserve something. And since they have very little, if anything, they must only be conserving the system that has created their poverty to begin with, and you see them ultimately justifying the poverty of African people, and justifying the political and social, and economic subordination of African people in the name of some kind of higher principles. So slavery is not supposed ... the experience of slavery is not supposed to be operating in the mentality of Black folk. You hear a lot of our youngsters who say that as well. How do you talk about slavery ... *that was back there*, or you hear whites talk about it, *well that was back there, we don't have anything to do with that anymore*, you see. "And this is an amazing situation because you have to remind them that you are still living off the interest of the wealth that your forefathers earned from slavery, you're still enjoying the accumulated wealth that began with the enslavement of our people, and if you are going to enjoy the wealth that was generated by evil, then you must take the curse that comes along with it. And therefore, even though you personally had nothing to do with it, but because you have received stolen goods, you must pay the price as well. And because you fight and struggle to protect those stolen goods, and you defend them, and you organize your society and your relationship to our people to maintain them, and to continue to enhance them, then you must pay the price. That's why you live in terror, that's why you're stabbed in these streets, that's why you're going to suffer no matter how good you are, no matter how liberal you are, un hunh un hunh." Ladies and gentlemen, when we behave as adults, we must recognize that our behavior will be visited upon our children, and that our children pay for our

misbehavior. As we say an act, does not end at the point of its occurrence, it continues to reverberate into the future, and down across the generations. And that's why when you behave in a particular way, you have to think in terms of seven generations from your behavior as to how what you are going to do, is gonna affect, those generations later on. And even though, those children may appear to be so-called innocent, they will still pay the price of your own misbehavior. This country whose parents and adults have misspent its treasure, and while they have enjoyed that treasure, ultimately their children will have to pay the taxes and will have to pay the price. So we have a bunch of people out here, who think they can rape and rob the world, and think they could've enslaved the world, and to think they are going to sleep well at night, it doesn't work that way. So we have some of our people in here, who think then that slavery was back then, and it had nothing to do ... it had nothing to do with them. Ladies and gentlemen we've never escaped slavery! We still share the slave consciousness of our great-great grandparents. We are of the same mind to a great extent that they were. We have not advanced beyond these people. How can I say that? I generally ask a series of questions. You say slavery has nothing to do with you, that slavery was back there, and I ask you the question then, "What language do you speak?" When did you learn that language? Was that the language African people were speaking when we were taken into slavery in America? In other words, the language we speak, the language we speak at this moment, is what? A slave language! The language our enslaved ancestors were forced to learn, and we still speak it, and you can still hear, the Pigeon, the Creole, and the other kinds of stuff in our language right at this moment that they had to go through.

Time: 00:32: 28

That language with its words defined by history and by an experience is the language we use today to guide our behavior, is the language we use today to talk to ourselves, is the language we use today to learn about ourselves and to learn about the world, is the language we use today to try and understand ourselves, is no wonder then, that we are still confused. So we have not escaped slavery because we are still using a slave language, and we speak the language of slaves. What kind of food do you eat? You say soul food, was that the food of African people, it was slave food. The food that we find most satisfying, the food we find that sticks to our ribs, the food that we call down home, a food that we learned to eat in the quarters, and yet we dare say that we've escaped slavery, that we have nothing to do with those people back there, that, that was back there.

Time: 00:33:37

When our whole very social life and social relationships, our very definition of ourselves as a people, our very attempt to commune with ourselves is mediated by the food of slaves, you understand what I'm trying to get at, and how can you say you exist in a

different consciousness from another people. What kind of uniforms are we wearing, hunh? What kind of clothes are we wearing? Hunh? We're these the clothes of African people? Hunh? This is what we gotta look at. Yes. What is this, to say that we've escaped slavery. What kind of names do we respond to? Yes... Tameka and all these other things we've got going out here. What kind of names do we identify with? Why is it that African names sound strange to us now as a people? And yet we dare say that we have a different consciousness, from our great slave grandparents. How can we say that? We are still of the same consciousness. And we're still in the same position because we are still servants of the white man, and our reason for being in America is to serve white folk, and to generate wealth for them, and there has been no change at all, in terms of our relationship to these people.

Time: 00:35:34

The values that we pursue are slave values and the values of servants. The social relations that we create and interact with, were built and developed during the periods of slavery, we have not escaped it at all, but it is time for us to change this slave consciousness. This consciousness of servitude, that is still too much with us today. And ultimately we ask the question that's closes to home for a lot of people, when we've claimed that we've escaped slavery, and that slavery was something back there, which has nothing to do with us today, then I ask you the question, what kind of God do you worship?

Time: 00:36:35

What's the name of him? Who taught you to praise him? Is this the God you were praying to before you were brought to these shores? Is this the religion you had before you were brought to these shores? Can you name one African God? How can you then, who define yourself, the very essence of yourself, and the very essence of your soul, and organize the very nature of your life here on earth, based on a God handed to us by our slave-masters, claim that you have no slave consciousness, and are not related to slavery? In other words then ladies and gentlemen, we are not Africans. We are possessed, by spirits and demons. We have let another people's spirit, take possession of our body, and take possession of our minds. When we speak, it is not with our African voice, it is with the voice of that demonic presence; that uses our lips to speak its own language. Yes, yes, and we have to recognize this. We are possessed. And if we are to transform ourselves, and to transform that the nature of our relationship, with those who are our masters, we must engage in an exorcism, and clear the devils out of our minds. And at this time it will pay you to read a little bit, about demonic possession. And we have to be demonically possessed, because if we talked about Black on Black violence, self defeating behavior, self destructive behaviors, then we could not be possessed, by a beautiful and wonderful God, we must be possessed by a demon.

