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Powerlessness in America the Underdeveloped Homo-Faber Negro

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POWERLESSNESS IN AMERICA
The Underdeveloped Homo-Faber Negro

by
Glenn Edward Gibson

A Thesis
Submitted to the
Faculty of The Graduate College
in partial fulfillment
of the
Degree of Master of Arts

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Glenn Edward Gibson
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INTRODUCTION

To politically analyze the shape and composition of the lifestyle of the Homo-Sapien Negro as citizen, one must take a historical look at the cause and effect relationship of the politics of Race: who has what in America. The historical model chosen configures a simple scale, whereby the development and promulgation of theories and myths in America have served as determining factors in group-competing interests and values in the American struggle for power. Historically, this scale leans to the side of the White Anglo-Saxon Protestant ("W.A.S.P." ) group, as group competition has been distorted by factors of racism, prejudice and ethnic ties.

Various portions of this work will be supplemented with charts, diagrams and statistics. Different W.A.S.P.-power/Negro-powerless relationships will be examined to exhibit the similarly distorting effects of the presence of racism, ethnocentrism and other variants.

Discussion will center around the Homo-Sapien Negro as politically, socially and economically denied his basic freedoms, thereby allowing only Faber (skillful apprenticeship) development of the Negro group. The Homo Sapien quality in the Negro considers the traits and habits of his being wise, sensible and able to think as an individual. The Sapien Negro had an ability to develop political,
social and economical powers and freedoms. The faber quality in the negro is the traits and habits of being skillful and mechanical but all the same being totally denied group access to other means of power. There is an ability to nurture the mechanical abilities of the negro but there is a very limited ability to nurture political, social and economic power. The Homo-Faber Negro, limited further by the factors of racism, etc., has become "powerless" and now faces the emergence of automation and the Nuclear Age, which, in effect, is eroding even that small amount of society's dependence on the Negro's Faber quality.

In dealing with the term "powerlessness" in political science one is exposed to a wide range of theories, assumptions, principles and guesses. For the purposes herein, an adequate definition of "power" shall be applied, and powerlessness will be defined in terms of the degree of deprivation and compensation a group or individual experiences in a society.¹ Powerlessness connotes extreme deprivation suffered by the Negro leaving him totally devoid of power. The Negro power-seeker has the desire for power and abhors the state of powerlessness, but is deprived. In this case, the powerless Negro is generally denied basic rights, freedoms and opportunities to seek

complete economic, social and political goals to benefit his group. Powerlessness is exemplified in the Negro, in his inability to reap benefits from the actual building of institutions and the further denial of access to the utility of these same institutions.

Basically speaking, the Homo-Sapien Negro is powerless in America. He has no control nor ownership of institutions, politics, economics nor world trade. He doesn't control his community nor his surroundings. He suffers from a state of lack of control, and ownership which causes for the development of powerlessness in the modern Black man. Black powerlessness has had an undying ill effect upon the Negro species. "Who got what, when and how," as applied to the Negro group in an historical context shows a state of Institutional deprivation. The development of political and moral tenets based on myths and misconceived theory furthered the W.A.S.P.-superiority/Negro-inferiority relationships in America. The W.A.S.P. group, as a result, has dominated the lives of both the Negro and Caucasian groups in America. The Negro group has been allowed to build, create, improve and maintain American institutions, culture, politics, art and social life, while simultaneously being denied any semblence of control, let alone a position of power.

Robert MacIver and many political scientists have argued that one major objective of government "... is
to effect citizen control and obedience."¹ Following this reasoning, authoritative organs are allocated authority to deal with methods of bringing about citizen submissiveness to authority. In America, the institutions and organs allocated the power to control the citizen have controlled the Negro group via fear-arousing communications. Fear-arousing communications are the seemingly complex political decisions, and socially discriminate bearings that white America have displayed toward Negro group historically. They are fear arousing to the extent that they instill within the Black group inferior feelings of self as well as mis-conceptions of group values and beliefs. The group in this case may resort to not identify with the institutional structure because it has historically been not allowed to really identify with the rights of ownership and gain the benefits offered from institutions.

Thereby, the Homo-Sapien Negro has undergone a history of political undermining by White Anglo-Saxon Protestant American institutions, and has been politically under-developed to create the powerless being he is now. American institutions were established to serve the interests of the White Anglo-Saxon Protestant group, while the Negro group was denied power. The Negro helped develop

the institutions, but the Negro was continually excluded. The insertion of racism in American society has been used to bolster conditions for the W.A.S.P. and to demean conditions for the Negro, forcing him to remain powerless.

Exactly what accounted for the Black man becoming the "Faber" for W.A.S.P. institutions? Was it caused by an absence of intelligence on the part of the Homo-Sapien Negro? Why do these conditions continue to exist? What are the plans for the future: Black Power or Black Powerlessness intensified?

These are basic questions that will be answered in the body of this study. These questions will lead up to a much more important point. That point of course is, How did a group as large (in size) as the Negro people in America, become a basically powerless segment of that society. Powerlessness here deals with group ownership, integration and politicization processes in relation to basic American institutions. I take considerable time throughout the study to exemplify exactly which types of powerlessness versus power that are being applied to the Negro's situation.

The object of this study is to show that the Negro group has not much, ownership in real institutional things, (buildings, schools and businesses), access to integration (mixing into the melting pot) nor in real politics (worldly leaders representative of the Negro). Factors out
of the control of the Negro are expressed as causal to the conditions that have belabored the group for over 400 years. This explains clearly to the reader that powerlessness is/was not a condition that a group was born with but instead was stigmatized and subjugated to develop because of factors such as Racism, ethnic relations and just plain old myth and theory. To the Negro group powerlessness has been an important issue for some time now. I take it upon myself to bring to the reader's attention that powerlessness does exist in relation to the Negro's position to other groups in America. Basically the W.A.S.P. group and the other Caucasian groups are the comparable groups, since "Race and Racism" are the more important factors that helped develop the state of Negro Powerlessness.

The time period that I cover in regards to the development of the current day Negro (Black Man) involves the entire history of the Negro, from his setting foot on American soil until today. It goes beyond today to give rise to the future of the Negro versus the future of America. I seek to closely correlate a relationship between the negro group's fate and the fate of White America on the whole. Since the inception of the United States of America until to this date ethnics, pluralism and Race have been major problems here. The future will also experience such problems at even greater levels.
My time period goes from Slavery through the various states that Negroes went through to get to the type of powerlessness that the group now experiences. Prior to the slave days Powerlessness to the Negro was almost planned and worked out for the group by the racist body of laws and principles that were purported by American legislators and political leaders.

The study goes on to describe the development of the Negro into an almost mechanical being that was clearly exploited at the hands of a "master race."

As the group's history goes on, the lifestyle changes from outright slave hard to city worker and service worker. From city worker to small time businessman the Negro group showed little basis of having group power. My intentions here are to narrow in on the economics, politics and social effects of the contributing factors (causal factors) to Negro powerlessness. The most effective method I can conceive of is to draw the historical-factually supported picture. In the final analysis I hope to inspire others as well as myself to continue researching and spreading knowledge in a very significant, problematic and pressing area -- Negro powerlessness.
CHAPTER ONE
The Effects of Racism and Ethnics on Citizenship

It has always been true that in America there has been no equality of power among citizens nor, for that matter, among groups. For the citizen to have equality would be impossible with the many millions of citizens having different opinions, philosophies and basic reasonings. Therefore, it is safe to say that if it were possible for equal group distribution of power in America, equality of social conditions would be a necessary prerequisite. This topic was discussed in Robert A. Dahl's, Who Governs? Dahl's point leads to that of group efforts to gain and maintain power in America. Race and ethnics have played a very important part in the formation of the Negro's powerless state of being.

The Negro group was given an ethnic identification that no other group would accept. His relationship with the W.A.S.P. group, towards himself and with other groups, was influenced by his ethnic, racial and physical qualities. Ideas of inequality and limited opportunity were widespread in the social picture of his American life. The basic institutions and ceremonies which the Negro group were

1Dahl, Robert A., Who Governs?, New Haven, Conn.: Yale University Press, (1964); p. 3.
to historically encounter in America were to give rise to frustration and high expectation. He found that this was one nation with diverse and widespread religious, racial and national origins. There was not one folk, nor one faith dominant in America; instead, the ethics of ethnics controlled. America was truly a pluralistic society, but the Negro group suffered because of its racial differences. Albert Schweitzer put it boldly, but realistically, by coining the following phrase in terms of the W A S P. in relation to the Negro group: "I am your brother it is true, but your elder brother".

As immigrant

In relation to the Negro group's position in American politics, one can clearly observe the Negro as immigrant to the institutional structure here in America. The American National Catholic Weekly Review states the position as follows? "There is no doubt that today's Negro is an immigrant to the world of American opportunity".

Each group that came to this land, including the American Indians and their lost history, came precisely as immigrants


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in search of new freedom and opportunity: each group, that is except the ancestors of the Negro group. The ancestors of this group came hundreds of years before most other groups, not for freedom but for the purpose of bondage. The Negro group has undergone despicable disadvantages and hardships since setting foot on American soil.

"The melting pot"

The myth of the "great American melting pot", or, the "mosaic model of American amalgam",\(^1\) is a complete falsehood to the Negro group. This melting pot assumed that all the diverse immigrant groups which come to America merge into the total group of Americans. It was assumedly allowable for groups to merge into American society. Everybody became like everybody else, and differences in language, culture, custom and value and religion were supposed to merge into the Americanized melting pot.

The American myth of the melting pot was quickly dissipated by unequal treatment to the Negro group. This group has been on American soil longer than most other groups, yet other groups have been allowed to assimilate into the mainstream and to gain powers in different levels. The practicality of ethnics has gradually been defied over the years: Most white citizens can lose their accents,

change their names, switch religions and in many cases completely escape identification with their national origins and nationalities by changing a few criteria. The Negro group in America, on the other hand, cannot escape being ethnically related to their original group; for example W.A.S.P. citizens have the choice of identifying with an ethnic community at will because of skin color similarities.

We find that pluralism in America as it relates to the Negro group takes on certain unequal qualities also. The principle of cultural pluralism, like the melting pot theory, leaves much to be defined. "What pluralism means in practice is that diverse groups have the right to be left alone, so long as their members fulfill the basic obligations of citizenship."¹ Here, the State cannot compel people to melt, either culturally or racially. All that is called "race" is separated from the State and the problems of political power. The Negro group, especially, is alienated from the rights of seeking political power. The Negro group has never been politically left alone, nor has it been allowed to fulfill the basic obligations of the group. The Negro group has been limited and disadvantaged completely.

Race

Race, as a very misunderstood concept, has had a very detrimental effect upon the Negro in America. The issue of race has led to racist politics in America, thereby producing a sub-category of racism and a milder prejudiced attitude toward the Negro group. By citing so-called racial differences as the cause, White Anglo-Saxon Protestants have been able to declare Negro people as inferior to them. This was, thereby, to confine the Negro group to a powerless position in America.

Race has been defined in many different ways by various scientists, but these definitions do not really allow for clarification of its relationship with powerlessness in America as witnessed by the Negro group's position there; clarification in terms of the scientificity or exactness as to how they intertwine to produce a powerless condition for the Negro group in the United States. Some scientists declare that race is merely concept and not reality in science. This I cannot agree with, because race has had great impact upon the formation of American institutions. To some extent, it must be admitted that man has never really understood what is meant by race. Yet, race was indoctrinated primarily to be a crucial factor, as unscientific and unrelative as it is, in the development of American institutions.
The famed sociologist, Arthur Jensen, termed races as, "... populations which are partially reproductively isolated and genetically distinctive". A race constituted a genetically homogenous human population; hair color, eyes, physical characteristics and size were also factors to determining racial differences. The term race was, more than anything else, to divide the species of Homo-Sapiens into sub-types in a physical manner for the sake of science. It was not intended for one group to use the racial and biological differences of another group to superimpose upon them an inferior status.

**Anthropological views**

The Count de Gobineau, father of anthropology-sociology, agreed somewhat with Jensen in his classification of race. His definition of race admitted also that groups show differences for various reasons. A student of Gobineau, Durant de Gros, also set forth a pattern of racial theories and myths before the industrialization period in America. Gobineau and Gros went so far as to cite racial differences of various segments of the urban areas in Europe. From their analyses came the bases for many American practices

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of racial politics and a racist indoctrination of law. Race was as detrimentally misused and applied to the Negro's political existence as race was to the straddled horse on the track. Both were powerless and running continuously to the tune of the master.

Misconceptions of race

When dealing with the issue of race, other criteria are necessary to validify racial groupings. Races have characteristics that are historically unchanged while they have a place on earth known as a natural habitat attached to the group. "As years went by, groups of mankind left their natural habitat and along with them went their unchanging physical characteristics, physical colors and cultural traits."

Over the years, these groups mixed internationally, causing nationalities, and thereby, color physical and mental attributes becoming closely linked to race. In fact, the anthropologic and scientific qualities in the average American mind tend to relate to nationality and religion, etc. Adolph Hitler was incorrect in declaring the Germans as the "superior race"; they were correctly a group, a nationality. In setting out to exterminate the Jews, Hitler did not destroy the Jewish race but the Jewish sect, a religious group. When the

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Indians were destroyed in America, a race was not destroyed but instead members of a group or sect.

