Why America needs Black Guilt and how it can save the Black Community

‘Black Guilt’ — Why America Needs It and How It Can Save the Black Community

by Andrew Korybko, July 20, 2013

1. Introduction

We’re all familiar with the idea of ‘white guilt’, namely, that all white Americans should feel guilty for the country’s history of slavery and racism, and that white Americans are somehow endowed with intrinsic advantages over people of color. I can confidently say that I don’t feel a single iota of guilt for being white, and nor should anyone feel guilty for being born into their own skin. When whites used to make blacks feel guilty for being who they were, it was seen as racism, yet when blacks try to make whites feel guilty for being white, it’s seen as ‘progressive’. Both are equally racist and abhorrent, and they deserve no place in our country today. When one speaks about advantages that whites have, that they’re all familiar with the idea of ‘imagined offense’, which is exactly what ‘white guilt’ is. We can come to one conclusion — America needs ‘black guilt’ in order to recover and heal.

2. What is Guilt?

President Obama yesterday suggested that we convene a conversation on race. I took his words to heart and found them to be an inspiration for my thoughts today. I pondered long and hard about the problems of race in America, and I’ve come to one conclusion — America needs ‘black guilt’ in order to recover and heal.

1. Introduction:

We’re all familiar with the idea of ‘white guilt’, namely, that all white Americans should feel guilty for the country’s history of slavery and racism, and that white Americans are somehow endowed with intrinsic advantages over people of color. I can confidently say that I don’t feel a single iota of guilt for being white, and nor should anyone feel guilty for being born into their own skin. When whites used to make blacks feel guilty for being who they were, it was seen as racism, yet when blacks try to make whites feel guilty for being white, it’s seen as ‘progressive’. Both are equally racist and abhorrent, and they deserve no place in our country today. When one speaks about advantages that whites have, that’s actually a misleading lie, as people of color, as a result of affirmative action and tax write-off incentives for businesses hitting racial quotas, actually have it better than others in America in terms of opportunity. But all of this can be discussed at a later time. The purpose of this post is to introduce everyone to the concept of ‘black guilt’, explain it, and encourage everyone to raise awareness of this idea throughout their community and among their family and friends.

2. What is Guilt?

As a means of better understanding black guilt, one needs to understand exactly what the word ‘guilt’ means in the first place. Let’s explore two authoritative sources:

Merriam-Webster Dictionary:

1. the fact of having committed a breach of conduct especially violating law and involving apenalty; broadly : guilty conduct
2. a : the state of one who has committed an offense especially consciously b : feelings of culpability especially for imagined offenses or from a sense of inadequacy : self-reproach
3. a feeling of culpability for offenses

Oxford Dictionary:

noun [mass noun]

the fact of having committed a specified or implied offence or crime: it is the duty of the prosecution to prove the prisoner’s guilt a feeling of having committed wrong or failed in an obligation: he remembered with sudden guilt the letter from his mother that he had not yet read

Having read the above, one can now see what ‘guilt’ truly is. With that in mind, can there even be such a thing as ‘white guilt’? Can a white person who never had any association with slavery actually feel as though they ‘committed a breach of conduct’ or ‘committed an offense especially consciously’? Has a white person failed in an abstract unspecified ‘obligation’? What about a non-racist white person, as the vast majority of white people are? Did they do anything wrong that they have to feel guilty about? Such rhetorical questions dismantle the myth behind ‘white guilt’ right off the bat. The only thing that whites have to feel guilty about is some kind of ‘imagined offense’, which is exactly what ‘white guilt’ is.
Woman killed in her car in St. Louis.

Pregnant woman killed in brutal racially motivated murder.

More evidence that Trayvon Martin's murder was a violent, dangerous thugs attack in New Haven, CT.

Trayvon Martin's gun use.

The large violent underworld in Sanford, Florida.

Media still CENSORING near fatal beating of Carter Strange.

Facebook deletes conservative page with 75,000 users.