Time: 00:39:14

It's interesting, you look at the literature on possession, we have a couple of types of possession; one is called a *somnambulistic possession*, somna having to do with in this instance, sleep, you hear it in the word somnolent; ambulistic, to move around, ambulatory, right. So we are talking about people who are what, sleep-walking. They're not awake but they're walking around. The body is moving, and it is walking in an organized fashion, and walking systematically, but the person is still asleep. And in Somnambulistic possession then, the individual's original self has been repressed and displaced, and he identifies with the spirit that possesses him. And his eye, and the spirit's eye, are one and the same. We have a lot of that here today. We have the spirit that has been implanted into us, we have taken to be us and we've identified with it. That is why in defending ourselves, we end up defending the people who rule over us. In defending our ego, we end up maintaining the social structure that has destroyed our ego to begin with. And you see it in our youngsters, who will fight and kill in the name of respect, and fight because their egotistic orientation has been insulted, and therefore in defending their ego, they do not kill the people who destroy their ego, they kill each other, and maintain the ones who destroyed them in the first place in power. And that's why the subtitle of my book, *Black on Black Violence*, which is "*The Psychodynamics of Black Self-Annihilation In Service of White Domination*," we are killing each other, in order to maintain this system. We have let ourselves become possessed by a spirit, such that when we become aggressive, we aggress against the self, instead of those who are the source of our aggressive orientation. We talk a lot as a people about self-hatred, Self-hatred is a personality configuration, it is a form of personality organization, it is an organization towards the world, and towards one's self, self-hatred then, is the white man's greatest protection, against being destroyed by the Black man, to a good extent, self-hatred, is the white man's defense mechanism, is the white man's form of self defense. How can we say that?

Time: 00:42:52

To a great extent, one function of the personality is to direct energy, to direct aggression, to channel aggression, and energy, and wishes and impulses, in particular directions, to organize feelings, to organize, to organize energy to achieve certain ends. Those things that we hate, when we often then are angry or hostile we aggress against them don't we? We attack them often. We destroy them. Then we have a problem don't we. If we attack the things we hate, if we attack the things towards which we hold hostility, when we are overly frustrated and we are angry, then what happens if that thing we hate, is ourselves. It means that ladies and gentlemen, that when we become frustrated and angered as a people, when we are overwrought with feelings of hostility, and our self-hating personality seeks to channel that hostility, and channel that aggression, it's going to channel that aggression, right back on to the self, because that's the thing we hate most.

So consequently, Black anger then becomes a conduit for Black self destruction, for Black self defeat. The object of our hostile aggressive feelings becomes ourselves. And you can see then how the white man is protected by that personality structure right. While he stokes our anger, while he stokes our hostility, while he stokes our frustration, and while we get mad and want to strike out, when we decide to strike out and aggress, we strike out and aggress against the self, and by doing so, he is left untouched and unscathed. And therefore, our self hatred becomes his principle means of defending himself, and maintaining himself. One of the things that frighten him most about the *Ferguson* case, was that the Ferguson self-hatred mechanism broke down, unlike many deaf, dumb and blind negroes, he knew who his enemies were. And so when he got angry and hostile, instead of going out to drink himself to death, instead of going out to smoke crack and destroy himself, instead of going out to killing someone who look like himself, instead of going out to commit suicide and put himself in the place to be destroyed by somebody else, he went directly to the source of his frustration. And this is what frightened those people. They were wondering how many more are out there like that, and are they increasing. Yes. So you can see why the seed of self-hatred is planted in the minds of the Black man. We spend a lot of time about what it does to us, but we gotta look at it, because I've told you before, every male adaptive characteristic, in the Black Psyche, is there for white folk. It is not purely there because they hate you or they misunderstand you or they don't know who you were unh hunh ... it has nothing to do with all that. I tell people when you analyze the so-called aberrations (*a departure from what is normal, usual, or expected, typically one that is unwelcome*) in the Black personality, you must always ask the question, what are the social functions and roles, who benefits from these aberration in the Black man's mind? What is the social, and political, and economic benefits, and for whom, who gains from this particular orientation in our minds, then you begin to see why it's there, and what its function is. And so every complaint we have about ourselves, has a political, and economical, and social intent, beneficial to white folk, and detrimental to ourselves.

Time: 00:48:22

And that means then somewhere along the way, we became possessed, by these orientations, and they were implanted, in our personalities. We have come to identify with them, as our natural selves, as our natural orientation, we have assumed they represent who we are, and we have now then, found many ingenious ways, to defend the demons that possess us. And ultimately then, those demons destroy us, and have us destroy others like ourselves. There's another form of possession we call *lucid possession*, in this sense, the person at least has a sense of self, and they have the sense that there's another spirit in them, and they struggle with that spirit, sometimes losing the battle, every now and then they become obsessed with their struggle, with the spirit, and in a sense then, are disabled, by that struggle. So some of us are in that state. We're not quite satisfied with the identity we have, we know somehow that there's a deeper African

self in us, we're also aware that there's a "eurocentricly" implanted demon in us, and we wrestle with it daily.

Time: 00:50:00

There's another type of possession we talk about here, and that's *Spontaneous*. What has sort of occurred spontaneously against our will. This is in contrast to one we talk about as artificial. One deliberately created. What do we mean by that? When we go into a particular social setting, such as a church, or such as a rock concert or the like, and we go through a set of rituals and behavior, we then go through these behaviors, and rituals and songs, and dance, as a means of deliberately being possessed, by what, the Spirit, and having our bodies taking over, and being possessed and then say we feel what, the spirit. We feel the spirit living within us, and so consequently much of our likes, is about provoking through artificial means, spirits which take over us, and assume control of our behavior.