Through the explanation of how race has been historically misunderstood and used out of ignorance, one can easily see the development of racism in America as deliberately victimizing the Negro group. The ideal of racism enhanced the total deprivation process as it was to limit the Negro's lifestyle. Racism was indoctrinated into the entire American sphere of politics. We can begin by defining racism as seen by Joel Kovel:

Racism is the systematic exclusion of another from humanity based superficially upon his color or ethnic origin and profoundly upon one's own participation in a historical process that degrades him. It represents a group's inner attempt to purify itself of the guilt and rage that went into its historical growth. Racism is the reflection of a group's attempt to introduce spurious boundaries into the otherwise uncontrollable processes of its history. It exists dialectically wherever this group had laid its hands, though in different forms. Racism is a disorder of the historical self, and it reflects the fullness of that, even though it reveals its inadequacies.29

Proof of racism

Proof of racism in American history is a topic that can be shown not only by citing the Constitution, the founding fathers and political leaders, but also by citing

the military. Such a topic as military racism is one that easily lends itself to drawing a clear picture in very few words. It is easy to correlate closely the relationship of the Constitution, the founding fathers and the military. Each is interdependent upon the other in terms of preserving the American political system. Each was to somehow give the Negro a feeling that closely resembles that of the Faber man as discussed later by Marx.¹

¹See, pp. 5-11.
CHAPTER TWO
Race and Theory

Realistically speaking, the Homo-Faber Negro has been treated in an ideal manner to suit a defining of race that shows that skin pigmentation is the most important factor when group competing interests are involved. We find that in other fields, the Negro group has been declared innately inferior or, rather, biologically inferior and, as a result of this racist doctrine, has suffered greatly. Dr. William Shockley, the Stanford University professor, recites that a typical attitude toward the Negro species should evolve simply because he is inferior to whites:

Negroes are inherently and innately inferior to whites, and no matter what legislation is enacted, what opinions courts may have and what administrative policies are pursued, Black Americans are just plain unable to cope from their mother's womb.¹

This theory expresses how unscientific a racist doctrine can really be. Unscientific meaning -- basically unprovable and invalid but practiced widespread by those in power. Be it a racist act, a law, a theory or a principle, if it is racist, it is unscientific. Shockley also lists three basic moral postulates on which he has

done research concerning the Negro group's intelligence: truth, concern and death. Truth will somehow find a way to be accepted. Concern is the basis of a humane civilization, human beings being concerned about their fellow citizens and experienced emotions. Death: the inevitability of death provides the religious impetus to use one's life to improve humankind's ability to survive. Shockley has been characterized as a "modern Galileo". He feels that "... it might not be sufficient to judge a person based on his individual strengths, but might be necessary to take into consideration the limiting factors of his group."¹

The politics of race denote that race is a clearly misunderstood term used out of context in the political world. Racism is thereby a clearly misconceived practice toward another group. In any science, social and political, in which claims suggest that there are innate, inherent or biological differences in intelligence or physical characteristics of various races, scientific evidence must be provided. Shockley, Jensen, Gobineau and Gros have let loose of theories, myths and laws that hardly have supporting evidence. By supporting evidence, I mean proof that tests were conducted certifying that said differences

exist. Especially when dealing with the intelligence of races, the Homo-Faber Negro, especially, the evidence must be insurmountable. In many cases, homogeneity of each group must be equal (W.A.S.P. v. Negro), not assumed; the social and cultural backgrounds of both groups must be equal; adequate tests of native intelligence and other mental abilities and psychological capacities must have proven reliability and validity.

Racism and the law

Racism has, through group reasoning and unquestioned group acceptance, traditionally rooted itself into the W.A.S.P. interpretation of the law. The law in America has been compatible to racism therefore racism is inclined to live long in American Institutions. The Homo-politicus (political man) abilities of the Negro were denied because of racism. Racism was planted in the very nature of American life by the actions of the founding fathers of America.

Thomas Jefferson wavered between racist and social explanations of group differences. In his "Notes of Virginia -- 1782", he writes, "This unfortunate difference of color and perhaps of faculty is a powerful obstacle to the emancipation of these people (i.e., Negro): In music they are generally more gifted than the whites. They seem to require less sleep. They secrete less by
the kidneys and more by the glands of the skin, which gives them a very strong and disagreeable odor."¹

Abraham Lincoln, who, supported by Negro beliefs, has been immortalized as the "Great Emancipator", was offended when he was accused of abolitionism and emphatically declared in 1858 during the Lincoln-Douglas debates:

I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races; I am not nor ever have been in favor of making voters or jurors of Negroes, nor qualifying them to hold office . . . I will say in addition to this that there is a physical difference between the white and black races which I believe will ever forbid the two races living together on terms of social and political equality. And in as much as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I as much as any other man am in favor of having the position assigned to the white race.²

To add to the proof of racism as enacted into the American system by the founding fathers, Van den Berghe cites that ten of sixteen presidents elected before the Civil War were born in the South and were slave holders.³ During these times, big time slave owners were a minority

² ibid.
³ loc. cit., p. 47.
in America. 1.3% of the population, 350,000 whites owned most of the slaves.

The founding fathers framed "their" constitution because they had interests and values to support "their" actions. The founding fathers were always among the 1.3% of the white elitist group that controlled the majority of slave trade activities. 10 of the 16 presidents that owned slaves had interests in slavery -- Economics and chattel labor to be precise. These founding fathers were the elitist ruling class that formed the basis of law that is followed today. And today we find the Supreme Court of the U.S. constantly belaboring with the Common law to amend and repair the journals of law of discriminate codified litigation. It cannot be said that the Negro group never developed an interest in politics or in social and economic life. It can very clearly be seen that it was the object of the framers of the constitution to prevent the Negro from having politics, social and economic life. Harold Laswell declared that any human situation can be converted into a power relation.¹ The framers feared such and set forth to prevent the Homo-Faber Negro from reacting to opportunity by limiting him. The norm was set for the Negro. It was

obviously known by the W.A.S.P. founding fathers that the Negro was a thinker and power-seeker like himself, (Homo Sapien with skin pigmentation) seeking to participate in decision making, gaining wealth and social position somewhere near the top. The task was to set forth legislation that was to serve a dual purpose. This new litigation was to overtly declare the Negro as inferior and also to deny him mobility and opportunity through amendable and flexible clauses (discussed later).

What was happening to the early American leaders was that they were "... entertaining goals, plans, justifications, and loyalties in addition to simple estimates of what is likely to happen."¹ As implied by Laswell, early political leaders in America were feeling the effects of "power and publicity".² By being in power, it was to be expressly declared that this position was enjoyed and should be maintained. They were perceiving and equating the future outcome of their W.A.S.P. American relationship with having power. It was not their desire to allow some other group to consume all or even some of their power through any given opportunity.

The racist air among the early constitutionalists satiated themselves with the racist ideals of the constituents' values and interests. See chart on p. 77. They

¹loc. cit., p. 7.
²ibid.
combined racist diplomacy, tools of power, strategy to devise complete powerlessness for the Negro. Their interests were mostly those of the property class. Thereby, they thought in terms of rights of the property class. They geared the racism found in the Constitution towards the natural right to exercise government, own property and the authority vested in both of these rights. Obviously, there was a close correlation between owning property and being able to rule. The objective was to keep the Negro as a victim of both.

**Constitutional personalities**

Again, I turn to Lasswell to give a view of the type of personalities that must have construed the racist constitution of the United States. There was the type that was guilty of "... The accentuation of power in relationship to other values within the personality, when compared with other persons."\(^1\) I feel that this model statement fits the common constitutional framers. They sought power and wanted to keep power, while they were only a few as compared to the whole of society. The founding fathers were high officials then as the leaders of today are considered high officials. They were an elitist group and entertained values, personal goals of

\(^1\) ibid.
power and long range goals just as leaders do today. They sought to intensify group power and improve group relationships because they were serving the interests of themselves maintaining institutional power. Their objectives were to intensify their power relationships by denying others the right to justice and freedom. These types are dangerous once race enters the picture. Racism would automatically help them attain and accentuate greater power, because it is definite in their minds that the inferior group should be oppressed and economically drained. Though racism is very unjust by nature, it is surely a tool to the political attainment and accentuation of power. Racism was only a modifier to help one's group gain power by a much more convenient and less self-inflicting process. The other race was to suffer, not so much the W.A.S.P.

Myth and theory

Racism was nurtured by the insertion of myth and the underdevelopment of theory in American politics. The Homo-Faber Negro was to become powerless through the politics of being dehumanized by myth and theory. Myth and theory have both adversely affected the Negro's position in America. By this, I refer to Gobineau, Gros, Shockley, Jensen and countless other so-called scientists. They have produced numerous myths and theories that have been
widely accepted as truth. For example, there is a common belief that I.Q. levels between W.A.S.P.'s and the Negros are biologically different, even though no such thing has been proved. Myth and theory have played an important part in communicating among W.A.S.P.'s that the Negro group was inferior. The average W.A.S.P. Homo-Sapien accepted them (myth and theory) as true.

The founding fathers were to be greatly influenced by the impact of myths and especially theoretical assumptions. It would therefore be sufficient to define the two terms that we may give a clear base upon which to build a case against the validity of ancient myths and theories.

**Myth**

The most common explanation of a myth describes how unproven information is released and oftentimes accepted as a belief by a group or people in any society. Usually, myths deal with the creation or beginning aspects of a subject matter. Max Weber describes myth declaring that a group can make unproven information become beliefs and functional parts of the social value of a society:

A system of authority can legitimately assume validity in the eyes of those subject to it in a variety of ways.

a. Tradition always existing

b. By virtue of emotional attachment, legitimize the validity of what has been newly proclaimed or is considered worthy of imitation.
c. By virtue of rational belief in its absolute value.

d. Because of a form of positive proclamation whose legality is recognized as being beyond questioning.¹

Max Weber was dealing with values and authority, yet his discussion leads beautifully to the true value of the myth. Weber's discussion shows how society accepts mythology as true even though there is a high degree of unscientificity in the release of information. Weber shows how myths can become legitimate by the value system of a given society. The value system in America demands that the Homo-Faber Negro be powerless simply because he has been mythologically proclaimed as inferior to other human sub-types via race. To this extent, race as a factor could very well be mythological. On the other hand, it could scientifically be a factual cause for Black powerlessness in America.

Theory

Theories have played an important part in effecting the American founding fathers' opinion of the Negro. The founding fathers were to be influenced by the principles dwelling in their minds concerning the Negro species

sub-type in relation to a power position in America. Though theories were untested and unproven, they were considered good guesses by the bulk of the W.A.S.P. society. The degree of unscientificity was perhaps lower than that of myth, but nonetheless it was unproven on the basis of fact. The truth of the matter was the founding fathers were only human, finding it hard to make fair and representative decisions. It took a lot to form equality back then just as it does today. Law-making was easy when widespread myth and theory had been indoctrinated into the law and publicly expressed at every level of political life. Max Weber expounds upon this point clearly:

That an authority assumes validity must therefore mean more than the mere regularity of social conduct as detrimental by custom or self interest.¹

Weber shows how the advertisement of myth and theory played an important part in keeping the public ready to respond to whatever was being set forth as being valid. The only way to keep a ready public is to keep the air scented with certain feelings, feelings of whatever is needed to exploit an opportunity for self-interests at a minute's notice. Racist expression and perpetuation of these expressions have done a good job.

¹loc. cit., p. 72.
The basic definition of myth and theory give rise to a better understanding of pronounced examples in American history. There have been widespread mythological and theoretical practices in the American political picture. The founding fathers like the masses in America were to continue a legal system that was in outright favor of developing the powerless Negro group. It could be easily cited that the founding fathers were to devise a legal constitution and institutional framework whereby myths and theories about the Negro group were perpetuated. In simpler terms, the United States Constitution worked out a widespread powerless condition for the Negro group especially. The fact also remains that it worked out a widespread hold upon all dispersed and isolated groups in America and across the world.

The United States Constitution functioned along lines that perpetuated W.A.S.P. ties that would be protected and perpetuated for some time to come. Institutions were basically formed in early American society for the purpose of creating the democratic state whereby W.A.S.P.'s could live on the same territory with the services of the Negro group at hand. The W.A.S.P.'s were ethnically and racially inclined to resort to every political means of degrading the Negro group, keeping them down while the W.A.S.P. group gained greater power. The reasons for such power accentuating behavior was due
to the effects of the W.A.S.P. myth and theory as announced by unscientific scientists, influencing the entirety of American W.A.S.P. society. The myth and theory principle afforded the W.A.S.P. group to defend and promote its own basic interests. The history of the myth and theory principle shows how even W.A.S.P. scientists were seeking to gain greater power and guaranteeing that the W.A.S.P. group maintain a position of power in the world for years to come.

Racialist background

The founding fathers were given a basic background in terms of seeking to develop the racist and unfair law for the land. They were not born racist, nor did they reach the concept of racism alone, but were influenced by the widespread acceptance of myths and theories that a group maintains. There have been many a theory and myth pertaining to groups and their relationship to other groups but none like those of Gobineau and Gros. These men explored anthropo-sociology and aroused group feelings to a particularly high level. W.A.S.P.'s could widely accept and maintain these beliefs, especially at a time when W.A.S.P.'s were flocking to the urban areas.

The father of anthropo-sociology, the Counte de Gobineau expresses some basic myths and theories of W.A.S.P. superiority that have long since been accepted.
He showed how his race was widely extended in antiquity, that it had constituted the intellectual and military aristocracy in ancient times and will therefore continue to do so as long as "Homo-Europeus" people live on the face of the earth. He demonstrated the influence of race and racial purity upon the destiny of social groups historically:

In Europe two ethnic elements were predominant, Homo-Europeus, blue eyed race (long of head), dolichocephalic and long of face . . . This race of people were known as Anglo Saxons or Scandinavians. Their dominant characteristics denoted ambitious, energetic, and courageous qualities. Homo Alpinus -- the brunette race. Round of head, branchy cephalic of face, living in the Alps and Hantle Auverage. Dominant characteristics were cautiousness, unprogressiveness and strongly attached to its native modes.1

Gobineau and an inspired follower, Durant de Gros, expressed the racial histories of the two dominant groups in Europe. Intellectual differences between the two were very important, unscientific indicators of who should be in power and who should be powerless. The Cephalic was a decisive means of distinguishing between all races then. The form of the skull indicated the pedigree or purity of race of any individual at that time.

The further study of Gobineau's and Gros' works shows the differences in the urban and rural population

1 Bliss, H. L., Journal of Political Economy, Vol. 6, December, 1897, (George Vacher De La Poug); p. 58.
in parts of Europe. The object here was to depict the superiority of one racial type in every aspect of political life to the inferiority of the other type. The Anglo-Saxon was always superior, while the Alpinus groups was second, and other races were virtually inferior.

The Averyron European and the Rodez people were the model groups chosen in the distinction of the races as performed by Gobineau and Gros. Both groups were to have an urban and rural populace, while there were noticeable differences between the prevailing heads of those living in the urban as opposed to those in the rural sections. Those living in the urban areas were to possess dolichocephalic qualities, while those living in the rural areas possessed Brachycephalic head qualities. The urban people of both regions were utterly superior to the rural because of dolichocephalic qualities. The Cephalic index of the urban group was always below 75, which is intellectually good.

Gros and Gobineau went so far as to develop (mythical) laws depicting the respective position and relation of the two white races and the rest of the world. The description of the laws show how Anglo-Saxons were to occupy social, political and economic positions more or less distinct from all other people of the world. The laws are expressed as follows:
LAWS OF DOLICHIOIDS

Law of Concentration of Dolichoids

In the disassociation of the elements of population, the migratory elements are attached to the centers of dolichocephaly.

Law of Urban Elimination

Urban life acts as an agency of selection in favor of the dolichoids and destroys or rejects the most Brachycephalic elements.

Law of Stratification

The Cephalic index is lower and the proportion of dolichocephalic is greater among the higher class than among the lower class in each community.

Law of Intellectual Head

Among intellectual workers the absolute dimensions of the head are greater than the average.

Law of Distribution of Wealth

In countries inhabited by Homo-Europeus and Homo-Alpinus, the former possesses more than its proportionate share of wealth.