America's first slave owner was a black man.

South Boston woman killed in horrific hate crime.

The feeling of collective guilt that African-Americans feel for having failed their ethnic brethren by having racially misappropriated the causes of their suffering and by turning a blind eye to the true dangers and threats ravaging their communities.

Blacks are more likely to work, and it will never succeed in our country. I find it racially offensive that there is a specific guilt complex attached to only one race. It carries an inference of racial (black) superiority and reverse-racism, most likely hatched out of some kind of inferiority complex. I believe in equality, and after much thinking, I’ve decided that blacks also need to have their own guilt complex. It’s not fair to racially abridge guilt, let alone anything, to only one group. After all, black-only and white-only schools were found to be unconstitutional and socially infested, socially ravaged places in America besides abutting the Mexican border. Over half a century of racial advantages in the manifestation of affirmative action have not worked to bring about constructive change. Billions of dollars have been spent on government assistance programs, and people of color enjoy legally competitive advantages otherwise unattainable. Due to whites generally occupying a more economically higher position in society, they also pay more taxes, thereby funding the majority of these racial攫取 entitlement programs. The government and the 'white man' therefore have done a lot to help black folks out. White people brought home less money to their families in order to pay for this 'Great Society' that we have endeavored to build. They’ve sacrificed a lot in order to help their fellow Americans out, yet black communities keep on getting worse and worse. What could have gone wrong?

Blacks should feel guilty as a result of having failed in fulfilling their obligations to their communities. After all, their communities continue to be the most impoverished, crime-ridden, drug-infested, socially ravaged places in America besides abutting the Mexican border. Over half a century of racial advantages in the manifestation of affirmative action have not worked to bring about constructive change. Billions of dollars have been spent on government assistance programs, and people of color enjoy legally competitive advantages otherwise unattainable. Due to whites generally occupying a more economically higher position in society, they also pay more taxes, thereby funding the majority of these racial entitlement programs. The government and the 'white man' therefore have done a lot to help black folks out. White people brought home less money to their families in order to pay for this 'Great Society' that we have endeavored to build. They’ve sacrificed a lot in order to help their fellow Americans out, yet black communities keep on getting worse and worse. What could have gone wrong?

4. The Challenges Facing the Black Community:

Iconic Black leaders such as Martin Luther King, Jr. have tried to become vanguards of change in their communities. They preached empowerment for every single black person in America, but nearly 50 years later, it seems as though this message of empowerment has fallen upon deaf ears. Instead of the majority of blacks seeking to empower themselves individually, they collectively reverted to disenfranchising themselves in all aspects of life to live a dependency lifestyle. By its very definition, a dependent is never empowered, as they are dependent on something or someone else to fulfill some kind of need.

The black community has had to confront some of the worst challenges facing America today. This includes violent crime, hard drugs, gang activity, perceived lack of educational opportunities, broken homes, and astronomical rates of incarceration. Every single one of these challenges can be traced back to the community itself and to the social life in which its members live.

As we can see from the stories of millions of immigrants that came to America, ethnic communities in the past used to 'police themselves'. Sure, they had a lot of problems, but by and large, the community banded together to seek to eradicate these issues and build a better place for themselves and their loved ones. They would shame those who violated the social code of their areas, and they truly wanted to help one another out. If the community knew that this would reflect negatively on their ethnicity and could foster negative stereotypes and perceptions about their people, it was also a method of self-interest, as if the community became a hellhole, then the quality of life for the individual would also plummet. They didn’t need ethnic entitlements and big government to insert itself into their affairs. They handled their business themselves, and because of that, they became stronger and more empowered. This story is repeated all across America, regardless of ethnic group, but the only primary anomaly has been African-Americans.