Time: 00:51:15

*Latent possession* means when we are possessed and we don't even know it, that we are possessed, and I think that defines a lot of us, we're not even aware, and those are the hardest ones to break through, because they don't sense any kind of split within the personality, they in their possessing spirit, are one and the same. And when you try to exorcise their possessive spirit, they feel as if you are attacking them personally. And in defending their person, they defend the spirit that possesses them.

Time: 00:52:02

Let's be a little bit more concrete. And I want to just give you an example of what I mean by this, you know in the literature, we talk about these spirits as what we call the incubi and the succubi. The spirit lies in the body, or on the body, the incubi, and the one that lies under the spirit, the succubi. When we talk about this spirit though, that possesses us, when we talk about the spirit that they european implanted in us, in terms of the language, in terms of the food, in terms of the religion, in terms of the values, in terms of the social relations, in terms of the name, we are talking about a spirit that is not just a "spookish" entity in ourselves, it actually incarnates in us. What are we talking about when we talk *incarnate*? We are dealing with the Latin root *carnatus*, which has to do with what; meat, flesh, i.e. the spirit comes to dwell within our very flesh, and comes to scout our very bodies, and therefore the spirit is a physical thing as much as it is a psychological thing. The bodies we have tonight ladies and gentlemen, are bodies that have been created by the european experience, and are not our natural bodies, as African people. Just as the surface of our bodies reflect the influence of another people, the very internal nature, and the physiology of our bodies, reflect those people as well. That's why

when you get rid of them, you gonna have a healing experience, and your whole body will change.

Time: 00:54:12

I've read some of this before, but let me read it again, I think in this context. This is most dramatic, and the things I am talking about is most dramatic when we study the so-called multiple personality, and let me read you a description here that was oriented in *The Times*, and those that might be familiar indulge me here, because I think it points out to something, it begins, "*When Timmy drinks orange juice he has no problem, but Timmy's just one of close to a dozen personalities who alternates control over a patient with multiple personality disorders, and if those other personalities drink orange juice, the result is a case of hives.*" What are we saying here? We got one body, but depending on what consciousness possesses that body, that body will react to the drinking of orange juice with or without hives. It will breakout in blisters, so it drinks orange juice when one of the other personalities are possessing it, whelps and hives will breakout right there. If Timmy comes back, if the new consciousness comes back and takes over that body, the hives will disappear, almost on the moment. In other words then, there's a different body for a different consciousness. It goes on to say then, that medical disorders that are found to differ from one sub-personality to another, in other words, even though these so called personalities possess the same so-called body, each personality has a different order of illnesses associated with it. Each personality is vulnerable to a particular type of ailment, one way or the other.

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So what are we talking about? We're saying that each consciousness, which is represented by each personality, creates its own body, creates its own physiology, and thereby creates its own vulnerability, to various ailments, and so forth. You see you get people in medical school, that dis-ease only occurs as the result of some kind of viral syndrome, or some kind of entry into the body, of some bacteria, or other thing, and certainly that is a part of it, and certainly there's reality there. But the body must interact with the viruses, and must interact with the dis-ease entity, and this is what we talk about when we talk about the immune system, that health is not necessarily the absence of the dis-ease, but the capacity of the body to resist the dis-ease, to stand-up against the dis-ease. And so consequently then, when these bodies are taken over by different personalities, these personalities apparently change the nature of the immune system of those bodies, making them vulnerable to dis-eases, when one personality is present, and not so when another is present. Which means ladies and gentlemen then, that the nature of the consciousness which possesses us as persons, will to a degree determine the illnesses for which we are vulnerable, as a person and as people. And a lot of the illnesses, physical and other dis-eases that we suffer then are mediated by the nature of

the consciousness we've permitted to possess us as a people. So to a great extent, the defeat of disease, the maintaining of health, must not only be pursued in terms of discovering new drugs and these kinds of things, but must involve self-discovery and self-knowledge. It goes on to state, that in people with multiple personalities, there is a strong psychological separation between each sub-personality. Each will have its own name and age. Does that strike a bell? What did we say earlier? "To what names do we respond? Are they the same names we responded prior to slavery?" So in other words, as we got the new slave personality, we got what? New names ... yes, yes, yes ... and we were changed. To a good extent, our names were given us, to designate our new consciousness, and our new situation. "Each will have its own name and age and often some specific memories and abilities." In other words each personality has its own history, has its own biography, has its own memory. And you look at Negroes when they have a certain consciousness, and look at the history they remember, look at the things they keep in their memories, and look at the history's they study and identify with. Look at them fight "African History," yes, look at them want to identify with the history of europeans, look at them wanting to define themselves in terms of that history, and look at them having memories only for that history. Look at those Africans who are still under the possessive influence of the European implanted spirit, and know that they have little or no knowledge of African History, and therefore little or no knowledge of their own history, as a person and as an individual. So there's a consistency between the consciousness and the history that a person has and the memory that an individual has. "They often have ... they are frequently for example, personalities differ in hand-writing, artistic talent or even in knowledge of foreign languages, speak a different language depending on the personality that's in there. Multiple personalities typically develop in people who were severally and repeatedly abused as children, apparently as a means to protect themselves against the pain of abuse." Does that strike another note in you? "Often only one of two of the sub-personalities will be conscious of the abuse, while the others will have no memory or an experience of the pain." To a great extent the personality of the "African American" today, has been shaped by our desires to escape the memory of the slave experience, to deny its existence. "We don't want to talk about it, we don't want to come in terms with it, we don't want to re-experience it psychologically, we don't want to know about it, and therefore our lives becomes defined by eternal escape and avoidance of reality, of a history, and of a knowledge of who we are, and how we became to be, who and what we are. And consequently we cannot act upon the reality of our history, and we guide our behavior and define ourselves in terms of a fantasy as history, and a misinterpretation of reality. This is what it is, yes!