Law of Altitudes

In regions inhabited jointly by Homo-Europeus and Homo-Alpinus, the former is concentrated in the lower levels. The Aryans live in the plain near good land and away from mountains.

Law of the Localization of Cities

Important cities are almost always located in the dolichocephalic region or in the least Brachycephalic parts of Brachycephalic regions.

Law of Urban Indices

The Cephalic index of urban populations is lower than that of the surrounding rural populations.
Law of Cephalic Index

The Cephalic Index of children of Parents from the two different regions is lower than the Average between the Indices of these regions.\textsuperscript{1}

The profound themes of the mythical, so-called laws were to destroy any doubts as to whether the white race was superior to other beings. Also, these laws were to stratify and classify the more or less greatest human elements from a subjective point of view. The writers of these laws, like the framers of the United States Constitution, were to place themselves at the top of the scale of the social stratifying process. In the law of concentration of dolichoids, the top group was granted as living in the more fertile quarters of the cities, thereby attracting more dolichoids. The law of elimination implies that dolichoids are the only people that can sustain the city life. The Alpinus group supposedly died off and left no family members nor followers in the city. The law of stratification shows how dolichoids were always the high class in any society. The law of intellectual head shows how dolichoids were always leaders in any society. Finally, the law of distribution of wealth depicts that the Homo-Europeus man always had more than his appropriate proportion of wealth. In each case, the dolichoid-Homo-Europeus type had been psychologically placed upon the top, while others were psychologically

\textsuperscript{1}loc. cit., pp. 83-90.
torn down. It would be easy to say that in the hierarchy of race that the Homo-Europeus type was psychologically placed at the top, cited as superior to others by the Anglo-Saxons. This was done to preserve and perpetuate a greater sense of group and would drive them even harder for extreme power at the same time others could be psychologically impaired with inferior teachings through myth and theory.

Once again I turn to Harold Lasswell, because he quite clearly supports my next point. He described enlightenment as the specialization in philosophy or science by scientist, theorizing as to build up systematic justification of power patterns.\(^1\) This gives the rational basis as to why Dr. William Shockley, the Stanford University professor expounds upon racist theories in current days. Shockley feels:

"Negroes are inherently and innately inferior to whites and no matter what legislation is enacted, what opinions courts may have and what administrative policies are pursued, Black Americans are just plain unable to cope from their mother's womb."\(^2\) Shockley feels that the Homo-Negro is inferior to the Anglo-Saxon man thereby supports his feelings with racist theory that seeks to justify his group's position as powerful leaders in America.

\(^1\) Lasswell, op. cit., pp. 8-10.

Theories in general have somewhat a similar basis as Lasswell describes in terms of political and social science. The rational justification or logic offered will seek to clean up the dusts of evil though evil thought is perpetuated through theory. The same holds for myths. It is as though there really are justifications, rationales and logics to the racial politic and its history in America.

There have been countless numbers of myths, theories and racist accounts for the Anglo-Saxon group's attitude toward the Negro type. The annals of history would offer more of these articles than time would allow for discussion at any length. The models chosen and discussed should express clearly my point. The mood was set where race types were classified as superior/inferior in regard to white and Black Homo-Sapiens. These classifications were unscientifically assumed and were liable to cause greater discomforts to the Negro group in America. Racism was carried at length to the point of no return. The Negro was prejudged, denied and made powerless on the basis of myth, theory and Anglo-Saxon perpetuated racism.

**Code of cases -- white attitudes**

Racism has had an adverse effect upon the development of the Negro's group position in America. Racism has caused the development of myth and theory, thereby creating an uncouth, hateful White Anglo-Saxon Protestant
attitude toward the American Negro group. Richard A.
good point in his overview of the race issue in America:

> The Race attitude of the Southern White
> is not a code of cases but a creed of a
> people -- a part of their morality and
> of their religion.¹

In simple terms, the future relationship between
the races was molded by the factors previously dis­
cussed, while racism was steadily becoming a creed of
ethics and a valuable tool to the White Anglo-Saxon
Protestant.

In fact, the leading political figures were overt
in their negative attitudes toward the Negro. As I
review some of the legislative works, histories and per­
sonalities in my new homeland, Georgia, I find that the
leading representatives cast out negative attitudes
toward the Negro, causing widespread negative attitudes.
In 1893, Senator Benjamin H. Hill declared:

> It had caused the South's deficiencies
> in scientific, physical and education
> progress and especially in material and
> commercial development, impeded her
> growth, population, wealth and physical
> power and encumbered her with an un­
> skilled sullen labor force that could
> not prodently be educated.²

¹Locke, Alan, *Society and Power*, Random House, New
York, N.Y.; (1961); 64th Rev. p. 326.

²Sen. Benjamin H. Hill, Georgia, His Life and
Speeches, Atlanta, 1893; pp. 39-40.
Senator Hill developed negative attitudes toward the Negro group only because he envisioned slavery as a curse upon American development. It was felt that had there not been the Black population in America, growth would have been more immediate and successful. The fact of the matter shows that had there not been racism, myth, theory and out-right Negro denial, then and only then would there not have been so many maladies to the political life in America. The Negro was a human, not a machine.

Leading white Southerners developed attitudes that were only to perpetuate racial superiority attitudes in the Anglo group.

Brought into competition with the superior intellect, tact, and muscle of free white labor, the Negroid would if he survived at all, remain the servant of servants.¹

This feeling was widespread because leaders were interested in preserving and perpetuating industrial, commercial and financial wealth and unexampled material greatness. Primarily, their interests were geared toward developing and maintaining a powerless Negro group so that their states would reap the benefits of a labor-powerless class.

In 1867, in a letter written by William Henry Trescott, a summation of the basic attitude of White Anglo-Saxon

¹Advocate Magazine, Dec. 21, 1865, Natchez, Miss.: Publisher unknown.
Protestants toward the Negro was expressed:

You know, every man in this country, white and Black know that this is in no envious or offensive sense, but as a fact the white man's government. You know and they know the spirit of independence which settled it, the courage which won its liberty and has maintained its existence, the brain which devised its constitution, the enterprise which extended its territory, the capital which freights its ships, ploughs its fields, digs its mines and builds its railroads, the arts and sciences, the effort and the achievements which make sum of its civilization, belong to the white man.  

Trescott was governor to South Carolina under Andrew Johnson and was to distribute a widespread attitude of negativeness toward the Negro. His feelings were like Alan Locke declared, based upon the Code of Cases and a part of W.A.S.P. morality and religion of racism. A more realistic interpretation of Alan Locke's assumption would be that the attitude of Anglo-Saxons was a code of cases as well as a creed of the American people. Trescott's letter reveals the basics of the creed that Locke talks about. The history of mythology, and theory in America also give support to the evidence that there is a creed of racism in America toward the Homo-Faber Negro.

To show the Code of Cases, one could easily turn to the United States Constitution and give exact enumerated accounts of racism as being directed toward developing

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the powerless Negro. The Constitution gives evidence as to how the religion (as discussed earlier in the Andriano Tilgher discussion) of wealth versus the religion of powerlessness were to develop. The United States Constitution denoted a broad perspective and scope, including a serious and very systematic concern for description. It left room for interpretation in some clauses, while it also gave way for implicit interpretation. It was highly specific in some cases, while it was to give a round-about definition in others. The Constitution allowed for keeping the Homo-Faber "within manageable bounds",¹ as David Easton would prescribe for any theory. In fact, the Negro group was virtually limited. The norm was set. It was established early that the Negro group was not to be given the opportunity to turn any situation into power (discussed by Lasswell).² I state again that the political and moral climates were set whereby White Anglo-Saxon Protestant Americans could dominate the political and economic life of the Negro through the passage of a huge body of racist legislation. This body of overtly racist policy was sly and slick enough to perpetuate racism and an attitude of undying negative responses to the Homo-Faber Negro group.

¹Easton, David, Children in the Political System, New York, N.Y.: McGraw-Hill; (1969); Intro. and Ch. 1.
²Laswell, op. cit.
The U. S. Constitution

In fact, the Constitution was a body of fundamental theories, principles and laws drawn from the customary laws that were to govern American W.A.S.P. society from early times and somehow maintain an order in the future. The United States Constitution did, in fact, have clauses and passages that assured the maximization of power for the Anglo-Saxon-dolicephalic type. I will go so far as to state that legislation in America has been influenced greatly by the U. S. Constitution and its racist clauses. The following are clauses which have appeared for long periods of time in the Constitution. Some have been revised and amended.

ARTICLE I, Section II, Clause Three:

Representatives and direct taxes shall be apportioned among the several states which may be included within the union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years and excluding Indians not taxed, 3/5ths of all other persons. 1

This article is an example of the attitude of the early legislator, citizen, W.A.S.P., toward the Negro. The Negro was considered 3/5ths of a man and was given no fair, nor anywhere near fair, share of power in America. The law stated that he was inferior.

1U. S. Constitution, Unrevised, Article I, Sec. II, Clause 3.
ARTICLE I, Section IX, Clause One:

The migration or importation of such persons as any of the states now existing, shall think proper to admit shall not be prohibited by Congress prior to the year 1808, but a tax or duty may be imposed on such importation, not exceeding $10.00 for each person.¹

This article gives rise to the fact that the Negro was considered property to be taxed, less than a man. The inhuman qualities of a subordinate were attached to the Negro. The Constitution supported the theories and myths that the Negro group was un-politicus, un-sociabilis and un-sapien, by declaring him as taxable property.

ARTICLE IV, Section II, Clause Three:

No person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor but shall be delivered up on claim of the party to whom such service or labor may be due.²

The above article was superceded by Amendment XIII, as pertaining to slaves, but the impact of this grandiose theory that the Negro had been looked upon as being a valuable piece of property. His Sapien quality was completely destroyed. He was looked upon as being just what theory, myth and racism had described.

¹U. S. Constitution, Revised, Article I, Sec. IX, Clause 1.

²U. S. Constitution, Revised; Article IV, Sec. II, Clause 3.
The United States Constitution was written by White Anglo-Saxon Protestant constituents who acted in ways that Alexis de Tocqueville describes as tyrannical: "... in the absence of safeguards for the protection of minority rights, American democracy becomes just another form of tyranny". De Tocqueville felt that in a majority racist society, what obtained power for one group was circumstances in a racist tyranny over the racial minority. There were no Negro representatives to the framing of the United States constitutional writings and conventions. It was quite impossible, since the ideals of race and racism at that time were of grave importance to the W.A.S.P. group. It was considered that only the White Anglo-Saxon Protestant group should write the Constitution, since it was to serve their interests. Negros were considered 3/5th's man and chattel property. This type of sub-human was never to give credence to decision-making.

**Homo Politicus**

It could never really be said that the Negro was lacking in the quality of Homo-Politicus. But, the Negro group was thereby denied direct access to developing strategies and ways of using his resources of all kinds

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to gain political power historically. Homo-politicus, as Robert Dahl in *Who Governs?* describes him, is a developed civilian who seeks to involve himself in political action.¹

The Negro group has been basically denied any real access to allocate any sizeable share of Negro resources to the process of gaining and maintaining control over the policies of government. He therefore developed the status of "depoliticized" Negro. It would be fair to say that the Negro was interested in politics, economics and a social life, but that racism and protracted denial caused the development of the status of the Homo-Faber Negro.

CHAPTER THREE

The Development of the Powerless Faber

An historical analysis of the Homo-Sapien Negro, traces the development of the Homo-Faber Negro. Both forms of the Negro group were underdeveloped, firmly paving the way for total deprivation. Examination of racist activities provided further background for the resulting powerless condition of the Negro group today. The racist activities of the W.A.S.P. group, accompanied by ethnic activities and supported by myths and theories, excluded the Homo-Sapien Negro from power in America. The Homo-Sapien Negro had no other alternative but to become the Faber Negro.

The Homo-Faber Negro developed from the Homo-Sapien Negro. He lacked the ability to integrate into the community of American cities. He was denied as citizen by the W.A.S.P. group; he was classified as unacceptable to W.A.S.P. American citizens. The Homo-Faber Negro emerged during the slave era of American development. As a slave, the Homo-Sapien Negro was "... forced to engage in highly segmented activities (which had) no meaning to him". 1 The direction, quality and quantity of these

activities were thoroughly predetermined for the Negro, yet the Negro was to be ultimately excluded. Karl Marx describes the dynamics of the Faber quality, to which the Negro subscribed. The Negro sought greater fulfillment of himself, but instead became the worker for another; he produced industry, but all his efforts benefited another and not himself. This Faber quality of the Negro encompassed an ingenious inventiveness which was not channeled to benefit his own group but instead inevitably gave greater power to his master. The Master, employing the concepts of deprivation and compensation, developed a much more powerful position than the Homo-Faber Negro-as-laborer in America.

Deprivation

Of great importance is the exploitation of the Negro people in America in the areas of skills, intelligence and politics. Basically, the Homo-Faber Negro was deprived of the freedom to think as a Homo-Sapien. In this manner, he was deprived of his Homo-Politicus (Political Man) nature, just as he was declared anti-Sociabilis (Non-Homo-Sociabilis). The Homo-Politicus Negro can be defined as deprived because of his basic nature being that of the Negro race. Being of the Negro race, he learns that he is not free to indulge himself without stint. Constraints are imposed on his liberty to gratify
himself, both by nature (differences in physical appearance) and by psychological limitations (myth and theories). Robert A. Dahl discusses the political man and the resources available and employed in influencing others in order to achieve his ends; but the Homo-Faber Negro has not been allowed to utilize his natural resources to help himself reach even primary goals.

Potential for power

There has been no scientifically thorough discussion of the Homo-Sapien Negro's potential and qualities with respect to his being contributor to science and civilization. The Homo-Sapien qualities of man were supposedly those traits demonstrated by his lack of specialization, and Homo-Sapien man was supposedly developing at a slow pace ever since the Machine Age began in 1760. This slowness in development had certainly been apparent in all men up to the point in time when the Homo-Sapien Negro hit the shores of the United States of America. Ever since, having been politically and sociologically observed in a real sense, the Homo-Sapien Negro has demonstrated outstanding potential in all areas of contribution to worldly civilization and technology.

Basically, Homo-Sapien man was born as powerless as a man could have been. He was gifted with the ability to think and to develop specialization at a slow pace. He was capable of storing a remarkable number of experiences and, along with his thinking ability, he could act in accordance to many arising situations.

Granted that the Homo-Sapien man could behave in modern ways, the fact still remained that he could develop conditions that were defying to his basic nature. I say this, because the Homo-Sapien Negro has developed conditions contradictory to man's basic nature: those of seeking power, individual goals and material goods. He has been forced to experience circumstances that were to de-politicize, de-socialize and de-humanize his every trait as Homo-Sapien Negro. In modern times, we find that the Homo-Sapien Negro is powerless. It took the Homo-Sapien many thousands of years to reach the mental stages that his mind had attained by the slave era in America. From there it took the Homo-Sapien Negro less than 200 years to truly develop the greatest Homo-Faber qualities that could be humanly demonstrated by 1800.