We now know from history that African-Americans used to in the past follow this same type of behavior that was described above. As horrible, degrading, and evil as it was, slavery worked to solidify a bond among members of the community. They were faced with such insurmountable conditions that they HAD to come together and help one another in order to survive. It was either help one another, or be divided, conquered, and killed. Slave owners would sometimes savagely beat, rape, and maim their slaves, and such horror stories are well known, however, is how such instances of brute violence and appalling attitudes were NOT widely present among the slaves themselves when dealing with one another. They weren’t beating, raping, and maiming one another. Instead, in order to fend off this oppression, they would help one another after a community member had such crimes committed against them. They cared for one another, and they were there to help those who were experiencing such hardship.

5. How the Black Community Changed Since Slavery:

How did all of this change? How did communities of slaves who were once very close and supportive of one another end up divided, weakened, and incredibly enough, as their very own oppressors? What had happened is that they were misled into believing that it wasn’t they who were empowered and can help one another, but rather the authority of government. They were misled into thinking that all of their problems would evaporate overnight after their heavenly emancipation, and that this time, the government was out to help them, not oppress them. Oh how wrong they were!

This victimized community gave up all of their rights and empowerment to a collective governing authority. Maybe it was as a result of some kind of post-traumatic stress disorder that they felt they had to nonsensically ‘liberate’ themselves of collectively helping one another, and instead impart that responsibility to others outside of their community. Regardless of its psychological genesis, the black community gave up the freedom they had to keep one another in line and out of trouble. Why take care of yourself and others if someone else will do it for you? This was the beginning of the end.
6. Big Government’s Betrayal of the Blacks:

As the saying goes, ‘the bigger the government, the smaller the citizen’. Nowhere is this more true than with the relationship of blacks to the government. Blacks, for whatever reason, decided to give their communal caring and activism to the government to manage. The removal from the individual of communal and personal responsibility to others has wreaked havoc in the black neighborhoods. The government can’t even manage itself properly, let alone the personal affairs of an ethnic community at large. Blacks truly felt that the government that liberated them would also help them out, hold their hand, and guide them up the ladder of the ‘American Dream’. Instead of caring about another and how they can help their community strive and survive, they largely abandoned one another in the pursuit of narrow individual self-interest. It’s not to say that blacks were the only group that fell for this con, but they fell for it more than any other, and the results of this scheme are self-evident.

Instead of liberating and empowering blacks, the government has held them down and kept them captivated in a position of subservience, all the while spoon feeding them blissful slogans of equality and progress...and they drank the Kool-Aid. They admitted to themselves that they couldn’t succeed on their own, and therefore needed a larger authority’s help to surpass any future hurdles they come across. Such an admission also infers recognition of self-perceived racial inequality and inadequacy. When Italians migrated to America, they didn’t admit any kind of racial inferiority and ask for help from Big Brother. The Poles didn’t either, nor did the Chinese, the Arabs, the Spanish, etc. These groups worked hard, persevered, helped their communities out, and stuck together. It was all for one and one for all. They were in it together, and they were ‘in it to win it’. My educated guess as to why blacks admitted such false racial subservience was because of the legacy of slavery. But how come other immigrant groups that were oppressed in their homelands didn’t ‘admit’ such fallacies?

7. How Most Other Ethnic Groups Avoided the Scam:

Let’s explore why other ethnic groups didn’t fall for this scam at the same scale or rate that blacks did.

By and large, the idea behind American immigration was that people left their homelands in search of a better life. Some wanted economic freedom, others religious and ethnic freedom, but the fact remains that they made a conscious decision to leave their homes in order to immigrate to the United States. And yes, most did find things as fine or better than they had anticipated. But the idea that blacks were not made to feel inferior to other groups was also a delusion. Instead of the Russians and Chinese, blacks found themselves placed in a subsidiary role. The black immigrant groups were forced to assimilate into American culture, and they came to the conclusion that their governments wouldn’t help them; rather, their governments were holding them back and harming them. Keeping this in mind, they fled their homes and immigrated to the United States, but many kept this lesson with them for the rest of their lives and imparted it to their children. The end result of such proselytizing was to develop an innate suspiciousness towards the authorities.