Time: 01:02:32

How did we get this Religion we talked about earlier? I talk about *Star Trek*, and we talk about what the time warp that *Star Trek* depicts quite frequently, of how people move from one state of consciousness and one world and are suddenly flipped into a new

world. They go through a ward and all of a sudden, everything that they use to use to guide themselves, no longer counts, the language that they use to speak can no longer be understood in the new world. The values that use to guide their behavior are no longer workable, in fact it gets them into trouble. The gods, the culture, the nature of the social relations, and all of the things they used prior to meeting the warp, no longer suffice. Now they must learn new values and new behaviors, and new orientations in order to adapt themselves to the new universe they live in. We're in that kind of position today. think about the African world, the African lived in prior to being broth across the oceans (and those captive already in the Americas), think about the gods we praised, think about the organization of our society, think about the languages that we spoke, the food that we ate, the dress that we wore, the music, the song, the dance, and all of those things that defined us as African people, and think how horrendous it must've been for us to be thrown into this world (within a snap), where there's a whole new language, a whole new social hierarchy, a whole new set of authorities, people pushing you around who you don't understand, people who are putting strange tools in your hand, people who are trying to get you to relate to them, and to relate to each other and in a very different kind of way from what you're use to relating to. Think about the stress and the confusion, and think about the abuse, think about the horror of that situation our parents and great grandparents were put in. And there was somebody that said then, "if you pray to this god, if you talk this way, if you dress this way, if you relate this way, you're get a greater sense of security, your anxiety will be reduced, you will feel good, and you will be able to withstand, the pain of you existence, and the god then that I am going to hand you, is one that I have created for you, and a theology that comes with it, is one that I have created so that you will continue to serve me, as you continue to serve it.

Time: 01:05:30

And we come to believe, in the veracity of that god and that religion, why? Because we feel so secure when we follow it, and we feel so relieved, when we follow it. And yet we wonder why, despite all of our prayers, despite all of our devotion, we still suffer the way we do. I often ask the question, why is it, that the people who pray the most, have the most of their children in the jails of America today? Who shout and kick over the benches and so forth, are filling up the prisons, and have the children killing each other and addicted out here in these streets. There must be a problem here ladies and gentlemen. We must re-orient ourselves to our religion, we must re-orient ourselves to our gods, because apparently we don't have the appropriate orientation, because as that book you read says, you can tell a tree by what? The fruit it bears. And therefore if it bears bitter fruit, or if it bears no fruit at all, the god you worship says it is but bit to be hone down and thrown into the flame and consumed, read your own bible! It gives you the very practical measure as to whether the religion you are pursuing, is an appropriate one, and that measure says, "*Look at the fruit that it bears.*" And if then the kind of religion and the gods you are pursuing ends up having your sons in the jails of America, and ends up

maintaining African people in slavery and servitude in their own lands and everywhere, and then something is wrong in terms of how we relate to that religion, and that god, because the outcome is wrong, and the outcome is destructive. And it's because we don't want to confront the abuse that we went through, and deal with it. And see when you go through that time warp, the only way you can come to ultimately understand the new world, is to understand what happen when you went through that warp, that transformed what? The personality that made the personality what it was. And I find that interesting when further over when I read here, of what happens when the personality moves from one personality to another, when the body is possessed, by one personality, and that personality is replaced, and another comes in. It says, "during the switch (*the time warp*), there is typically a period of seconds or even minutes, when heart rate, and breath rate, and other physiological markers show a disorganization that is followed by a new pattern, typical of the personality that is emerging. In other words then, we go through a period of disorganization and stress, and then the personalities reorganized to fit into the new circumstances. We can persist to pursue this, but it's interesting to look at the changes in blood pressure, that each personality brings about, the other kinds of changes, physical changes that are representative of the personality.

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So what are we saying here then? That each personality has its own name, its own history, its own memory, biography, way of speaking, language, way of thinking, way of perceiving itself, its own vulnerabilities, each personality generates its own life space and generates its own type of social relations, each personality has its own taste and appetites and its own morality. So to a great extent then, if we look at the problems and issues that confront us today as African people, and see those issues in terms of the consciousness, we would recognize, that we must rid ourselves of the consciousness that has been implanted in us by our european masters. One other thing I want to bring about in this situation, we notice that if you engage people in behavior therapy, and you scan their brains, ad look at how their brains metabolize energy, there's a relationship between the areas of the brain that are rapidly using energy and the type of mental activity a person is undergoing, and a type of physical behavioral activity the person is undergoing.

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Each personality, each type of orientation has a blueprint in the brain in terms of various areas of the brain that are functionally relating one to the other. And it's interesting to note for instance, that we look at something called the *Obsessive compulsive personality*. The person who cannot stop repeating a particular behavior, no matter how irrational it may be. The person who must wash their hands every thirty minutes even if they are not dirty, but who are compelled to the point, that they wash their hands to the point of rawness, because they cannot stop. The person who is absorbed by a particular type of