E. S. Bergson gives us some insight into the development of the Homo-Faber Negro as undermined and politically transformed into a new species in America:

If we could rid ourselves of all our pride, if to defend our species, we kept strictly to what the historic and
pre-historic periods show us to be the constant characteristic of man; and if intelligence, we should say perhaps not Homo-Sapien but Homo-Faber.¹

In the 1790's, the Homo-Faber Negro openly demonstrated the greatest specialization abilities that man possessed at that time. The intelligence of the Homo-Faber Negro, however, was to be exploited in the realm of manufacturing artificial objects, especially tools and machines. The Homo-Faber was to achieve specialization in whatever field he was to perform. He was to conceive of larger and greater things, though this attitude was greatly influenced by the basic craving of man for power. He was to ultimately develop an attitude of powerlessness as a result of the impact of finding his reward for performance was that of not owning, not benefiting from, nor deciding any matters of his environment.

*Power-potential curtailed*

Slavery as a political force caused the Homo-Faber status to be attached to the Negro American. Out of sheer innocence, the Negro group was to develop the specialist trait in the fields of science and industry. The specialist technique is what makes the Faber man outstanding by nature as compared to the Homo-Sapien. The slave was

¹Bergson, E. S., from G. N. M. Tyrrell's, Homo-Faber, Methven & Co., (1951); Greenwood Publishing Co., (1973); p. 51.
considered as the Homo-Labourer group (semi-mechanical and non-politicus by nature). He was vicariously stationed as worker and provider to American institutions. His everyday life was to be conditioned somewhat closely to resemble the machine which he eventually created out of a desire to end his Homo-Labourer functions.

The Homo-Faber Negro had developed an ability to deal with the practicality of worldly matters through his development of the Homo-Labourer position in America. The Black man was expanding his mind as he experienced the ordeal of early slavery. Out of his ability to cope with the harshness and horrors of slavery, he strengthened his ability to think. As he tampered with things (tools and ideas), the simplicity of their workings became apparent to him. He further developed these simple techniques and gadgets in order that greater, more complex feats could be accomplished.

The Homo-Faber Negro was essentially interested in the science of things, mechanical and physical:

Labor is the expression of human life and through labor man's relationship to nature is changed, hence through labor man changes himself. It was in the act of transforming nature through his work that man developed his spiritual and social beings to the limits of his capacities. Labor was the self expression of man, the conveying expression of his physical and mental powers; the product of labor represented reflections of man's abiding efforts toward self realization.
It follows that when man is forced to engage in highly segmented activities that have no meaning to him, and whose direction, quality and quantity are thoroughly predetermined for him, he is mutilated in the most vital part of the self. He is a maimed stranger to himself — He is alienated. His alienation is all the more crippling when the products of his work -- the reflections of his activities toward self fulfillment become the property of another and are then used as an instrument of power against the creator himself. ¹

(Emphasis added)

How else could the Homo-Faber Negro have been able to endure the tedious and menial tasks expected of him during slavery? He was prevented from performing the Homo-Politicus (Political Man) and Homo-Sociabilis (Social Man) characteristics of his basic nature. He, therefore, had two paths to follow: that of specialist or that of no skill at all. The latter could not have been the path taken, because the Homo-Faber Negro exists today. He must have served some type of purpose in America through slave times; it was that of Homo-Labourer.

As laborer

Besides his ability to gain a partial understanding of basic things around him, the Homo-Faber Negro rendered his knowledge in clear and simple scientific inventions

¹Marx, Karl, Alienation in a Capitalist Society, from Joseph Lopreato's & Lawrence Hazelrigg's, Class, Conflict & Mobility.
for the future development of America. The Negro scientist was thus developing science for all of mankind. He was specializing in the practical world by dealing "... practically with visible and tangible things, and has continued to assume that what serves for them will serve for everything."^1

The Homo-Faber Negro's drive for power at this time was geared towards gaining recognition as a man and relief in terms of his everyday work expectations. He used his mind to explore the far reaching possibilities of invention. His hopes were to gain some type of freedom from work, greater recognition as a thinker and inventor, and, with the great hope of perhaps not having to do so much work in the future, he invented all types of gadgets. (to be discussed).

The Homo-Faber Negro was forced to deal with the field of applied sciences. He was engaged in doing things, making things on a constant sunup-to-sundown basis. His whole political existence became one whereby he was destined to grasp unexplored practical experiences. Due to the fact that slaves were by nature common beings, as rational as anyone else on earth, they were bound to catch sight of many hidden, unexplored scientific ideas. These improvements in the field of applied science were

to have an astonishing effect upon the entire world.
Even as such, the White Anglo-Saxon Protestant group became more and more powerful, while the Homo-Faber Negro became more and more powerless and oppressed. Accentuation of power was the goal for W.A.S.P.s.

In America, the development of the thesis, "How much you owned proved how much power you had", was carried a step forward. The number of Homo-Sapien Negroe's one possessed determined how much production, profit and maintenance of property one could render. This was essentially a means of viewing power and powerless relations by the White Anglo-Saxon Protestants in America. (See Chart #1)

As shown by Chart #1 states collectively developed the definition, "how many Homo-Sapien Negros one has determines how much power one has". The roots of power were clearly expressed in the total sum of slaves one had. The more hands one had, the greater material collection one had rendered. This chart shows how ten states were increasing the proportion of slaves as their economical, political and social registers were steadily rising. There was rarely a decrease in the number of slaves a person, local or state possessed during the period 1790-1840.

The Chart #2 shows how the Negro population in America was classified as unpolitical, unethical and unequal.
The Colored population was steadily rising, but the proportion of free men from 1790-1860 was almost always ridiculously below eleven (11%) percent, oftentimes up to ninety (90%) percent. Slaves were being transported to America at a tremendously fast rate, yet the attitude towards them was hardly ever a positive, fair or just one.

The Negro American has historically been allowed to build, to create, to improve and maintain American institutions, culture, politics and art; yet, he has always been denied a position of power in America due to racial matters. Evidence shows the effects of the Homo-Faber type upon the American picture:

Space and time have been conquered; neither oceans nor mountains any longer offer barriers to travel; the human voice can be heard across the globe; medicine and surgery can now perform what our ancestors would have regarded as miracles; and have gone a long way towards eliminating disease and the results of accident; food from every climate in the world regularly reaches the great centers of population; information, cleanliness and sanitation have replaced over large areas the ignorance and squalor of the past; the weather can be foretold and the first attempts are being made to control it; by the achievements of science in action, the nations of the world have been brought into close contact with one another and their economies woven into a single pattern. 1

Despite these efforts to improve America's patterns of civilization, the Homo-Faber Negro has virtually been

1ibid.
### CHART #1

NUMBER OF HOMO SAPIEN NEGROES OWNED AS SLAVES

The proportion of slaves in total colored pop. was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Colored Pop.</th>
<th>Slaves</th>
<th>Slave Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>757,000</td>
<td>698,000</td>
<td>92</td>
</tr>
<tr>
<td>1820</td>
<td>1,772,000</td>
<td>1,538,000</td>
<td>86</td>
</tr>
<tr>
<td>1840</td>
<td>2,874,000</td>
<td>2,486,000</td>
<td>87</td>
</tr>
<tr>
<td>1850</td>
<td>3,639,000</td>
<td>3,204,000</td>
<td>88</td>
</tr>
<tr>
<td>1860</td>
<td>4,486,000</td>
<td>3,980,000</td>
<td>89</td>
</tr>
</tbody>
</table>

### CHART #II

NUMBER OF HOMO SAPIENS AS SLAVES
IN THE MAJOR SLAVE STATES

<table>
<thead>
<tr>
<th>State</th>
<th>1790</th>
<th>1820</th>
<th>1840</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIRGINIA</td>
<td>293,000</td>
<td>425,000</td>
<td>449,000</td>
</tr>
<tr>
<td>SOUTH CAROLINA</td>
<td>107,000</td>
<td>258,000</td>
<td>327,000</td>
</tr>
<tr>
<td>NORTH CAROLINA</td>
<td>101,000</td>
<td>205,000</td>
<td>246,000</td>
</tr>
<tr>
<td>MARYLAND</td>
<td>103,800</td>
<td>107,000</td>
<td>90,000</td>
</tr>
<tr>
<td>GEORGIA</td>
<td>29,000</td>
<td>150,000</td>
<td>281,000</td>
</tr>
<tr>
<td>KENTUCKY</td>
<td>11,000</td>
<td>127,000</td>
<td>182,000</td>
</tr>
<tr>
<td>TENNESSEE</td>
<td>11,000</td>
<td>80,000</td>
<td>183,000</td>
</tr>
<tr>
<td>LOUISIANA</td>
<td>11,000</td>
<td>69,000</td>
<td>168,000</td>
</tr>
<tr>
<td>ALABAMA</td>
<td>11,000</td>
<td>47,000</td>
<td>254,000</td>
</tr>
<tr>
<td>MISSISSIPPI</td>
<td>11,000</td>
<td>33,000</td>
<td>195,000</td>
</tr>
<tr>
<td>VARIOUS</td>
<td>54,000</td>
<td>37,000</td>
<td>111,000</td>
</tr>
</tbody>
</table>


left out, deprived and powerless. With personal recognition of his powerlessness and deprivation, the Homo-Faber Negro, nevertheless, coped with the ordeal of not fitting into the American political, social and economic systems.

As Faber

E. S. Russell gives us a model for understanding the manner in which the Homo-Faber Negro was directed towards goal activity. White Anglo-Saxon Protestants set forth certain goals and expectations to be carried out by the slave. Russell worked out the teleological method of producing success in the Homo-Faber Negro as follows:

I. When the goal is reached, action ceases; the goal is normally a terminus of action.

II. If the goal is not reached; action usually persists.

III. Such action may be varied.

   a. If a goal is not reached by one method, other methods may be employed.

   b. Where the goal is normally reached by a combination of methods, deficiency of one method may be compensated for by increased use of other methods.

IV. The same goal may be reached by different ways and from different beginnings.
V. The end state is more constant than the method of realizing it.

VI. Goal directed activity is limited by conditions, but is not determined by them.¹

The principal ends of these activities were to have the Homo-Faber Negro, in this instance, maintain, develop and reproduce for the American states. American institutions installed a teleological method and stigma to the Negro in relation to the Negro group's involvement with white institutions. When the Negro encountered white institutions he was to perform with the greatest output and success as possible. He was expected to perform as well and greater than white citizens but he was never to enjoy the rights attached to owning or the benefits offered by owning these same institutions. This in itself makes the teleological approach a general practice in America historically. America was successful in its use of the teleological method because, through its use, success was rendered out of the actions of the Homo-Faber Negro: success in terms of White Anglo-Saxon Protestant interests, predominantly economics.

Everything that the Homo-Faber Negro was to become conditioned to do was done in hopes of getting a successful amount of practical use out of him. The politics of this issue shows how the Faber quality was almost instilled

¹loc. cit., p. 143.
into the Homo-Sapien Negro. The object was to try and build a degree of practical success into the Negro group so as to make his actions become practical. This was historically what happened (as theoretical as it may seem). The political ramifications of this fact give rise to greater science through inventions. This premise went so far as to give birth to a theory of successful teleology and inventions.

Goals, practically interpreted, forced or encountered upon a subject, if duly performed in a practical manner, shall produce greater ideas and improved methods in the long run, though it may take practical methods of expression. This theory deals with the approach used by White Anglo-Saxon Protestants to assure maximal performance by the Homo-Faber Negro. The rationale behind the approach shows how W.A.S.P. goals were set, and the means to those ends commanded performance by the Homo-Faber Negro. By manipulating the Negro group in a practical manner, the W.A.S.P. could produce practical fruits; the use of overt force and unrealistic coercion and brutality would not bear such profitable wares.

This theory cites the scientifcocity of working with things leading to the development of even greater things. Andriano Tilgher explained in his work, Homo-Faber, "the subject or subjects must develop a religion of work".1

1Tilgher, Andriano, Homo-Faber, Harcourt, Brace, & World, Inc., (1958); Trans. by Dorothy Canfield Fisher; p. 141.
The Negro group was developed in an environment of work. Tilgher also reiterates the theory that the ends of Homo-Faber activities creates a religion of recreation, pleasure and amusement for others in any given society. This was, in fact, exactly how the Negro functioned in America, furnishing the W.A.S.P.'s with a religion of recreation, pleasure and amusement. In essence, the Negro group was deprived of most Homo-Sapien qualities. He was to lose sight of pride, dignity, and to develop a sense of low Esteem, thereby coming closer to the Homo-Faber-type Negro. His faber-type quality brought him closer to the classification of political slave for all practical purposes. He is even now slave to a system that develops economics, wealth and power, while he remains powerless to a great extent. His every effort to improve and expand science was one which encompassed the interests of others, rather than himself, because he was a slave to the system.

Introducing the effect of Homo-Faber Negro inventions upon the American system, Henry Baker gives evidence to the fact that the Negro group helped shape American history although remaining powerless:

Into this vast yet specific field of scientific industry, the colored man has, contrary to the belief of many, made his entry and has brought to his work in it that same degree of patient inquisitiveness, plodding industry and painstaking experiment that has so
richly rewarded others in the same line of endeavor, namely the endeavor both to create new things and to effect such new combinations of old things as will adapt to new uses. 1

As inventor

Let us keep in mind that the Homo-Faber Negro fulfilled any labor service or mechanical function for the earliest American W.A.S.P. Out of this process of working, the Negro group came to develop an ability to invent, as described earlier. These inventions, though conjured in vain efforts, provided the basics for American development in terms of industry, politics and economics. For, without the rapid influx and outflux of Homo-Faber Negro inventions, America would never have advanced as rapidly and as self-assuredly as it did. (Discussed later in this chapter).

The efforts of the Negro inventors were fore-shadowed by racist politics, just as was every other facet of his lifestyle. The proof lies in states' constitutions. Clauses were added to violate the rights of the Negro inventor, mainly, because he was to remain powerless in every phase of life. These clauses simply and quickly deprive the Homo-Faber Negro.

"The owner of a slave also controlled his inventions".¹ In all due truth, this phrasing points out that a Negro person, whether inventor, laborer or politician was to be given no credit for his contributions of science to modern society. In all efforts, it was apparent that the Homo-Faber Negro was to be one-hundred percent powerless in the American states. Normally, in a society a man is given credit for that which is rightfully his contribution; not so the case for the Negro.