Sadly, as generations developed within the United States, such lessons have disappeared from many family’s personal narratives, and nowadays more and more people are being suckered into believing the myth that the higher governing authority has their best interests in mind. As we can see by examining the history of the government’s promises and relationship to African-Americans, it is more wise to do things yourself and empower others than to become a dependent zombie and hope someone else helps you out.

8. The Myth of Affirmative Action:

Most blacks unfortunately have fallen victim to believing the myth of affirmative action. They think that racial advantages will somehow compounding result in empowerment and equality for the black community. This can be nowhere near the truth, and history as a guide disproves this false myth.

Please take the time to examine the living conditions, quality of life, illiteracy, and lack of educational and employment opportunities among Russians and Han Chinese 100 years ago. A cursory glance at the statistics would reveal something startling — these people mostly lived worse than African-Americans in the United States at the time, much worse. As far as I know, these countries didn’t implement affirmative action programs for native Russians nor for Han Chinese, yet today, these ethnic groups are among the world’s top leaders in science and technology, and although they still have their own unique problems, they don’t go around blaming them on the problems they bravely surmounted over a century ago. Not even the beastly purges of Stalin and Mao could hold these ethnic groups back from success.

So why is it that blacks, who never had to go through what native Russians and Han Chinese had to experience, feel that they need special advantages? There was never a wide-scale purge and the murdering of millions of blacks in America by the government. They had slavery, which was horrible, but they didn’t have nowhere near the obstacles to survival that the Russians and Chinese had to endure in the past century. And how come, even with over half a century of these priority advantages, they are still behind these ethnic groups in just about every single category besides (as a result of the American dollar) income? Is it simply because Russians and Chinese are ‘smarter’? NO WAY! That’s racist even to imply! It’s that these two ethnic groups worked hard and worked together to overcome their problems, and they cared about success and learning. The Russians and the Chinese should serve as examples to the black community, and provide a template to follow into the future.

9. Things That Blacks Should Feel Guilty About:

There are many, many things that the majority of blacks should feel guilty about today in America, but the following is an annotated list relevant to the conversation at hand:

* The inability of non-blacks to speak openly about race without being discredited and labeled ‘racist’
* Racial advantages in college admissions and job postings over better-qualified applicants
* Hypocritical usage of racial slurs and words derived from such slurs (i.e. ‘nigga’), while denying that freedom to other ethnic groups
* A popular musical culture that denigrates women, degrades family ties, and supports crime and drugs
* The failure to empower and assist their own community, and instead, their dependence on ‘someone else’ (government) to do for them what they should be doing for themselves
Unceremoniously beating all other races by a huge margin in the rates of incarceration, violent crime, out-of-wedlock births, government assistance, and single-mother households, among other categories of challenges that individuals have to confront.

Feeling entitled to immunity from any and all criticism by alleging that the criticizer is nothing more than a ‘racist’

Wanting individuals that did not take part in slavery, and whose families were likely oppressed themselves before they moved to America, to feel sorry for them and apologize for something they didn’t do and were against. Some even want them to pay for reparations.

Having fallen for and proselytized the lie of ‘more government, more equality, rights, and empowerment’ (we see how ‘successful’ that’s been over the past half-century)

Outlandish rates of black-on-black crime

Believing that they are the only ones who suffered any kind of realistic challenges or hardships in America

Championing ‘civil rights’ and ‘equality’, but hypocritically enough, generally not giving a damn about the plight of Native Americans

Reverse-Racism and racism towards other non-white ethnicities (Asians, Hispanics, etc.)

Dominating news reports and national discussions solely because a participant is black, while disregarding other news events that involve non-blacks

Voting for a political candidate solely because they are black, and not even taking the time to fulfill their citizen’s responsibility of reading about the actual issues at hand and thinking them over in an objective manner. Alleging that white people don’t vote for black candidates simply because the candidate is black and the white voter is a racist.