image, by particular kinds of thought or orientation that they cannot get out of their minds. This is what we are talking about when we talk about obsessive compulsive personality, a rigid, repetitive personality. We note then, if you scan the brains of these personalities, that certain areas in their brain, are intensely active. For instance, we talk about their frontal lobes, the so-called orbital lobe of the brain ... the orbital cortex of the brain, the part of the cortex that is above the eyes, the part of the cortex that concerns itself with intentionality, and purpose, and direction, and motivation, and the connection of that cortex to the lower brain, to what we call the corte nucleus(?) that part of the lower brain that deals with repetitive behavior, that deals with monitoring, modulating behavior, that deals with in its connection with the hypothalamus, with the thalamus which senses with the distribution of the senses, and with organizing the senses. When we look then at the compulsive personality, we notice that these areas are intensely active, and active in a way they maintain the symptoms of that personality. It has been shown that when these people take a drug such as *Prozac*, the intensity of the ... and they respond to them in that in a way that their symptoms are relieved, the intensity of the interaction between these three brain areas is decreased or delayed. At has also been noted then, that you can put these same types of people through behavior therapy, that is by changing the nature of the social relationship, between the therapists and the patient. Changing the nature of the rewards and punishments that the patient undergoes in an effort to change the patient's behavior. By changing the way the patient thinks about, what is in their mind, thinks about the problem that their in; and when you can successfully then reduce the symptoms of the compulsive disorder through this social conditioning, we note to, the same kinds of physiological brain changes that incurs with the intake of the drug occurs with the intake of social training. Now what are we saying then? What we are saying ultimately is that the nature of the consciousness, and the nature of the spirits of the individual, physically transforms the brain, and physically changes the way the brain operates. Therefore, when we talk about consciousness, we're talking about something that is real. We're talking about something that transforms both the psyche and the body. One of the things that you note when the individual is possessed, that he facial muscles change, and the body itself changes, in a way that it literally incarnates and represents the nature of the spirit, that is possessing the individual.

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So to a good extent then, if you're in certain religions, you can tell what particular spirit is possessing the person by the very nature of the behavior that the individual is exhibiting, and by the very shape of their very physiological body, and their face. In other words ladies and gentlemen, once we get the spirits of these demons that the europeans have implanted into our bodies, our faces and our bodies themselves will be transformed. To a great extent then, a lot of the ways we look, and love the way we have organized ourselves physically is the result of the type of consciousness, hat we have. To a great extent ... and I will begin to wrap it up here ... to a great extent the kinds of

consciousness that inhabits us, reflects the kind of culture that we live in, the nature of the culture, that we are a part of. Recognize ladies and gentlemen that culture cannot exist outside of our minds, and of our bodies. Culture does not exist out there, history does not exist out there, history and culture can only exist in the minds and bodies of people. If there were no people in the world, there would be no history in the world, no culture in the world. Culture does not stand outside and direct us, it is where? Inside of us, and it directs us from the inside. Culture is instilled in our bodies, and in our minds, and we have to keep that in mind, because sometimes we tend to see it as something separate from ourselves. Culture indwells in us, and it inhabits our bodies. Our history dwells in us, and it inhabits our bodies. We reflect our history and we reproduce our history, when that history becomes a part of us, and is one with us. We tend to see culture in terms of music, in terms of the kinds of dance we have, in terms of the songs we sing, and that is a part of culture. But ultimately culture is deeper than that. Culture is a way of thinking. Ultimately culture is a conspiracy, that is, it is a means by which, a group of people, organize the way they think, organize the way they believe, organize the way they see the world, so as to create a consciousness by which they can cooperate in achieving certain ends. So that they can mutually aid each other, and gain ends that they cannot gain as separate individuals. So culture is an instrument of power, the individual through culture extends his power, and the culture extends the power of the group. When we talk about music and song and dance, what we are talking about then here is, how culture ultimately comes to be implanted in our bodies. You see we tend to look at song and dance and music as entertainment, and this is our serious mistake. We have a lot of our youth out there looking at music as mere entertainment. When we say that we are been inculturated, it means a spirit is being implanted in us, by the culture. It means our groups are instilling in our bodies, and in our minds, a possessing spirit, such that when our culture call our name we respond to it. When our culture is in need of defense and support, we then defend it and support it, because we are at one with it. In other words why does the Black man respond to the white man? Why does the Black man serve the white man? Why does everything the Black man do, benefit the white man? What does the Black man say, freedom is doing what I want to do? And why is it that everything he wants to do, enriches the european.

Time: 01:20:13

Why is it that our youth say, that they are being free, and that they are doing what they want to do, and that they are expressing themselves, and that involves buying hundred dollar pair of sneakers from white folk? Yes, Yes, all of this kind of stuff. Why? Because the spirit that is implanted, in the human mind and in the human psyche, is there to only respond to its creator, and to its master. And therefore, when you let another people generate a spirit in you, when you let another people generate certain values in you, when you let another people generate a certain reality for you, when you let another people see you in a particular sort of way, and see your own people in a particular sort of way, they

have implanted a spirit, and that spirit has been created by them, and that spirit only responds to them, and its only response to them in terms of furthering their interest and working against the interest of the body it possesses. And this is why, there's that self-destructive spirit in us. Because the demon that possesses a body, is not there for that body, it is here for the creator that place it there. And if necessary, to obey its creator, it destroys that body, it will destroy the body it inhabits. The taste that, that spirit has, is a taste that can only be satisfied from buying from its master creator. The values that, that spirit wishes to satisfy and realize, can only be realized by going through, the agents of the masters, that created it. That is why every value, and every taste, and every desire, and every need that provokes us, every one of these things that we seek to desire, ends up, having us going through white folks, and that's why we think we need them, and every time we satisfy them, they in some way benefit in our seeking satisfaction, because of that demon that we call ourselves, is answering to the call of its master. So a culture creates its own possessing spirits, ad inculturates and inculcates those spirits into the bodies of its members. So that those members in defending their own egos, in defending their own interest, in defending what they perceive as their own needs, and satisfying their own taste, in satisfying their own values, satisfy the need of the culture. Enrich the culture. Empower the culture. Defend the culture. Advance the interest of the culture. And how then, does the culture implant its spirit into its members? It does it in a very strong and primordial way, it uses vehicles, and one of the major vehicles that is used, is music, rhythm, song, dance. A culture involves a people moving what? Together, in tandem, in rhythm. It involves them having the same temporal sense, the same kind of time clock, so that they can move in synchrony, one with the other. And music is about synchrony. Poetry is about synchrony. Song is about synchrony.