The following are inventions, patent-approved creations and ideas that were developed by the Homo-Faber Negro. These are only a few of the unpublished, unadvertised, yet known inventions. Many others were confiscated and claimed by W.A.S.P.'s through the practice of bearing false witness. The inventors were as scientists with hopes for creating a more powerful position for the Negro group, self and the interests of the whole of man. Some of the inventors were praised by White Anglo-Saxon Protestant newspapers as, "The greatest in the World".² Granille T. Woods patented over 150 electrical and mechanical inventions.³ His works were sold to Alexander G. Bell, Thomas Edison, Westinghouse, and his train system was installed in New York in 1892.

²loc. cit., pp. 40-89.
³Ibid.
Among the Homo-Faber group were inventors like Elijah McCoy, who invented the method whereby machines can run and still be lubricated without having to shut them down. Such method is used by almost every mechanical device in the world, for cars, trains, industrial machinery and commercial devices. Lewis H. Latimer invented the carbon filament to make possible mass production of light bulbs; Norman Rillieux improved sugar processing techniques, creating fine grain sugar; Jan Matzelinger developed the automatic shoe lace machine; Andrew J. Beard developed the train auto railcar coupler. All of these inventions were developed between the early 1850's and the 1960's.¹ Each demonstrated the Homo-Faber potential of the Negro group, yet the White Anglo-Saxon Protestant group receives credit for American growth just as they possess the entire base of power in the States.

Each inventor was interested in building power for his group, but in a society where a group is placed in an inferior position to another, so are the credits and benefits of life. It was thought that improved techniques and better ideas would ease the work load of the Homo-Faber Negro. In due time, it was found that these inventions would make America a better place for W.A.S.P.'s.

¹loc. cit., p. 50.
Though Black inventions and originally improved methods were to benefit W.A.S.P. institutions, Black Power was hardly to exist, while W.A.S.P. Power was to flourish at extremely high levels. The proof lies in the fact that as I cited earlier Black inventors provided some basic inventions and methods of production in American industry. From the basics like the train wheels to the engine to the cotton gin we find other inventions cropping up. From historical sources I find that the major inventions like the light bulb were black inventions, purchased by white scientists for further development and eventual industrial presentment. It seemed that Negro donations to the improvement of science only made his conditions worse than ever. To accompany scientific developments were more torrid slave conditions, especially during the Industrial Revolution in American history.

Basically, the industrial era saw an "... opening of the prospect of unlimited power for mankind. Increasing the power of man was the goal ..."¹ In reality, "mankind" was considered to be only those White Anglo-Saxon Protestant Americans. The Homo-Faber Negro was considered hardly human. His inventive devices were applied to the great means which enabled W.A.S.P.'s to

¹Crowther, J. G., Scientists of the Industrial Revolution.
### CHART III

**CHART OF MAJOR INVENTORS -- INVENTIONS**

<table>
<thead>
<tr>
<th>INVENTOR</th>
<th>INVENTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>RICHARD B. SPIKES:</td>
<td>Autocar washer; Directional signals; Beer keg top; Railroad semaphore; Trolley pole for electric railways; Milk bottle opener and cover; Sampling technique and tool; Auto gear shift; Automobile transmission and shifting; Multi-barrel machine gun; Fail-safe brake for all automobiles now in use.</td>
</tr>
<tr>
<td>FREDERICK M. JONES:</td>
<td>Ticket dispensing machine; Air conditioning machine; Refrigerated unit of trucks; Refrigerated box car; 2-cycle gas engine; starters; Thermostatically-controlled gas engine; Rotary compressor; Refrigerator control device; Heating coil enclosure; Prefabricated refrigerator construction control for unilateral combustion engine; First portable X-ray machine; Army and Marine field kitchens.</td>
</tr>
</tbody>
</table>

---

display power and resources never before shown by any group. The Negro group was treated as traditionally as ever, as a powerless un-sociabilis/un-integrable species.

As a result of this harsh and unfair treatment to which the Negro slave was subjected, his desires for power were more than likely intensifiesed. Harold Laswell describes how they were affected in his book, *Power and Personality*. The rational adjustment to an inferior social position causes a power drive, even though all channels of mobility are closed. The slave inventor was to create new things in order that he may rise up. Some inventors sought wealth, security, historical recognition or even the human craving for ungratified deference. He was unable to obtain respect and power in his little, if any, private life, so he would invent in order to psychologically rebuilt his self esteem. The slave failed to see that the industrial era was infested with racism of an overt fashion. He was not to understand fully why his was doomed as the powerless group in a developing country with enough resources to more than abundantly supply both groups, White and Black.

---


2 Ibid.
As described on Chart IV, the Negro was given no
greater recognition as a result of his inventive ideas,
nor was his power increased in terms of the Negro group.
The W.A.S.P. group was virtually unlimited in terms of
access to power in politics, social life and in economics.
The other various Caucasian groups in America during
slavery and up to the present have been almost as well
off as the W.A.S.P. group in proportion to group size.
Statistics show that other non-Anglo oriented groups
have suffered slightly from having full access to the
three major types of power in America. The Jews have
suffered also, but in America today, the more affluent
and economics-minded citizens have among their ranks
many Jewish families. The Homo-Sapien, Homo-Faber Negro
stands at a distance in terms of having actual access to
the three types of powers needed in society: political,
social and economical.
CHART ON POWER OF SLAVES IN SEVERAL STATES
VERSUS POWER OF WHITES DUE TO NEGRO INVENTIONS

Access bo Complete power during slavery, political, social, and economical.

Inaccessible limits on power.
CHAPTER FOUR
The Negro Group, The City and Economic Status

I have approached the issue of Homo-Sapien Negro powerlessness in a cause and effect manner. The detrimental factors of race, theory and myth have caused the urbanization of the Negro group in the United States. Gobineau and Gros were less realistic and more theoretical in helping to create laws that pertained to the urbanization of a group or race. It would be easy to abide by their classification of urbanization and declare that the Homo-Sapien/Homo-Faber Negro is now the dolichocephalic type man, superior to the rural and suburban Anglo-Saxon. This would be futile, because basically, Gobineau and Gros were wrong. It may have been true at the time of their study that urbanization was the basic force in social studies, but this was not to declare that it would always be that way.

Gobineau's and Gros' assumptions were using race as a device to develop superior feelings, temporarily making it unrelative to the conditions of the urban setting on a constant historical setting. To cite Gobineau's and Gros' work as being relevant to any political study of the urban regions of the world would be unscientific. At that time, Anglo-Saxons just happened to experience the urban lifestyle out of convenience because it was not
planned. Basically, human beings seek to reside in areas that offer greater opportunity to fulfill dreams of power and material gain. The urban setting has been one whereby man could replenish his basic needs to grow and gain material possessions, skills and trades. In fact, the urban setting has offered man greater selection with respect to commerce, trade and business being centered in and around the urban regions. Important cities are always centers of population caused by industrialization, agriculture or business growth.

Chart V on the following page shows exactly how there has been a worldly human instinct to resort to the urban setting. Within the last 50 to 60 years, the major emphasis of all types of Homo-Sapiens has been to reside within the urban area, even though many groups do not stay within it very long. The chart shows the invalidity of Gobineau's and Gros' assumptions that the Anglo group is basically inclined to the superior feeling simply because of its urban lifestyle. It has never been proved that the Anglo group moved to the city-urban area due to super-ordinate qualities such as higher cephalic indices as cited by Gobineau and Gros. If this were the case, the previously mentioned "law of urban indices" would grant the Negro group super-ordinate qualities today, since this group is confined to the urban ghetto. The entirety of laws and assumptions
<table>
<thead>
<tr>
<th></th>
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<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>10.4</td>
<td>11.5</td>
<td>11.7</td>
<td>12.0</td>
<td>11.2</td>
<td>11.1</td>
<td>10.7</td>
<td>9.2</td>
<td>8.8</td>
<td>8.0</td>
<td>7.5</td>
<td>7.9</td>
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<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>8.9</td>
<td>8.5</td>
<td>7.6</td>
<td>7.1</td>
<td>7.5</td>
<td>7.4</td>
<td>7.7</td>
</tr>
<tr>
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<td>28.3</td>
<td>28.3</td>
<td>27.9</td>
<td>26.7</td>
<td>25.2</td>
<td>25.0</td>
<td>22.5</td>
<td>19.3</td>
<td>19.0</td>
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<td>16.7</td>
<td>17.8</td>
<td>17.8</td>
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<td>53</td>
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<td>56</td>
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<td>NA</td>
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<td>NA</td>
<td>42</td>
<td>39</td>
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<td>10</td>
<td>10</td>
<td>9</td>
</tr>
</tbody>
</table>

**Source:** U. S. Dept. of Commerce, Social & Economic Statistics
Adm. Bur. of Census.
CHART VI

POPULATION DISTRIBUTION

POPULATION BY LOCATION

1960-1968 PERCENTAGE

<table>
<thead>
<tr>
<th></th>
<th>Central Cities</th>
<th>Suburbs</th>
<th>Small Towns (Rural)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NEGRO</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1960</td>
<td>52%</td>
<td>13%</td>
<td></td>
</tr>
<tr>
<td>1968</td>
<td>54%</td>
<td>15%</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Central Cities</th>
<th>Suburbs</th>
<th>Small Towns (Rural)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WHITE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1960</td>
<td>30%</td>
<td>33%</td>
<td></td>
</tr>
<tr>
<td>1968</td>
<td>26%</td>
<td>38%</td>
<td></td>
</tr>
</tbody>
</table>

Burt, Jr., *Black Inventors of America*, (p) 129.
### MEDIAN INCOME OF FAMILIES IN CURRENT DOLLARS—1950-1972

<table>
<thead>
<tr>
<th>Year</th>
<th>Race of Head</th>
<th>Ratio: Negro &amp; others to White</th>
<th>Ratio: Negro to White</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Race of Head</td>
<td>Negro</td>
<td>White</td>
</tr>
<tr>
<td></td>
<td>Negro and other races</td>
<td>NA</td>
<td>$3,445</td>
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<tr>
<td>1950</td>
<td>5,1869</td>
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<td>3,859</td>
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<tr>
<td>1951</td>
<td>2,032</td>
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<tr>
<td>1952</td>
<td>2,338</td>
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<td>1953</td>
<td>2,410</td>
<td>NA</td>
<td>4,339</td>
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<td>1954</td>
<td>2,549</td>
<td>NA</td>
<td>4,605</td>
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<td>1955</td>
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<td>4,993</td>
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<td>2,764</td>
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<td>1957</td>
<td>2,711</td>
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<td>1958</td>
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<tr>
<td>1959</td>
<td>3,283</td>
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<td>5,835</td>
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<td>1960</td>
<td>3,191</td>
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<td>5,981</td>
</tr>
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<td>1961</td>
<td>3,330</td>
<td>NA</td>
<td>6,237</td>
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<td>1962</td>
<td>3,465</td>
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<td>1963</td>
<td>3,629</td>
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<td>1964</td>
<td>3,994</td>
<td>3,886</td>
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<td>1965</td>
<td>4,674</td>
<td>4,507</td>
<td>7,792</td>
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<tr>
<td>1966</td>
<td>5,094</td>
<td>4,875</td>
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<tr>
<td>1967</td>
<td>5,590</td>
<td>5,360</td>
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</tr>
<tr>
<td>1968</td>
<td>6,291</td>
<td>5,999</td>
<td>9,794</td>
</tr>
<tr>
<td>1969</td>
<td>6,316</td>
<td>6,279</td>
<td>10,236</td>
</tr>
<tr>
<td>1970</td>
<td>6,414</td>
<td>6,440</td>
<td>10,572</td>
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<tr>
<td>1971</td>
<td>6,714</td>
<td>6,864</td>
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<tr>
<td>1972</td>
<td>United States 7,106</td>
<td>5,730</td>
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<td></td>
<td>South 8,604</td>
<td>5,763</td>
<td>10,465</td>
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<tr>
<td></td>
<td>North &amp; West 7,384</td>
<td>7,616</td>
<td>12,307</td>
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<tr>
<td></td>
<td>Northeast 6,974</td>
<td>9,313</td>
<td>11,724</td>
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<tr>
<td></td>
<td>North Cen... 9,434</td>
<td>8,313</td>
<td>11,724</td>
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are partially false, because they offer no proof as to the stability of their claims.

Today, we find that the W.A.S.P. group is dispersed in various communities, cities, townships, villages, suburbs and a variety of localized settings, disproving the urban index laws (see Chart VI). There has been a constant convergence from one locale to the other. As a matter of fact, throughout the annals of urban studies one finds that urban residents were in fact emigrants from low income, rural settings forced to move to the urban area for more powerful relationships with other Homo-Sapiens. There were also movements from the urban setting to the rural again and back and forth to the suburbs, villages, towns, etc., to avoid the issues of urban life, and these changes brought about the convergence of the Homo-Faber Negro upon the urban cities. See Chart VII.

The urban life to the powerless Homo-Faber Negro was nothing new by the 20th century. As a matter of fact, Black people had lived in and around the major cities for over one hundred years. The basic drive started well before 1910, but the beginning of the 20th Century saw a vast process of Homo-Faber/Homo-Sapien Negro migration from the Southern rural area to the industrial urban areas. He was frustrated and tired of being absolutely powerless and enslaved, so he set out

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to improve his basic condition. His group was initially powerless as a rural emigrant from the South, just as his counterpart Anglo-Saxon. He saw the uprising of the industrialization period and hoped for participation in this intermingling of industry. The factory was in the city. The Homo-Faber was, therefore, to become tools to the trade and trade to the tools.

Laswell described clearly how man pursued values through institutions, thereby making power a value that is basically at the forefront of all others.¹ Homo-Faber Negro was in pursuit of the basic power that man craves for as a value. There was no power and wealth for the Homo-Faber Negro in the South, as racism ran rampant.

In Laswell's chart which follows, the values that are common among men were not common goals to the Homo-Faber Negro. He could find none of these values in the South, so he set forth to the North in hopes of finding some of them. The whole social process denied him, yet his desire was intensified to an overwhelming degree that he would migrate across the Southern country to the North.

It was in approximately 1910 that the initiation of the Negro group's migration to the North began. Sidney M. Wilhelm gives us the basis for discussion: "In 1910, 73% of the nation's Negro population lived in rural America, 91% in the South." The urban cities were mostly inhabited by White Anglo-Saxon Protestant Americans. The Negro group was to experience a 65-year trend toward city living, while W.A.S.P.'s were to migrate out of the urban areas to suburban areas and outer metropolis regions.

As early as 1860, the statistics show that the Negro group had a population of 4½ million listed as slaves.

1ibid.
92% of these people lived in the South, in rural areas. By 1900, 90% of them lived in rural Southern states. 1940 was to see 60% of the Negro populace living in the rural South.