Calling white people ‘crackas’ and other slurs but feeling offended when non-blacks use the words nigger/nigga

Socially and academically failing their children by supporting the usage of Ebonics

Enforcing racial quotas in movies and TV shows by making it so that at least one black person is represented in all forms of media at all times, yet concurrently having exclusive all-black mediums of entertainment

Supporting ‘diversity’, yet in a demeaning and condescending way, collectively referring to and inferring about a multitude of ethnic groups on the sole basis of skin color (Although they are white, Irish, Italians, Poles, Romanians, and Armenians are COMPLETELY different people with very different cultures and histories)

Profiling whites as being racist, solely because they are white

Not acknowledging that the collective failing of the black community results in negative perceptions towards it, not racism. For example, whites may walk on the other side of the street at night when they see a black youth in a hoody not because they are racist, but because according to the FBI, that type of demographic is one of the most likely to commit a robbery. The statistics have reinforced the stereotypes, so change the statistics to change the stereotypes.

Blacks need to be made cognizant and aware of the things they have to feel guilty for. Failure to do so is only holding them back. As the saying goes, ‘insanity is doing the same thing multiple times and expecting different results’. This is very relevant for the black community. They have been doing the same things for years, yet insanely expecting some different kind of result. They’ve been placing all their eggs in one basket (big government) and steadily moving away from family, community, and empowerment for decades now. They’ve been electing Democratic mayors and politicians, falsely believing that the Republican Party, or any other party for that matter, will implement neo-slavery and take back everything they’ve ‘gained’ since Emancipation. The first step in getting help for anything is in acknowledging that a problem exists in the first place. Ignoring the problem doesn’t make it go away — it makes it grow stronger and more acute.

10. Using the 12 Steps of A.A. to Come to Terms with Black Guilt:

The twelve-step program of Alcoholics Anonymous provides a wonderful template to help blacks come to grips with their guilt and use their acknowledgement of it to move forward and help their communities. Please see the list of the twelve steps below:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others. 10. Continued to take personal inventory, and when we were wrong, promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

So how does one use these twelve steps to come to terms with black guilt and help others?

1. Admit that black guilt exists, and that failure to acknowledge it has made black communities unmanageable.

2. Come to believe that a power greater than yourselves (but not the government) could restore the black community to sanity. This power could be collective communal care, much in the same way that America’s historic immigrant groups had banded together to help one another, or it could be proper individual self-empowerment. It is up to blacks and their communities to decide.

3. Make a decision to turn your will and lives over to the care of the greater power or to your own self-empowerment. Basically, make a change, any change, and quit depending on the same old flawed way of doing things to help the black community succeed. It obviously hasn’t worked, and it will never work. Big Government has become the new plantation.

4. Make a searching and fearless moral inventory of things that blacks should collectively feel guilty about, such as abandoning one another and their neighborhoods. Americans, whites, Asians, Hispanics, etc. haven’t failed blacks — blacks have failed themselves. It’s their fault, they can’t blame it on anyone else nowadays (Obama blaming everything on Bush is, sad to say, more believable than blacks blaming others for their problems), and it’s their prerogative whether to continue laying in the cesspool of decaying waste or to pull themselves out of it.
5. Admitted to God (or the higher power as it is understood as [besides government]), yourselves, your community, and to other people the exact nature of black guilt, and how every black has in some way, be it active or passive, played a part in it. Come clean with black guilt and absolve yourself of the failings that have been perpetrated against the black community for generations among its very own members.

6. Become entirely ready to have God/higher power (not government)/whites and other non-black ethnicities work together with the black community to help remove these defects of society that have permeated, hijacked, and destroyed Black America.

7. Humbly ask God and other non-black Americans to remove the shortcomings of which blacks feel guilty about, and to forgive blacks for these transgressions.