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Music is about symbols. And you see ultimately it is through symbols that you evoke behavior from people. So when a culture creates symbols, those symbols are designed to evoke particular types of reactions and feelings and moods in its members. And the culture establishes the potency of those symbols, through ritual, through song, and through dance. And one of the best ways then, to inculcate cultural values or cultural spirit, is through entertainment. It's while the members are being entertained, while they are feeling good, the song is carrying the cultural values into the mind, and into the body. The lyrics that represent the cultural interest, the lyrics that represent cultural values, are being carried on the vehicle of the music. Carried through the vehicle of the poetry. The togetherness, the cooperativeness, the mutual movement together, and the synchrony of the culture is being entrained through the music, and through the rhythm of the dance. therefore you see, when you let another people take over your music, when you let another people take over your dance and attach their content to it, they will use your own music, and your own dance, and your own rap lyrics, and your own poetry, and your own cultural symbols to carry their message into your body, and into your mind, such that,

you can only respond then, to their beckon call, and to their wishes. And you see then, yes, you see then, that they get you to buy those sneakers, and they get you to buy all of those things by what? Associating them with what? Your music, with your cultural symbols, you see, with your poetry, with your rhythms, and so they attach their content to our rhythm, their content to our song, yes. But in a way, they take our own instruments, and turn them against the self. Notice how quickly, when one of our youngsters, was rhyming “kill the police,” that kind of content was washed right out immediately, yes, but what wash out occurs when they sing about shooting each other, with their glocks, and the other things, when their contents of self-destructiveness ride on the rhythm of their song and of their dance, and when the symbols are loaded then, with self-destructive elements and content. So what are we saying here then? That inculturation is a process of building in responsivity and ultimately responsibility, the ability to respond to a particular call. And we then have appropriately inculturated ourselves, when we can respond to our own culture and our own values, and to our own needs. On other thing here then, as we rapidly bring these things to a close.

Time: 01:28:32

We have to look at personality in this light as well. We think our personality is ours. You must recognize ladies and gentlemen, that the human being is a social animal, we exist in societies, we exist in groups, we are born dependent, not independent. We have long periods of dependency, and it is the social relationship, between ourselves and our mothers, and our self and our group, that protects us, during our long periods of dependency. And in a sense we never quite get over our dependency and need for one another, and so consequently, we are social animals, and we must then respond to social situations. Our personalities, because they may be our personalities does not mean that they are not inculcated with a social spirit, and there not designed for a social end. In other words then, the individual exist for the social unit, not for himself. We see individuality as something that is just for ourselves, why are we individuals? We're individuals to a great extent because when our culture, and our culture confronts problems, we want to maximize the possibility that we will solve those problems, by the fact that different individuals, look at those problems in different ways and they can contribute their particular perspective to the groups, and those perspectives can be used as a means to the solving the problem for the group. So even individuals are there, to strengthen the group, you see. If all the people in a society thought just alike, and saw the world just alike, they thought no differently, one from the other, the society would be soon defeated. Because it would be uncreative, it would not be innovative, it would not be able to change its perspective of a problem in a way so that it can solve it. So what does it do then? It creates individuals. It's like the reasons why we have genetic variation, we say no matter how intense a plague may be, in a nation or a people, there are always one or two people left standing, because in some way or another, their genetic structure has permitted them to withstand the plague. And as long as we have a few of those

survivors left, and as long as they can reproduce, the race continues, and goes on. But if the race had all the same genetic structure, then a plague would wipe out the total race and the species would cease to exist. And the same thing then operates in terms of different personalities. We differ in personality ultimately because these differences contribute to the survival of the species, and therefore our differences adhere, to maintain the whole. So the main problem of a society is to maintain enough cohesion, so people can act together, and behave together and act in synchrony one with the other and cooperate with each other but not be too overly organized so that they cannot bring their own creative perspectives to problems and issues, you see. And this becomes the problem of society. So there must always be that tension between being in the society and obeying its rules, but being a little bit off, so that we can say hey, maybe if you look at it this way we can work it out, and we can deal with it this way.

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So the personality itself must carry the element of society within itself. But the things we must note, that personality, consciousness, and culture are cultural creations. And the type of culture that people exhibit, and the type of consciousness that we exhibit, and the type of personality we exhibit reflects the type history and experience we've undergone as people. When you let another people then be the determiner of your history and experience, they then become the determiners of your consciousness, of your personality, and of your culture, ultimately we must recognize that we use consciousness to deal with the world. Culture is an "adaptive" tool, it's an instrument by which we deal with reality, by which we adapt to reality, and by which we adapt reality to ourselves. The kind of consciousness we have will determine how we deal with reality. Consciousness will ... in the fact that it determines how we are going to deal with reality, how we change reality, then is a Power. Because ultimately, Power is about enabling something to take place, the ability to do something, the ability to change something, the ability to adapt, the ability to defend oneself, the ability to change oneself in order to solve a problem. This is what culture is about. Culture is not static, culture is not stuck in one place, culture itself must reconstruct itself, if the system in which it exist, is reconstructed and rearranged. That is why some of us get in trouble because we want to find an African culture, stuck somewhere back in the thirteenth-century and want to apply it to ourselves at this point in a different context. African culture is not a culture stuck in place and time. African culture is constantly changing and evolving, because the context in which African people live, changes and evolves. What makes it African culture, is that it operates in the interest of African people. It is designed to advance African people. And therefore the consciousness must be measured in terms of the degree to which it maintains our survival, and advances our interest, and puts us at the center of our concern, and at the center of our purposes.