By 1960, 60% of Negros lived in the South, but 73% of all Negroes lived in urban cities in the South and North combined. From 1960 to 1968, the figures only increased the urban growth to the acceptance of Homo-Sapien Negro people. Chart VI depicts exactly how cities were racially conditioned and sectioned off.

These charts show how the majority of all Negroes have resorted to the urban cities over the last 15 years. They show how the W.A.S.P. figures depicting the suburban lifestyle are compared to Whites living under conditions of integration. Chart VIII shows how consistently the W.A.S.P. group has mobilized to allow for the Negro group to move into urban cities.

By 1966, 60% of all Negro Americans lived in urban areas, while 64% of Whites lived there. The percentage of urban Negroes in the North has shown a constantly higher figure as compared to the percentage of urban Southerners. The percentage of metropolitan-urban area growth from 1950 to 1966 for the Negro group has been 98% as cited by Wilhelm.

"By 1968, 53% of Negro America lived in the South".  

1ibid.
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<td>UNITED STATES</td>
<td>15</td>
<td>18.9</td>
<td>22.6</td>
<td>22.9</td>
<td>134.9</td>
<td>158.8</td>
<td>177.7</td>
<td>179.9</td>
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<tr>
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<td>NORTH CENTRAL</td>
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<td>20</td>
<td>31</td>
<td>30</td>
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<td>8</td>
<td>14</td>
<td>16</td>
<td>18</td>
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Source: U. S. Dept. of Commerce -- Social and Economic Statistics
Admin. Bur. of Concensus
This was a decrease of considerable degree in comparison to the years previous figures. The total percentage of Negroes living in urban areas was far greater though. By 1980, there will be 28 million Negroes at least. This will be 12.4% of the population of the United States. 72% of these Negroes will be living in urban and suburban areas. Whites will constitute somewhere near 98% of the metropolitan areas, although outside urban areas. By 1990, there will be over 35 million Negroes, 13.6% of the population. It may well be that 80% of all this population will reside in urban-suburban areas, while Anglos will reside in metropolitan areas.¹

On the basis of the statistics and charts listed above, I would suggest that the Negro has been forced to immigrate to urban areas due to a basic American dream. It was customary that groups, seeking power, mobilize and push forward in any given opportunity to try and transform any relationship into power and/or wealth. American cities have undergone migration after migration whereby various ethnics, races and nationalities have had control of the decision-making tools. Other groups have had success in developing institutions, power and social life in urban cities. This has not been the case for the Homo-Faber Negro.

¹Burt, op. cit., p. 128.
In the case of the phenomenal Negro migration over the past 65 years, I found that W.A.S.P.'s were quickly and effectively engaged in mobilization tactics. The metropolis areas were to be of greater use to the W.A.S.P. group. The suburban lifestyle (just far enough away from the city to allow for preservation of W.A.S.P. lifestyle and non-integration) was the rationale. See Chart VIII. Blacks were eventually to move into the urban areas. It may have been because of factors of employment, concentration of Black masses in confined areas, or economic colonization that Blacks were allowed to move into urban cities. As a matter of face, the Negro group itself sought to move to urban areas out of discontent with American rural life and especially Southern racism. His major complaints were with W.A.S.P. racism, political and economic exclusion, and social alienation.

Historically, groups and races have moved from rural circumstances to urban cities, experiencing the cruelties and harsh conditions of building for power. Each group has been somewhat tripped up and plundered by others, but none have undergone the trials and tribulations to which the Homo-Faber Negro has been subjected. Segregation to the Homo-Faber Negro has been a political monster that has vamped upon the Homo-Sapieness of the Negro group. The migration of the Negro to the urban
cities produced only greater segregation and a greater
perpetuation of the myth of integration. The evidence
lies in the fact that W.A.S.P.'s have widely mobilized
and departed from urban areas precisely when Blacks ini-
tiated their migration to the urban areas. Statistics
show that one group enters as the other leaves. This
process was not a very phenomenal one. It could easily
be attributed to racism and the racist politic.

Robert M. MacIver dealt with the issue of why
W.A.S.P.'s sought to preserve their unintegrated communi-
ties. In Freedom and Control, MacIver was given credit
for the following:

. . . At all times the state has been
a primary object of the ceaseless
struggle for power . . . In the in-
terests of the community, the state
should among other things control
the restraints imposed by power organ-
izations such as business, corporations
and labor unions, ensure a basic stan-
dard of well being, assure to the
worker a social position as a partner
in enterprise rather than as a mere item
of cost, and sustain where the system
itself proves incapable of doing so,
the economic equilibrium.¹

Another task of the state is defined by the area of
culture. There are certain functions, in particular
those which sustain and equip the arts of living (e.g.,
museums, libraries and public parks) and which provide

¹MacIver, Robert M., The Modern State; New York,

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opportunities for the citizen to share the cultural heritage of mankind, that properly although not exclusively fall within the domain of the state. MacIver assumed that the personality of any community is at stake when freedom and power are sought as a basic value.

MacIver felt that the state was responsible for securing the values, common interests of the citizenship. Power was to be approached in terms of the entire group within that state. In American metropolitan communities, we find that due to racism and the desire to segregate communities, the same assumption applies. The entire group approaches power, yet it seeks to keep the group closed to outsiders. Outsiders would be those that can be stigmatized or prejudged on the basis of racial differences, national origin or differences in creed. In this example, those outsiders are in fact the Homo-Faber Negro group. The W.A.S.P. communities sought to develop the suburb as the guardian to the whole. The personality of the community was guarded against those considered inferior types. This may very well be why W.A.S.P.'s strive for the lifestyle away from the bulk of Homo-Faber Negro types. It has been cited by Chart VI that W.A.S.P.'s have allowed a very small proportion of Blacks to live in the suburbs. As Blacks move into various white inhabited regions, the politics of devaluation move in. W.A.S.P.'s start to move out, rent goes up, value of
property goes down, and a politic of negativeness develops whereby there becomes an air of racism on the part of W.A.S.P.'s and an air of frustration and worthlessness on the part of the Negro group. To add to all of this misery, we find the development of the myth of integration.

The myth of integration

Since the Civil War, there has long since been the development of the myth of integration. This myth, along with many theories and assumptions based upon the progress of the Negro group, has been a crucial factor in developing the powerlessness of all Black Americans. The myth could very well be described again as enlightenment as defined by Harold Laswell. I say this because it specializes in philosophy and theory to the point that a pattern of systematic justification of power occurs. In simple terms, integration was never really devised to become a reality. It was to simply perpetuate the belief that the races, politics and economics of America could mutually merge as one. It was something like a melting pot theory that never was heated. While people were out accepting and supporting integration theories, those in power were obliged to absorb greater power and set higher goals at the expense of the powerless.

The myth of integration grew out of the W.A.S.P.'s desire to maintain a firm hold upon the political powers
they had gained during early times. Through slave times, certain values and manners became traditional for the Negro group and will stick to this group for some time to come. The W.A.S.P. group recognized this and felt it necessary to exploit the value system of the Negro. Integration was set forth as a goal that could possibly be reached by the Negro family. This theory evolved during an era when Blacks were predominantly striving for freedom and equality, while economic and political power were further down the list of priorities. The basis of the myth of integration was very false. It never was really possible because of the nature of racism in the political life of the American nation. The Negro group established that integration was possible because it seemed valid. As Max Weber described the validity of the whole issue of integration, it became a valid statement because it was handed down by those in power. It became widely accepted as a theory, but widely abhorred through action by the W.A.S.P. group. Integration was accepted almost as an absolute value by the Negro group, though it was incorrectly putting forth positive action by W.A.S.P.'s.

Integration was a cheap theory. It held a broad perspective and a very limited scope. White attitudes toward the Negro group were filled with hatred and racial priority over the years. It was believed by the W.A.S.P.
group that gradually the Negro group would and should be elevated from the dinges of powerlessness. Integration worked hand in hand with the theory of gradualism.

**THEORY OF GRADUALISM**

. . . The concept of gradual evolutionary improvement of the plight of the Negro people has been held in the U.S. for more than 300 years, but increasingly Negroes are subject to mass murder, segregation and discrimination on the basis of race. It was proposed to eliminate slavery gradually usually by colonizing slaves elsewhere very gradually but the institution, constantly increasing in size and power, was not anticipated until the civil war when it was done suddenly rather than gradually.¹

The theory of gradualism was only a by-product of the myth of integration. Both had ideals that were conducive to keeping the emotions of the Negro group aroused so as to allow the W.A.S.P. group to manipulate greater power patterns. Blacks were to see better conditions, but it is hard to cite concrete examples of W.A.S.P.‘s putting forth effort to destroy the racist (power/powerless) conditions that have plagued the States ever since slavery.

In placing things in their proper perspective, I found that integration and the gradualist attitude were great influences on the Homo-Faber Negro‘s migration to the urban lifestyle. Chronologically speaking, the city was supposed to offer employment, possible political life,

social life, economics and beauty. The Negro sought these basics in urban districts, because it was quite obvi­ous that he owned no rural farm land. In the city, it was not necessary to possess so much land in mass. The emphasis was placed upon personal possession of material things of beauty and style, while a place of habitat was sufficient to claim one's place as a property owner. The urban area demanded that you own, rent or reside, by any means, in a dwelling that provided the basics of food, clothing and shelter. The rural area used possession of land, production of crops and the amount of assistance available as the basis for determining how powerful one was.

The Negro group was entirely the remnant of slavery and was left as the non-property owning class, leaving the urban setting as an ideal alternative. The urban area was attractive to the type that had no desire, nor funds or land basis for the agrarian lifestyle. It was as though the Negro's powerless condition forced him to the urban areas of America, while racism, theory, myth and belaboring conditions denounced him as citizen wherever he roamed.

The city seemed the ideal atmosphere to test the theory of gradualism, just as it might have appeared that integration would work especially well within the confines of the urban area. I found that both have been
virtually impossible in the past just as they are impossible presently. This can be said because racism has been deeply embedded in all phases of American life. The results of such racial politics have encumbered a powerless racial group better known as the Homo-Faber Negro group. Professor Robert M. MacIver clearly explained the fate of integration and of gradualism in a social system of any kind:

The principle of integration combines and even confuses two quite different forms of group unity. There is a difference between the subjective harmony of the attitudes of group members toward one another and the harmony of ideas. We can observe in many groups a social unity within which people feel at one though their opinions still differ.¹

If the fate of integration was doomed from the start, the fate of gradualism was soon to follow, because America was rapidly gaining in terms of political, economical and social growth. If the Homo-Faber Negro was to develop only gradually, and yet experience all the atrocities that were to be inflicted in the future as compared to the past, the Negro group was to remain virtually powerless for still some time to come. Even as such, the Negro group itself was to refuse to accept just the crumbs off the table. Being that power was something

¹MacIver, op. cit., p. 20.
that all men craved for, he was to fight with all of his mental, physical and social abilities to gain some of those basic tools of power. This may be why Patterson claimed, "Blacks were to be victims to mass murders, corrupt politics and complete denial".¹

**Economic deprivation**

It was quite natural, in accordance with the political philosophies of Laswell, Locke and others, that a group seeking power uses any means necessary. This has historically been the case for the Homo-Faber Negro in the past, as is the case now. Blacks are as institutionally powerless today as during slavery. Presently, we find that as we examine the more current statistics for Negro economics, the ratings for power are quite disproportionate to the population of the Negro group in the states. The political economy depicts exactly how the Negro has been treated with large doses of racial asphyxiation in terms of economic growth. The urban situation has, as a matter of fact, evidenced a scale of limited power for the Black American during the course of history. By the 1960's, the Negro group was deprived economically as shown in Chart IX. This depiction clearly defines the cause and effect relationship of White power versus Black powerlessness in the United States.

¹Patterson, op. cit.
COMPONENTS OF THE TOTAL ENVIRONMENT OF POWERLESSNESS vs. POWER

CHART IX

- MYTH OF BLACK CAPITALISM
  - SOCIAL SYSTEM
    - GHETTO
      - MISEDUCATION SYSTEM
        - PERPETUATION OF POWERLESSNESS
    - DRUGS
      - DISPLACED AGGRESSION ACTIVITIES
      - DESTRUCTION OF SELF POWER AND INTEGRITY
  - WHITE INSTITUTIONS
    - RACIST BOUNDARY
    - POLITICAL SYSTEM
    - EDUCATIONAL SYSTEM
    - INTERNATIONAL CULTURAL SUBSYSTEMS
    - WORLD TRADE INTERNATIONAL RELATIONS
The power/powerless relationship that flourishes in America is perpetuated by the cycle that economically drains one group as the other reaps profits. The W.A.S.P. minority in power reaps the benefit of power-wealth in America by steadfastly pumping inputs of varying demands into the urban and metropolitan areas, while the wealth of these areas are transferred into their hands. The White minority thereby gains greater access to political, economical and social control of the areas being concentrated upon. The inputs are politically, socially and economically based demands, while the outputs are political, social and economical wealth allowing for control, which lead to greater power for a minority of W.A.S.P.'s. I use this model simply to show how the process of political, economic and social power are closely linked to any study of power and powerlessness in America. The important factor to note in this model is that of race. It may have been coincidental that the Homo-Faber Negro has historically been subjected to the bottom of the social, political and economic scale in this and every study, but race and the development of the racial politic has gravely mistreated the Negro group.

The Homo-Faber Negro has engendered a level of low and substandard wealth in an historical context. This, in itself, may account for the low level of Negro investment in the American development of capitalistic politics.
Also, we find that racism was a powerful factor in preventing the Negro group from achieving success in business as early as the 18th century. Eighteenth Century America was largely unsettled, and agriculture was the basis for economy there. Capitalism was in its developmental stages during the early 1800's. The Black communities were engaging in development of Black businesses at this early time despite proofs that the bulk of Black people were slaves. "In 1787, Absalom Jones and Richard Allen established the Free African Society in Philadelphia. The Free African Society existed for the purpose of promoting cooperative aid among Black people".¹ This group realized that economic cooperation was to lead to successful business efforts for the Black community. This group became organized and recognized as leadership for the Black communities in which they resided. Of course, there was only a tiny group of Black businessmen, and this group became an even smaller group of Black leaders known as the Black Elite.

Earl Ofari describes how the Black Elite out of the latter 18th Century developed a pattern of Black economics which led to an even greater improvement of the conditions of Black people over the years.

Before the end of the eighteenth century, the Black Elite had property holdings totalling $250,000. By 1847, this figure had increased to $400,000. In 1856, the Black Elite in Philadelphia reached its pre-Civil War Economic Apex, with real estate holdings valued at nearly 1 million dollars.¹

The economic interests of the Black Community during the 18th Century were guided by the interests of the Black Elite group. As in America today, where the W.A.S:P. elite group controls the bulk of economic power, the Black Elite held 94% of the Black communities' property possessions.