8. Make a list of all the people, careers, races, etc. that were harmed as a result of not acknowledging black guilt, and become willing to make amends for all of them. Also make a list of false prophets (ex: Jessie Jackson) who were propelled into stardom and leadership roles in the black community, but who only worked to bring about its continued subservience and destruction. Work on removing these community-wreckers from their pedestals of power and influence.

9. Make direct amends to such people and careers wherever possible, because by doing so, it is absolutely impossible that this would injure them or others. Quite the contrary, these direct amends will prevent future injuries and will work on correcting those that were already perpetrated. It is the only right and moral thing to do.

10. Continue to take personal inventory each and every day, and ponder how being black has given you and your fellow brethren advantages that no other race has in America. When you are made aware that you are wrong, promptly admit it, and work on disseminating the truth throughout all members of the black community. Free their minds from the enslavement that the failure to acknowledge black guilt perpetrates. Emancipate them.

11. Seek through open-minded conversation and dialogue with other races to improve your contact with other Americans, not just black Americans. Pray or meditate to become closer to learning and accepting the truth behind black guilt, and hope that your fellow black peers will one day all acknowledge their collective guilt. Work towards finding solutions to the true problems of Black America that you were made aware of through your acknowledgement of black guilt.

12. Having had a spiritual, academic, and philosophical awakening as a result of these steps, go forward into the black community and carry out awareness programs to increase acknowledgement of black guilt, and practice the principle of black guilt in each and every one of your affairs. Never forget about your black guilt, and use the lessons gained from these steps to help the black community to rediscover the truth and work on rebuilding itself.

11. Conclusion: The Advantages of Acknowledging Black Guilt and How it Can Save America:

By acknowledging black guilt and working on correcting all of the problems associated with it, blacks can, to use Obama’s words, assist the United States in “becoming a more perfect union — not a perfect union, but a more perfect union”. Americans of all colors and creeds have been laboring to help blacks, but the black community hasn’t been willing to help itself. You can take a donkey to the watering hole, but you can’t force it to drink, as the saying goes. Blacks need to realize that they are very talented and intelligent, and they can use their own communal self-sufficiency and unique ideas to overcome and surmount the problems plaguing their community and youth. But in order to do so, they need to realize that they themselves have been largely to blame, and this realization is the whole idea behind ‘black guilt’.

Just as black tribal leaders sold their members into slavery, so too did black political and community leaders sell their members into the plantation of big government. They took responsibility away from the individual and community and handed it over to a faceless entity, the government. They were hoodwinked, and they need to come to terms with this fact. Blacks cannot depend on the government to solve all their problems. The government will only keep them in a barely sustainable position, all the while holding out the carrot of future benefits that will never materialize. Failure to see the problems that blacks perpetuate among themselves will only result in more and more problems, and more and more suffering and tragedy. It isn’t whites or Asians that are killing black youth in Chicago, it’s black youth themselves. Where are the families, where are the communities? Where are the black churches, the black ‘community activists’, the black media? Why aren’t they stepping in to help their own? Why are they cowardly falling back and hoping for the government or someone else to fix their problems? This is what the black community needs to feel guilty about.

Do what Martin Luther King, Jr. did and become a vanguard for change and for revolutionizing the failed community in which the majority of inner-city blacks live. Take a stand, be a real man/woman, and admit the problems that you yourself and your fellow race helped create. Take responsibility, and give some time to help other blacks understand this. If you don’t diagnose the problem, you can’t treat it, and the recognition of black guilt is the first step in diagnosing the problem facing the black community in America today.

With more and more blacks enlightened, they can hopefully pull together and enact real change in their communities and across the country at large. They need to stop blaming their problems on everyone else and accept culpability for failing their own communities. If ‘it takes a village to raise a child’, then Black America can be described as not even having a village in which it resides. There are many black kids that are being born but not raised. It is a free-for-all in the concrete jungle, and entire families, children, black society, and all of America are being ruined and desecrated as a result of this shameful failure to help one’s own community. Realize the shortcomings of the community and culture, and work on changing them.