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When we then talk about Black culture, make sure then we are not talking about a reactionary culture, a culture that has been generated by our reaction to our abuse by white folk, and to our control and domination of white folk. Because it's a good part of what we call black culture, that we need to exercise from our psyches, so that we can evolve a culture, an African centered culture to advance our interest as a people. Another very important aspect of consciousness, is what we call values, those things that we prefer, those things that we see as right, those things that we think we should need, those things in pursuit of which determine our behavior organizes our mind. Values are what I call the directional factors of consciousness. What are we talking about here? When you value something, and that value is implanted in your brain, the brain call forth all of its resources, all of the contents it has, the knowledge it has available to it, the behavioral skills it has available to it, the cognitive skills, the thinking skills and things like that it has available to it, and organizes those things, and relates those things one to each other in such a way that the value can be achieved. When we then think about something that we value and we want to realize something that we value, we consciously or unconsciously assess or minds and say, do I have the relevant knowledge, do I have the relevant skills, do I have the relative thinking and cognitive skills so that we can organize this knowledge and skills in a way we can achieve those values. If we believe we have those skills, if we believe we have the contents, if we appropriately organize those contents through thought, then we pursue those values, and chances are we may realize those values. if though we have those values and we asses ourselves, we recognize that we don't have the appropriate skills, we don't have the appropriate knowledge and content, we don't have the appropriate thought styles and so forth, when then say, well maybe we should develop the requisite skills, maybe we should learn the requisite knowledge, maybe we should develop the means of thinking, and once we do this we will then organize them in a way to achieve our values.

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Once we then have values and are guided by values, and those values guide those skills and content and so forth we are empowered to realize those values, and therefore values are a type of Power. Where am I going with this? I'm going with this to say this, if values are a type of power, if values are things that guide our behavior, if culture is a type of power, and consciousness is a type of power, and personality is a type of power, if we let another people determine the nature of our consciousness, our personality, and our values, they then gain power over us. If consciousness, culture, personality, and values are instruments of power, they then use our consciousness, our values, our culture as their instruments of power. How does this work out in reality? They take our cultural products, our music, our songs, and use them as their instruments of power. Yes, and benefit from them.

Time: 01:39:45

So what then is an African-centered consciousness? An African-centered consciousness is one, that is based on African centered content, based on African centered knowledge, based on African centered values, based on an African centered consciousness. To the degree that our consciousness is based on African centered values and so forth, we are empowered, as African people. To the degree those values and consciousness are determined by other people, we become their instruments of power. And they use us against ourselves. So consequently, if we are to be empowered, and if our power is to work in our interest, then our consciousness must be an African consciousness, our values must be African values, our personality, must be an African based personality, if not, we may suffer, first ethnocide, then genocide. What are we saying? It means that our culture will not be functional in a way that it protects our interest. We must then as people develop a new African consciousness, an African centered consciousness and that means we must develop it based on an African history, African culture, and African values. Most of all, we must develop an African sense of Nationhood. To a great extent, many of the problems we suffer today, is a result of the fact we do not see ourselves as a Nation, and yet we complain about how we are separated from everybody else. We complain about how we are not a part of the mainstream, how we are not a part of the economy, how we are shut out of the government and the political process, if we are not a part of these things, and yet these things are what define a Nation, then we are not a part of the American nation. That nation is a white nation. We are then in fact a de-facto Nation, but we are afraid to recognize it. If we looked at ourselves as a Nation, we would see many of the reasons why we are where we are as a people. Why, because if looked at ourselves as a Nation we would see why we have the problems we have. Why do we have a lot of the problems we have? For the same reason other African nations have the problems they have, why, because we permit our resources, human resources, and material resources to be used by another people, we export them. We like any other African nation are an indebted nation, we're over indebted. When we talk about the African nation suffering of being over burden by debt, we don't recognize that we're talking about ourselves, when I ask you tonight, how many of us owes another Black institution, another Black person major debt, we would get very few hands, but if I ask how many of us in the audience tonight, owes a white person, a white institution, a non-African institution great debt, we probably would all have to raise our hands. If you recognize that then, and you add this up in terms of a nation, not just yourself as an individual, but if you look at all of us as individuals in terms of a nation, then as a Nation we owe an enormous debt to another people. And one the reason why we are poverty stricken, is not because we don't have money, it's because all of our money is being used to service the debt that other nations own, that the white nation in America owns. And because we waste so much time, paying our installment plans, and paying our money out to these other nations of people, we cannot save our monies, we cannot accumulate our monies, and create wealth so that we can employ ourselves as a people, so that we can

support our families as a people, so that we can build the schools we need to build to educate our children the way we need to educate them, as a people. And consequently we have a similar problem that all African nations have almost, where they cannot build highways or build schools or build hospitals, build institutions, communication systems and other systems because all of the wealth that they are generating are being exported out to European nations and nations to whom they owe debt. But you can only see this when you look at yourself as a Nation. And when you look at yourself as a nation then, you can see that you can change this problem, by changing the debt relationship, you have to other people.