By the time of the Civil War, Ofari estimates that Black America had claims to 50 million dollars in total real and personal wealth. Again, I cite that the Black Elite had access to the bulk of that wealth. At that time, the number of Blacks that shared interest in the 50 million dollars gives proof that this sum was small as compared to the total Black population. Not even $2.00 per person was allotted each Black citizen for property ownership at that time. It was clearly drawn out that Black America was powerless and was growing more and more powerless with the years.

Earl Ofari found that the inaccessibility to getting capital and the unavailability of credit were the major causes to the Homo-Faber Negro being lead to the powerless condition that he now has.

¹loc. cit., p. 62.
. . . 1888 to 1934— one finds an answer to our central question: What became of the Black Elite's attempts to approach economic equality with White America?¹

In this period, 134 banks were established by the Black Elite throughout the country. In 1926, 13 million dollars in resources were recorded for those banks that lived through the issues of racism, lack of available funds and no ready cash.

Only 35 banks made it up to 1926. As 1929 approached, the stock market crashed, the Homo-Faber Negro was once again ill-affected. By 1931, only 7 million dollars were recorded as controlled by the Negro group. By 1934, only 12 banks existed.

The 1938 s totally flattened the Black group's resources in terms of total real and business property. The entirety of history in America shows that the Negro was dealt severe blows in terms of discouragement and/or denial of developing greater business interests. Again, I cite that it was not lack of ability, but instead was history and circumstance that allowed racism and denial to take precedence in the political lives of Black American citizens.

An interpretation of Negro income would reinforce the belief about transforming cash into power as being the American Way of Life.

¹loc. cit., p. 28.
From 1948 to 1963, nonwhite income made what appeared to be spectacular gains, going from 7.9 billion dollars to 23.9 billion. Still, the Black percentage of white income made no appreciable advancement: Negroes held 5.1% of Americans' total income in 1948 and a mere 6.4% in 1963. In 1948, white income was 146.2 billion, nonwhite 7.9 billion, a difference of 138.3 billion. By 1963, white income climbed to 347.5 billion, while the Negroes rose to 23.6 billion—but the difference expanded to 232.9 billion dollars.1

The economic status of the urban Negro people is only indicative of the powerless condition that belabors the lifestyle of the group. Chicago's Black owned and operated Seaway National Bank which gives us a pretty accurate account of the condition of Black economics today:

In Chicago's Seaway National Bank, 80% of the depositors are Black, but the white depositors account for 80% of the money.2

The Negro supposedly developed a myth of Black Capitalism in 1968. This was the period when states were proposing freedom budgets to allot greater economics to the Black communities in America. The Black capitalist movement was to devise greater Black ownership and a perpetuation of Black business. It was felt that once

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1 Wilhelm, op. cit.

"Negroes and white people could sit across the table millionaire to millionaire", . . . Blacks would become true Americans. It was assumed that maybe then integration and gradualism would show traces of validity. It has come to light that this was impossible. The figures of the 1972 Negro population consensus in America show that 24 million Blacks owned only 195,000 businesses. These were small-scale retail and service occupations, like grocery stores, dry cleaners, barber shops and small-time restaurants.

Less than 20% of these businesses had any paid employees. The Speckled Bird Newspaper as cited earlier estimated the total number of workers at just under 32,000. Thereby Black business employed only less than a quarter of a million people.

The Black Economic Research Center cites that the Black business failure rate in 1974 was about 18%, while for small service types, it was only 1%. Black Enterprise Magazine reports that since 1972, 13 of the nation's 100 largest Black-owned companies have gone bankrupt or out of business.²

The following newspaper describes that a number of larger Black businesses were on the brink of disaster in 1974:

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¹ibid.
²ibid.
In Chicago, a group of Black investors had to bail out the Joe Louis Milk Co., the nation's largest Black owned milk producer. One of the cities' six Black banks, the Seaway National Bank, was forced to skip its first dividend payment in eight years last December. A dairy in California has failed and Black manufacturers in Detroit and the South are in serious straits. The Memphis Tubing Co., with contracts waiting to be filled, had to close its doors for lack of ready cash.¹

The Homo-Faber Negro has been denied the right to acquire management skills in terms of operating corporations and big time business. A March, 1975, survey by Black Enterprise Magazine revealed that only 12 of the top 46 United States corporations had more than 5% Black management. It was cited that even Black businesses look to the so-called expertise of white management. "Motown Industries, famous as the largest Black owned business in the country, is run by two white men in chief associate positions."²

It was also cited that places like Harvard Business School and the overt patterns of denial in other schools account for the lack of Black expertise in management. Harvard supposedly has only graduated 41 Blacks in the history of the school's business college up to 1969. This did not allow for even one graduate per year. (Harvard

¹ibid.
²ibid.
was chosen because schools of this type have tended to
graduate the leading personalities in political, economic
and social leadership throughout American history.)

My final observation in reference to the political
economy of the Negro residing in the urban setting,
cities, is that there has been a basic level of degrada-
tion of group income. Powerlessness, as grasped by
practical examples, is ramified in as many clear-cut
modes as possible in the national statistics for the
Negro group. I found that the median income of the Negro
group over the years (since slavery supposedly ended),
has yet to show a vast improvement.

Ever since 1950 and the impact of statistics show-
ing the great migration of Blacks to urban settings
(especially the North), Blacks have shown no major im-
provements or gains in terms of median income. As
early as 1950, the Negro had established an average
yearly income of only $1,869.00, as compared to whites'creating a $3,445.00 income for the same year.

In 1950 and previous years, the Homo-Faber was
the victim of a below-minimum subsistence level of income.
His income was so wretchedly low that even the U. S.
Census did not dare bother to record it. Accounts of
accuracy were not established until 1964. From 1964 on-
ward, we can study the income median of the Negro group
as compared to American W.A.S.P.'s. The statistics
nevertheless gave us a prudent figure to work with, because on the above table, the Negro group composes over 90% of the other races' figures.

Therefore, the statistics for "Negro and other races" gives us a fairly decent explanation as to the level of total powerlessness that the Homo-Faber Negro has encountered for the entire history of his existence in America. See Chart X.

The low income threshold for the urban family of four was $4,275.00 in 1972. In 1971, it was $4,137.00, and for as far back as 1959, it was $2,973.00 for all groups. Yet, we find that the Negro was almost always at least 50% totally (Black population) below the margin of low income. As time neared the 1970's, the margin showed increases; the Negro group jumped to as low as only 33% of all Black families being below the minimal statistics for low income.

For 1971, as the model year, 61% of all Black families were below the low income level. This is in very sharp contrast to the chart above listing persons below the low income level. Only 32% of Black persons were listed as below the low income level, while the families almost doubled the figure. The median income level was $3,353 for 1971. Out of 25 million Blacks in America, over 15 million lived at levels below the $3,353 subsistence level for a family of four.1

### Chart X

**Median Income of Families in Current Dollars—1950-1972**

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<th>Year</th>
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<th>Ratio: Negro to White</th>
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<tbody>
<tr>
<td></td>
<td>Negro and Other Races</td>
<td>Negro</td>
<td>White</td>
</tr>
<tr>
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<td>$1,869</td>
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</tr>
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<td>1956</td>
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<tr>
<td>1958</td>
<td>2,771</td>
<td>NA</td>
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<td>3,283</td>
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</tr>
<tr>
<td>1961</td>
<td>3,191</td>
<td>NA</td>
<td>5,981</td>
</tr>
<tr>
<td>1962</td>
<td>3,330</td>
<td>NA</td>
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</tr>
<tr>
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<td>NA</td>
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</tr>
<tr>
<td>1964</td>
<td>3,839</td>
<td>3,724</td>
<td>6,858</td>
</tr>
<tr>
<td>1965</td>
<td>3,994</td>
<td>3,886</td>
<td>7,251</td>
</tr>
<tr>
<td>1966</td>
<td>4,674</td>
<td>4,507</td>
<td>7,792</td>
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<tr>
<td>1967</td>
<td>5,094</td>
<td>4,875</td>
<td>8,234</td>
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<td>1968</td>
<td>5,590</td>
<td>5,360</td>
<td>8,937</td>
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<tr>
<td>1969</td>
<td>6,191</td>
<td>5,999</td>
<td>9,794</td>
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<tr>
<td>1970</td>
<td>6,516</td>
<td>6,479</td>
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<tr>
<td>1971</td>
<td>6,714</td>
<td>6,440</td>
<td>10,672</td>
</tr>
<tr>
<td>1972</td>
<td>United States</td>
<td>7,106</td>
<td>11,549</td>
</tr>
<tr>
<td></td>
<td>South</td>
<td>5,730</td>
<td>10,465</td>
</tr>
<tr>
<td></td>
<td>North &amp; West</td>
<td>8,604</td>
<td>12,004</td>
</tr>
<tr>
<td></td>
<td>Northeast</td>
<td>7,984</td>
<td>12,307</td>
</tr>
<tr>
<td></td>
<td>North Central</td>
<td>8,574</td>
<td>11,947</td>
</tr>
<tr>
<td></td>
<td>West</td>
<td>9,434</td>
<td>11,724</td>
</tr>
</tbody>
</table>

To get a complete picture of the type of powerless condition that the Homo-Faber Negro encounters, one should also note that the U. S. Census tells that 25% of all Black families receive public assistance. Let us not forget that Blacks were not even 25 million in number while W.A.S.P.'s were over 200 million, yet over 25% of all Blacks receive public assistance, and 61% of all Blacks were below the poverty level of income of any type.

In 1972, the median family income was $6,900, for Blacks, while it was $11,500, for whites. 7.7 million Blacks were below the low income level in 1972, while 16.2 million whites were. See Chart XI. 1972 also saw a sharp increase in joblessness as compared to over-the-years observations. 8.6 million Homo-Faber Negro group members were jobless. The jobless rate was over 10% as a national total.

The Negro group has faced an unbelievably hard-cored unfair economic history and has somehow survived as a group here in America. Quite often, the cost of living has played tricks upon this group, but somehow survival was to continue for the group. Unemployment rates have sky-rocketed in the '60's and '70's, thereby causing Negro decline in economic statistics. Black capitalism in America has faced a basic pattern of racism as has every other phase of the Negro group's efforts to integrate into American society.
### Chart XI

**Negro: Persons below the Low Income Level—1959-1972**

<table>
<thead>
<tr>
<th>Year</th>
<th>10.4</th>
<th>9.9</th>
<th>28.3</th>
<th>53</th>
<th>55</th>
<th>18</th>
</tr>
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<tbody>
<tr>
<td>1960</td>
<td>11.5</td>
<td>NA</td>
<td>28.3</td>
<td>56</td>
<td>NA</td>
<td>18</td>
</tr>
<tr>
<td>1961</td>
<td>11.7</td>
<td>NA</td>
<td>27.9</td>
<td>56</td>
<td>NA</td>
<td>17</td>
</tr>
<tr>
<td>1962</td>
<td>12.0</td>
<td>NA</td>
<td>26.7</td>
<td>56</td>
<td>NA</td>
<td>16</td>
</tr>
<tr>
<td>1963</td>
<td>11.2</td>
<td>NA</td>
<td>25.2</td>
<td>51</td>
<td>NA</td>
<td>15</td>
</tr>
<tr>
<td>1964</td>
<td>11.1</td>
<td>NA</td>
<td>25.0</td>
<td>50</td>
<td>NA</td>
<td>15</td>
</tr>
<tr>
<td>1965</td>
<td>10.7</td>
<td>NA</td>
<td>22.5</td>
<td>47</td>
<td>NA</td>
<td>13</td>
</tr>
<tr>
<td>1966</td>
<td>9.2</td>
<td>8.9</td>
<td>19.3</td>
<td>40</td>
<td>42</td>
<td>11</td>
</tr>
<tr>
<td>1967</td>
<td>8.8</td>
<td>8.5</td>
<td>19.0</td>
<td>37</td>
<td>39</td>
<td>11</td>
</tr>
<tr>
<td>1968</td>
<td>8.0</td>
<td>7.6</td>
<td>17.4</td>
<td>33</td>
<td>35</td>
<td>10</td>
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<tr>
<td>1969</td>
<td>7.5</td>
<td>7.1</td>
<td>16.7</td>
<td>31</td>
<td>32</td>
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<tr>
<td>1970</td>
<td>7.9</td>
<td>7.5</td>
<td>17.0</td>
<td>31</td>
<td>32</td>
<td>10</td>
</tr>
<tr>
<td>1971</td>
<td>7.8</td>
<td>7.4</td>
<td>17.8</td>
<td>31</td>
<td>32</td>
<td>10</td>
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<tr>
<td>1972</td>
<td>8.3</td>
<td>7.7</td>
<td>16.2</td>
<td>32</td>
<td>33</td>
<td>9</td>
</tr>
</tbody>
</table>

**Source:** U. S. Dept. of Commerce, Social & Economic Statistics

Adm. Bur. of Census.
Richard Nixon, in 1974, recognized that Black economics were destined to decline drastically because of the wretched economic crisis that fell upon the American system in the '70's. He declared, "What most of the militants are asking is to be included in, -- not as suppli­cants, but as owners, as entrepreneurs". Nixon added that the Negro group needed the chance to become owners, managers and executives, as well as workers. He saw that with the corner store markets and the lack of in­come that the Negro group has, the group is inclined to remain powerless for an even longer time to come.\(^1\) Black Enterprise Magazine revealed that "... only 12 of the top 46 U. S. corporations had more than 5% black manage­ment", yet the military has supplied these racist cor­porations with military contracts, further oppressing the Negro group. "In 1974, the Department of Defense gave out $24 billion worth of military contracts fo the 100 top war companies in the U. S."\(^2\)

In the earlier discussion of the racist military, it was shown how openly unfair the military has treated the Negro group in the past. In the seventies, we still find that this is true. "The military spends 60% of the fed­eral budget on war goods and contracts, while only 18% 

\(^1\)"Black Capitalism in the Red", The Great Speckled Bird., Atlanta, Georgia; Vol. 8, No. 27, July, 1975, p. 8.

\(^2\)ibid.
of the budget goes to human resources, 11% for physical resources and 11% for all other costs". This simply and concisely exemplifies the link between military and leadership of America in imposing racist deprivation upon the Negro group. It has also been established that there is close correlation between big business and the military, all tightly woven to further the effects of racism in all aspects of Negro life.