ALL of America wants to see Black America succeed. It’s in the interests of every single patriotic American to have this happen. We all want to see the dystopia of black life in America evolve into a proper utopia, and black guilt is the first step in actualizing this goal. Most non-black Americans are already aware of what blacks should feel guilty for, and how their own community has abandoned them to the wilds of anarchy. It is time for blacks to step up and realize this for themselves. Take responsibility, realize the problems that blacks perpetrate amongst themselves, share the knowledge, and DO SOMETHING about it. We don’t need the government to get us in the direction of a proper black community and country. If we don’t do this for ourselves and acknowledge its collective black guilt, then the process of reconstruction can’t even be started, and the country as a whole becomes even weaker because of this apathy.

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The only thing that could save the black community is segregation, which would force them to look inward for the source of their problems.

Charles Hill

I agree, but there should be some land separated and some resources allocated to get us established in this new land.

Lei Shen

@disqus_8vfFHNW8BP: disqus: I feel that segregation is moving backwards. It would solve nothing and to assume that it is the "only" way to save the black community is just as much a fallacy as assuming that forced integration would. As a matter of fact, I am almost 100% certain a prime reason that both sides of my family are pretty successful people is because they were able to integrate with whites freely, after it was no longer a crime after the Civil Rights Era. I have to be honest with you, whenever I see the word "segregation" applied to any race, I become suspicious of the user that they may have feelings of racial superiority. This isn't the case with yourself is it? I mean, if we truly consider evolution to be true (or gods if you prefer), then all humans are related and should be able to figure this out among themselves, no matter what "race," right?

Lei Shen

Somehow I feel that this text summarizes the two discussions that we had, plus you spread them by providing some new arguments. I would like to add only one thing to all that you've said. This issue is not typical only for U.S. In my country government protects minorities (i.e. gypsies) by giving them greater support and privileges. It affects the rights of native polish and enables them to officially oppose it. What is more, the same situation can be reflected when we take a closer look on how the social care (which is also controlled by the higher authorities) works. For example, when enrolling your daughter to the kindergarten, she may not be accepted due to the privilege stating that the children of a single parent have the right to be enrolled out of turn. A single parent is usually provided by some money either from the other parent/his family or is already being helped by the government. The same goes with the minorities who are being given food and money. How come that my child is discriminated only because she lives both with a mother and a father and was born polish?

I think we need another beer, don't we?

Lei Shen

@disqus_2WrdiR8dF9: disqus: Wow, finally, someone besides the author who doesn't have a troubling or pseudo-racist sounding post to this debate. Thanks. I agree, and great points in your posts. And remember, not all blacks even fit into this category.

Earl P. Holt III

I prefer "realist" to "racist," but there's nothing "pseudo" about how I feel...

The I

Please study history and connect the economic and social pillars with those evolved and advanced frontal lobes.

Mike Smith: The article was thoughtful, and the author's intent was clearly not to be racist in any way, just to state some truths and give advice, and showcase the ridiculousness of the concept of white guilt. Everything was going well, until the man with racist comments shows up. You NEED to change your comments to SOME blacks if you honestly feel that way, because there are several blacks that do not fit this description, and do not share anything in common with the ones that do crime (AS YOU ALLUDED TO IN URBAN AREAS). My family from BOTH sides are mostly black and are well-educated, and have served this country in the military. And although some have a poor choice of political taste in my family, the fact is, they have always been about hard work and success and not waiting on a handout for the government. So, some blacks maybe tribal and uncivilized as your racially charged statement put it, but not all. I would expect an American to understand the concept of individuality, and that all stereotypes do not fit all individuals.