Time: 01:45:10

I was looking at an issue here the other day, when we were talking about looking at African nations, and we talk about the African nations as mono-cultures, meaning that they often exist by shifting out one or two major products, cocoa or cocoa beans or oil or gold or something like that, and they ship these products out to what we call a buyer's market, that is the people they sell these products to, set the prices that their gonna pay for these products, so that many of these nations now are being paid less for their products than they were paid thirty years ago, and yet the nations that buy their product, and lower the prices on their products, are selling them back those products in processed form, and selling them back their own products that have been manufactured here at higher and higher prices. And then we wonder why Africa is in debt, and why Africa is impoverished, but that is the result of the fact that their caught up in an impoverishing mechanism. But we need not talk about the continental African, because we are in the same situation here today. Africa, the African American nation is a mono-culture. What is the commodity we sell? Labor, we're not selling much manufacturing, we're not selling much of other products. The major commodity that we have to sell, was a commodity that we were brought over here in the first place, and what was that? Labor.

And now we are selling our labor in a buyer's market. Meaning that the people who buy our labor, are buying it at the prices they set. And they keep devaluing the price, that their willing to pay for our labor. On top of devaluing the price, their no longer even demanding the labor. So after awhile we want be able to sell our labor at any price. And we will then be totally deprived as a people. And therefore, we're caught in a similar position, and just as there are social disorganization in our African nations, there's social disorganization in the American nation. You cannot have your wealth flowing out of your nation, you cannot enrich other people at the expense of yourself and not have social disorganization. And that means then, if we look at ourselves as a Nation, the African American nation must do what all African nations must do, we must capture our own internal resources, we must gain control of our own internal markets, we must trade within ourselves as a people and a group, and generate wealth within our own nation. As

a means of counter-balancing our dependents upon europeans, and upon the white nation itself.

Time: 01:48:14

But in order to do this, we must have a nation consciousness, we must organize and relate to ourselves as a Nation of people. When we look at our relationship we say to the Koreans as a nation, we see the same relationship that Japan as to America as a nation, you notice that they are bargaining right now, negotiating, right. Japan is building up its resources, it is blocking a U.S. industry from its nation. Yet it is entering into the American markets and selling there, and taking out the wealth out of the American markets. If we look at our relationship to Koreans, to Dominicans, to other groups, we'll see the same relationship, where those groups can enter into the African American nation, set-up shop, ship out its wealth day by day and night by night, and yet the African American entrepreneurial nation is not permitted to set-up shop in their mist, is not permitted to carry wealth from their nations. And they then grow fat on the surface, that they gained from the African American nation. This means then, if we think ourselves as a Nation, we must protect our internal market from the intrusion of outsiders, we must not permit entry into our nation.

As I look down and I see the 125th streets, yes, and look at our people locked outside their on the outside, and some people claim that their protesting this kind of thing, I agree with our vendors there, that if Black men and Black women cannot make a living on that street, then no other people should be permitted to make a living on that street. We are not obligated in any type of way, to feed the children of other people before we feed our own. But its only if you think in terms of Nationhood, that you can resolve this kind of problem. We have tremendous possibilities as a Black nation. You can see these white boys over there pursuing China don't you, right, their over in China knocking over each other to get to it. What is the China market worth to the european? You know what the China market is worth to the european? Five hundred billion dollars, at this point. Do you know what the Black market is worth to the european here in America? Four hundred billion dollars, our market is worth as much as the Chinese market, the Mexican market, which they drawn up to bring in NAFTA, it is what (editor's note: in order for these people to have a presence in our country is) ... you're gonna leave money in the institution, you're gonna contribute to our schools, you are going to contribute to our recreational senses, you're going to contribute to the employment of our people, and to the stability of our families, if you cannot contribute to these things, if you cannot create jobs, if you're not going to contribute to the education of our people, then we cannot permit you operate within our borders. This is the way a nation runs. You don't let another people walk in and have their way, and walk out and leave in poverty, in the people's name of a free market, there's no such thing as a free market. Yeah, that's white folk propaganda, "free and open market." No free market. They force people into their

market. Castro was not free to say I don't want to be a part of it. When he said I don't want to be a part of it they did what? Embargoed him and locked him out. The Japanese in the early part of the century said we don't want to be a part of your market. What did the United States do? Sent Admiral Perry in there and blasted those markets open. What free markets do you have then? There's no such thing as free markets. And when you learn that you're going to be the better for it. We got the market, but we are not taking advantage of it. We have gotten ourselves in a situation where we are locked out of other people's markets, and we permit them into our own, such that we are locked out of our own market. Then we wonder why we suffer the way we do. It is not because we are poor, if we were that poor and impoverished, then why do these people come to us to earn their living and their wealth? It means then we must be a wealthy people.

Time: 01:53:10

I was looking over here at a recent report. You see we have as a people, everything it needs to make a nation, we have telephones, fax machines, computers, highways, bridges riverways, waterways, trucks that many nations in the world, in fact the vast majority of nations in the world wish they had available to them - what the African American nation has available to it. They wish they had the highways. They wish they had the trucks. They wish they had the trains. They wish they had the ships. They wish they had the computers, the telephone and all of those kinds of things, that you can just pick up and dial right away, it doesn't have to be routed to France or somewhere else, the lights don't go off at two o'clock every day, they just flip on and off, you got it all here. Then why then are we not better off than we are? Because it is not enough, as I told you earlier, it's not enough to have gold in your soil, or oil in your soil, or diamonds in your soil, you must have consciousness, it is only with an appropriate consciousness that these things can be transformed and converted into what? Wealth and Power, and can be used for the advancement of a people and the survival of a people. The same is true here then. You cannot have just telephones and faxes and this and that and not just have money in your pocket, that's not enough, you must have a consciousness, that transforms those phones, and transforms those faxes, into a communications network, that unites a people across regions and places and cities, and becomes a basis for a system of distribution, a basis for uniting and creating a market, from one which earns wealth, to feed one's family and to stabilize one's social situation.....

END OF THE LECTURE.