Frank Pace, one time State Secretary for Army Affairs, went from the Pentagon to a president's chair at General Dynamics; Malcolm McIntyre, Under Secretary of State to Eisenhower, was a lawyer on Wall Street and rose to the president of Eastern Airlines and then to vice presidency of Martin Marietta after his stint at the Pentagon. In the Ministry of Defense under Kennedy and Johnson, some of the decision makers were John Rubel (Lockheed and Litton Industries), Eugene Fubini (IBM Airborne Instruments Laboratory), Harold Brown and John Foster (Livermore Laboratories).²

¹ibid.  
²ibid.
CHAPTER FIVE
Greater Racism The Military

The military accepts the mythological stereotype of the Negro group upon its initial contact with members of that group. He (the Negro soldier) encounters bias as soon as he enters the service via job placement. Negro G.I.'s are disproportionately assigned to "... soft core or low-skilled occupations, although they may comprise a sizeable proportion of the enlisted members".¹ In 1971, 12.1% of all enlisted servicemen, Army, Navy, Marine, Air Force, were of the Negro group. 16.3% of these men were in combat specialties, and 19.6% of them were in service and supply positions. By contrast, Negroes held only 4.9% of jobs in the electronics equipment field, while within front line combat units, Black participation was even higher. Many infantry units in Vietnam were more than 20% Negro, with paratrooper units in some cases approaching 50%.

The Negro group had to suffer in the military as in the city, because in the service it similarly gained a low position from the beginning. Even in the area of promotions, the Negro group still suffers greatly.

Advancement in the armed services is greatest to the Negro group in the field of skilled occupations. Here, we clearly find that the military establishment understands that the Negro group in America was prone to the quality of Faber. The Negroes were, thereby, promoted to administrative positions much more slowly than W.A.S.P.'s. This is a fact confirmed by military grade distribution patterns. The Negro group was assigned to the lowest grades and given more menial positions. (The grade system goes from E-1 to E-9, with "9" being the ultimate.)

"In the Marine Corps, for example, figures for March, 1972, show that although blacks comprise 13% of total enlisted strength, they represented 17.9% of those at E-1, 9.1% of E-4's, 13.6% of E-6's and only 4.4% of those at E-9, the highest."1 The N.A.A.C.P. study of the Army, "The Search for Military Justice", found that among non-high school graduate combat soldiers in the same test score category, thirty (30%) percent of the Blacks were at pay grade E-3, or lower, while only 14% of the White servicemen were at this lower position. In the same group, less than twenty (20%) percent of the Blacks were at grade E-5 or higher, compared to 27% of the Whites. The exclusion of Blacks is most pronounced in the officer corps, with the privileges of leadership

1ibid.
and command overwhelmingly reserved for Whites. The percentage of Black officers as of July of 1973 was as follows: 3.9% in the Army, 1% in the Navy, 1.7% in the Marine Corps, and 1.8% in the Air Force.¹

Military qualification tests add a lot of pressure to the Negro group's effort in vainly seeking positions in the service. In the streets and cities, the Negro group encounters unfair obstacles somewhat similar to those encountered in the military. The placement of new recruits in particular fields is determined primarily by written results on military qualification exams taken upon entry. "These tests are better known as pencil and paper tests" and are "... inherently discriminatory, however, for they measure academic training and understanding of majority cultural norms rather than true intelligence and thus place the poorly educated at a disadvantage".² 9.4% of Whites at the same level as Blacks were assigned to combat while 15.5% of Blacks were assigned. They were all at equal verbal standards. This gives proof that Black G.I.'s are subjected to biased qualification tests but suffer discriminatory assignment even when they achieve equal verbal standards.

¹ loc. cit., p. 51.
² loc. cit., pp. 50-51.
The military practice of applying racism to the Negro group was expressed in 1960 by a move by the then Secretary of Defense, Robert McNamara. His move was one known as "Project 100,000", which was ostensibly aimed at bringing the disadvantaged into the armed forces. In this project, test scores were waived with good intentions on the part of McNamara. Thousands of probably low-scoring Blacks were brought into the services, but the result was disastrous. "No Commander wanted a project 100,000 person in his unit".\(^1\) There was an air of racism expressed even though the administrative officials of the military sought to revitalize the military by attracting more Blacks. The lower rungs of the military which were to deal with Blacks did not want to do so, and, today, it is no more improved than in 1971.

\(^1\)loc. cit., p. 51.
CHAPTER SIX
The '70's and The Future

The Homo-Faber Negro in the 1970's faces a series of crises that will continue to plague the group. Michael Harrington's *The Other American*, reveals that over 33% of the American population lives at or below poverty level. The United States federal budget spends only 18% of the entire budget on welfare, etc., while cutbacks are oftentimes brought forth without notice. In 1973, for example, the "H.E.W. public assistance program was reduced $567 million".¹ It is quite reasonable to speculate that a substantial percentage of those affected by cutbacks were those of the Negro group, since the U.S. Census statistics show that 90% of the poverty-stricken in major cities for 1972 were black.

Unemployment will continue to decrease the overall economic stability of the Negro group. Automation and technocratic developments as Alvin Toffler describes them in, *The Eco-spasm*, will digress and overexert industry and eventually tear it apart in America. Eco-spasm will follow the future shock that the '60's through '70's have encountered. The latter part of the 20th Century is to experience an "... overall breakdown of industrial society, and there will be a birth of a new civilization.

¹"Black Capitalism in the Red", *The Great Speckled Bird.*, Atlanta, Georgia; Vol. 8, No. 27, July, 1975, p. 8.

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During the eco-spasm, unemployment will reach 12, 15, even 20% among White males and 50% among Blacks. Special programs will be intensely increased to keep Black youth out of the street while prices will continue to rise."¹ Toffler feels that the future '70's and '80's will bring on a much more grim, uncannily exploitive future to the average American. The Negro group will, thereby, receive a much more aggravated treatment in terms of political, economical and social power.

Walter J. Hickel has a current book that relates to the future of groups in America. His book, Who Owns America, warns Americans of the dangers of alienation. Hickel was the Secretary of the Interior under Nixon, but was fired because he stood hard against the oil companies. Hickel felt that the average citizen had the right to know of actions taken by its elected leaders. In hard times, it has been revealed that America needs fearless men to unite and lead her, and Hickel felt that the "... public is asking for a larger role in the direction of its fate".² No wonder he was fired. Hickel expressed that the strength of America lies in the fact that racism would be dealt with eventually:

The strength of our nation is that we can expose our weaknesses and try to change them in broad daylight. Our problems of race, pollution, crime and poverty are national shames, and we should refuse to sweep them under the carpet. Let us admit that they exist, and fight in the open to bring about a cure.¹

Powerlessness of the Negro group during the seventies and eighties will only intensify Negro behavior to increasing crime, poverty and racial conflict. The historically high level of expectation aroused in the Negro as a group will also be aroused in the eco-spasm Negro. "The deprivation of the minority of an equal chance to compete with the majority..." will result in a "fractured democracy".² Morgenthau feels that government loses its legitimacy in the eyes of those who receive unequal treatment. The Homo-Faber Negro has lost much faith in American government simply because he has been deprived. The Negro group, therefore, has not found itself spontaneously supporting the American system.

The average voter in the Negro community has some sort of feeling for the leadership that he eventually votes for. Many more of the Negro citizens will not vote because they are not even attempting to identify with the leadership. The feeling of deprivation is widespread,

¹ibid.

and this causes group members to not even register to vote. While only 62% of the entire nation's voters were registered for the 1972 presidential election, less than 50% of the Negro group was registered, with resulting statistics: "Throughout America, the 287 non-Black elected officials for every 100,000 non-blacks contrast markedly with only 16 black elected officials for every 100,000 blacks."¹ The Negro group was unregistered as a whole and could not elect official Black representation of its own and could not expect to be treated generously by the W.A.S.P. group in power.

Of course, the Black community in America today is very young compared to the White American population,² as Frank L. Morris of Northwestern University, Department of Political Science, reveals in "Ebony" magazine. The Black population is poorer, poor folk will vote much less than those not so poor, as revealed by the authority on voter behavior, Agnes Campbell of the University of Michigan, in 1972. The average voter is middle-class, educated and relatively affluent, while the non-voter is a worker and less advantaged poor person, as reported by Alex Poinsett:

²loc. cit., p. 34.
Generally, the non-registered is less confident about how things are going in the U.S., less assured that they will receive a fair and equal break, less committed to the idea that America is the most democratic country in the world, more convinced that people in government are interested in knowing their views only at election time.¹

The political powerlessness of the Negro has been guided and misled to the extent that he virtually has none. The statistics show that 16 representatives per 100,000 population is not a comfortably representative percentage. The Negro group has been led to group alienation, as Walter Hickel would define it. The Negro has been victimized by racism in every form in the political, social and economic world. Exclusion was imminent in the past, and Sidney Wilhelm cites that the future for the Negro is dim, entitling his work, *Who Needs the Negro?*

The Negro suffers from alienation because he has been a false prisoner. William Prosser defines false imprisonment in modern times as "Imprisonment, while it seems originally to have meant stone walls and iron bars, no longer signifies incarceration".² A person may be imprisoned when his movements are restrained in the open street or when he is confined to an entire city or is compelled to go along with the master's demands.

¹loc. cit., p. 35.

The 1960's and 1970's have perpetuated the modern false imprisonment doctrine, and, basically, the seventies (up to and including 1976) have not provided the Homo-Faber Negro with even the three basic functions man seeks in a political system. Hans Morgenthall discusses these three functions, describing them as follows:

Men expect a government to protect them from themselves and their fellow men . . . to give them the opportunity to put their abilities to the test of performance . . . and to satisfy at least some of their basic aspirations, that is to fulfill the requirements of substantive justics, however defined.\(^1\)

The Homo-Faber Negro community should be able to expect their government to provide such functions, but if it cannot believe in any of the three, then widespread alienation sets in. Here, again, one must emphasize that this is exactly what has happened and continues to happen. Victimized by racism in all portions of American life, falsely imprisoned and confined to the "master's demands", the Negro community has been unable to put faith in a system which perpetuates such treatment and therefore has limited himself further by refusing to participate in such a system, causing and resorting to group alienation.

James D. Wright warns that there is a Danger in Alienation: "Recent indications of general alienation, 

\(^1\)Morgenthau, op. cit.
discontent and political distrust have occasioned much alarm about the future of American democracy". The community will, following these lines of reasoning, become more violent and discontent as it approaches and encounters the "eco-spasm". Even today, distrust and discontent are at a high level of existence within the Negro community in America. The most common reactions to alienation being those of violence and increasing crime and growing despair. The urban setting is becoming a nightmare and in due time will approach the eco-spasmic fractured democracy, creating an already apparent cycle of criminal and amoral activities evolving from within the ghetto and spreading throughout the communities of the Homo-Faber Negro.

Eventually, the fate of the Homo-Faber Negro community becomes a question of, "will America survive?" It appears quite evident that if political scientists, lawyers, and scientists are continually reporting democracy on the brink of collapse, something is to happen soon. The Homo-Faber Negro community, the ghetto and the urban setting is as doomed as is America. If there is hope for America, there is hope for the urban group, because the urban group was molded by America. The basic solution

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for resolving the Homo-Faber Negro's powerless state is to effect change at the source of the problem, through constitutional and legislative change. Change is imminent and necessary for the benefit of both W.A.S.P.'s and the American State and the Homo-Faber Negro and the Urban State.

Cities have always had problems, and groups within these cities have always had problems. Powerlessness and the feelings that tend to practically permanently link a group with deprivation can be discouraged and eliminated by positive efforts on the part of both groups. This means that W.A.S.P. and Negro groups, thinking in terms of their own group, must not exploit the interests of the other. Both groups must realize that there is a future for America and that there is a future for the cities; that there is a future for the W.A.S.P. and that there is a future for the Homo-Faber Negro, with both sharing the power. These futures will mean a merger of ideals, interests and intellect in the midst of the conflict which has emanated from the battle for group power. These futures will somehow have to become one future.

Essentially, the urban cities will be owned and operated by those who live there and not by those who live outside of the cities. The cities will be governed by those who are being governed. The large issue is proportionment. Equality, representation and political power
will be approached more successfully by the Homo-Faber Negro once its communities are proportionately represented by its populations. Blacks will represent Blacks – Whites represent Whites.

Even now, the political climate is changing and is especially evident in 11 Southern states in which "the democratic process . . . has been the instrument for a significant and welcome rise in black elected officials". Blacks now hold 2.5% of the total number of offices in the 11 states, or 27 times the number of blacks in office during 1965. (One must still consider, however, that blacks constitute 20.4% of the population in these 11 states and that " . . . there is obviously a serious problem of underrepresentation:. )

The recent summary of the Atlanta-based Voter Education Project, headed by the widely respected John Lewis, shows that Georgia has 221 Black elected officials, being second to Louisiana, with 278. Georgia is but one of three Southern states with a black congressman: Georgia, Texas and Tennessee have one each. Georgia has more state representatives (20) than any other of the 11 Southern states, and is the only state whose capital city has a Black mayor. Norman Shavin, author of the article, "Who Represents Whom?", comments that

1Shavin, Norman, "Who Represents Whom?"; Atlanta; Vol. 16, No. 2, June, 1976; Atlanta Magazine, Inc.; p. 11.

2ibid.
The increase of elected black office-holders in the 11 Southern states since 1965 when 72 held positions (today: 1,944) makes an important statement about the growth of black voting strength . . . .

Yet, Blacks hold only 2.5% of the total number of offices in the 11 states. This is 27 times the number of Blacks in office during 1965, but one must also consider that Blacks constitute 20.4% of the population of these same 11 states.

When communities begin to approach equality in proportion orment through effecting changes in legislation and through more voter awareness, when racist legislation, myth and theory which have guided the leaders, citizens and institutions of America begin to be dispersed, there will be a much brighter future for all. This process will take some time, as exemplified by the above citations regarding elected Black officials and as proven in the last 200 years of this country's existence.

The basic conclusion which can be drawn declares that the Homo-Politicus (Political Man) and Homo-Civicus (Civic Minded Man) man as described by Robert Dahl in, *Who Governs?*, is basically denied to the Negro group. There is a basic desire in the Black man to develop his divilian abilities and, eventually, to master the politician, activist qualities, but his efforts in such directions

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1ibid.
are restrained, even in 1976. The future must bring more drastic changes in order to increase the possibilities of developing equality whereby the Negro group can and will be able to experience the same rights and privileges as the W.A.S.P.'s.

Men seek to be represented and protected by their government. Even in the '70's, the Negro group is still being denied its Homo-Politicus position in society. The Negro has and is still struggling to obtain more power where his environment, livelihood, government and social position is concerned. He has not enjoyed living in the state of the powerless faber. There is a basic drive to take advantage of his basic qualities as a Homo-Faber, but there is instilled within him the further need and desire to advance himself beyond the state of Homo-Faber Negro.
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U. S. Constitution, Revised Copy, Article I, Sec. IX, Clause 1.
U. S. Constitution, Revised Copy, Article IV, Sec. II, Clause 3.