@andrewcurlykorybko: disqus: I think that this was a very thoughtful article. I can tell that you did not write this to come off as harsh, racist, or as a man with a lack of compassion. These ARE things the nation needs to hear about race, because it seems that we should be post-racial, yet we are easily pulled into ridiculous arguments over racial issues to support someone's agenda. I find most of your article's arguments to have truthful and good points addressing the state of blacks in the U.S. at a brief, surface level understanding. However, I did find that the 12 step Black Guilt list you came up with to be quite funny and absurd. I understood it as an attempt of satire towards the white guilt concept. I, for one, find the concept of racial guilt to be stupid, and roll my eyes every time it comes up in my classes, so perhaps that's why I started laughing once your article reached the "12 steps." As for everything else, as stated, I think you made genuinely good points. I think the only thing most other "races" of people miss when they talk about issues such as this is the fact that, many very powerful white liberals seem to be responsible for regurgitating the concept of white guilt to blacks (and others), as well as telling blacks that they will always be inferior in sugar-coated ways. As Ann Coulter notoriously noted in "Mugged," liberals love telling blacks that they are victims of racism, and that whites are racist.

Lei Shen

@disqus_ofT8Do5Fwi: disqus: First off, Andrew has made some great points in this article, but do you realize that you are sympathizing with Mr. Earl Holt, who seems to seriously sound like an actual racist? I mean come on, just because you agree that the black communities are in peril, doesn't mean you need to agree with Earl Holt, that blacks as a whole must not possess the intellectual capability to rise above nonsense! What a harsh thing to say! Not all people who may be identified as blacks are like this. Surely, you have met some blacks who are successful, do not subscribe to double-standard racism, are civilized, and have a mind of their own... Right???
@Earl P. Holt III who said:

"Guilt is an alien phenomenon in the black community. Its criminals feel no guilt, its jurors who acquit black criminals feel no guilt, those who engage in welfare fraud feel no guilt, its baby-daddies and baby-mommamas — who drop endless litters of unwanted bastards on the world — feel no guilt, either.

I would not hold my breath waiting for this bunch to experience guilt, because guilt is one of those complex, higher-order emotions, which usually originate in the more advanced and more highly evolved frontal lobes of whites and Asians…"

First off, up yours! How dare you assume that each individual black person is not intellectually capable of complex thought, or of feeling guilt. Obviously you sound like a jackass because their are plenty of examples to disprove your point. Secondly, seriously you are going to assume that only whites and Asians have highly evolved frontal lobes as opposed to the rest of the "races." This wreaks of idiocy! We are all humans and are capable of out doing the other regardless of race. There are plenty of whites and Asians that are also not as smart as your stereotypes would suggest and several blacks and Hispanics that can give some white intellectuals a run for their money. My god, you would swear you have never heard of rednecks and average intelligence people. Get the heck out of here, with your fantasy wishes of being the two superior races you Neo-Nazi sympathizer, great Americans, white, red, yellow, and black DO NOT NEED YOUR UNINFORMED OPINION ON ANYTHING!

Earl P. Holt III

The truth is a complete reversal of the above title: Actually, BLACKS NEED WHITE GUILT.

Every malignancy in the black community — illegitimacy, violent crime, property crimes, substandard academic performance, welfare participation rates, venereal disease, high unemployment, a thuggish "Rap" sub-culture, ubiquitous drug usage — is inevitably and routinely blamed on whites. Blacks need us as scapegoats for their own dramatic failings.

Blacks (and their leftist masters) can no longer deny these malignancies — they are far too readily apparent to EVERYONE — so they are forced to blame some outside entity for their shortcomings, and white America is always a convenient scapegoat. It is just too painful to acknowledge the TRUE culprits, they themselves.

Besides, even if they did actually acknowledge their own responsibility, they are NEVER capable of actually remedying a problem: They will talk and talk, and give each other awards for talking about reform, and may even get to the stage of announcing a Committee to appoint a Commission to study the problem and report back, but nothing is ever done. They do not have the character or managerial skills or intellect to actually undertake a genuine reform of their malignancies.

John Allegro

To freedom’s detriment, the notion that liberty is the power of central government to do specific things is widely accepted by “liberals”.

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