

FELECIA KILLINGS

Progressivism is NOT Charity



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*This book is dedicated to the rising Black Wall Streets across this nation.*

*To the Black men and women who are bold enough to step out in faith, create new generational wealth, and to build thriving communities based on eternal values:*

*Your labor is not in vain.*

*Black History will remember you. Thank you for building.*



“We have to do with the past only as we can make it useful to the present and the future.”

Frederick Douglass



# Contents

<i>Preface</i>	iii
<i>Acknowledgement</i>	xii
I Progressivism 101	
1 The Case for Conscious Black Conservatism and Dual...	3
2 Progressivism and Religion in America	16
3 Progressivism and the Black American Experience	29
II Black Leadership Thought During the Progressive Era	
4 Booker T. Washington	37
5 W.E.B. DuBois	46
6 Martin Luther King, Jr.	66
7 Malcolm X	82
8 Examining Black Leadership Thought in the Era of...	120
III Black Wall Streets: Past and Present	
9 The Conscious Black Conservative Movement and the Practice...	125

10	The History of Black Wall Streets	131
11	Rising Black Wall Streets and the Cancerous Double...	144
12	Black Wall Streets: Its Coming of Age in the 21st Century	152
IV Battling Progressivism via Conscious Black Conservatism During the 21st Century		
13	Pretentious Progressive Politics: The Not-So-Subtle Attack...	165
14	Our Efforts to Protect the Rising Black Wall Street in This...	174
15	Criminalization via Progressive Taxation: How More Laws Turn...	180
16	How Modern Progressivism Profitted from Dead Black Bodies in...	187
17	Death Marketing 101: How Modern Progressives Continue...	193
18	Planned Parenthood “Reckons” with Its Racist Past ... by...	208
19	Progressivism and the Black Church: The Disastrous...	214
20	The Solution	227
21	Conclusion	230
	<i>Become a Member of The Conscious Conservative Movement</i>	239
	<i>About the Author</i>	248
	<i>Also by Felecia Killings</i>	251

# Preface

## Understanding the Black American Experience and Why It's Important to Conservative Politics Today

When I first began my political commentary “career,” one of the primary questions I received from White Conservatives was, “Why does everything have to be discussed through race and skin color?”

Other questions proceeded such as:

- Can't we all just be American?
- Why do you call it *Black History*? Can't it just be American history?
- Why aren't you colorblind?

These nonsensical questions emerged from Conservatives' inability to recognize how some Americans were treated differently in this country because of racist, systemic policies.

Oh, Beloved Conservatives will attest to a point in American history when racism was much more overt.

But they refuse to acknowledge the *ongoing* oppression that comes as a result of those foundational, historical racist policies.

For Black Americans today, we have a unique culture and experience. Our history binds us together, even if we live in different parts of the country. For this reason, you will see many of us call each other brothers and sisters, although we may not be related by blood.

We define our collective selves as a community; and we have a general common sense that when each individual Black American prospers, so will our communities.

This experience — the “Black Experience” — binds us together. For this reason, when we see Black Americans enduring hardships, especially at the hands of the state, the collective goes to war against the system.

I feel the ever-present need to reemphasize that point.

The collective goes after the *system*.

We do this because our history demanded it from us.

We do this because if we let up, we will continue giving place to oppressive policies.

Yet, despite our common history and experience, we are not a monolith.

Black Americans do not think the same way or believe in the same ideological concepts.

Many within our communities are die-hard Marxists. Most are socially and morally conservative. Many are politically moderate.

Our diverse thinking and ingenuity make for a dynamic community, one capable of extraordinary wonders when we aren't confronted with oppressive *systems*.

We are workers, doctors, teachers, lawyers, content creators, visionaries, ministers, and more.

Like Conservatives, we are building stones within our great American country.

But our experience in this country is also riddled with extreme tragedy and controversy. We have first-hand experience dealing with local, statewide, and federal oppression in a country that espouses freedom for all Americans.

Our ability to “check our country at the door” should never suggest we hate America. No, we love her enough to say, “We want you to hold fast to the liberty ideals you profess globally.”

The principles of freedom ought to work for EVERY SINGLE AMERICAN.

If a Black man travels to California, he should be treated with the same respect and dignity he would receive in Atlanta, GA.

If Black Americans live in the freest country in the world, they should not have to deal with oppressive local governments without the rest of the country fighting alongside them to secure their rights.

These principles are not hard to understand. Even more, it is not impossible to apply them equally to all Americans, especially Black Americans suffering from Progressive policies.

This question then begs an answer: Why do I focus on Black History and Black Americans so much within a predominantly White Conservative space?

The answer: Because if Conservatives do not make allies with this demographic right now, our collective experience in dealing with government oppression and overreach will now be *your* experience.

Today, White Conservatives are targets of a government that has no problem snatching their rights. Beloved Conservatives have now become the “Other,” a term often used against Black Americans or other minorities.

Let’s take something as simple as masks mandates during the 2020-2021 pandemic.

Imagine Black Americans’ surprise when we observed Becky and Tom comparing mask mandates to Jim Crow oppression. Imagine our surprise watching White Conservatives espouse the “systemic racism” narrative when White men became the new villains.

(Don't believe me? Go check out Matt Walsh's tweets.)

You see, government oppression and overreach hit differently when Conservatives are the targets. That's when their Republican leaders urge them not to comply, only after telling Black Americans to "submit and obey" to their local oppression and government overreach for decades.

The irony is laughable.

The hypocrisy, unnerving.

And yet, I have never witnessed the Law of Sowing and Reaping repay an entire people group (White Conservatives) in the way She has done this last round.

Today, Republican leaders continue their futile efforts to protect "whiteness" and to guard against anything that "threatens" them (i.e. the misplaced rage against CRT).

Today, Republican and Conservative pundits are doing everything in their power to maintain relevancy and control, despite losing influence in the Culture.

Today, rather than doing what is right and in the best interest of the Conservative Movement, the base chooses the losing strategies time and time again ...

... when all it has to do is make allies with Black Americans, who KNOW how to fight systemic oppression.

Today, Conservatives have one choice when it comes to winning: make allies with fellow Americans who know exactly what it's like to go through centuries of systemic, racial targeting.

That means recognizing there is another force worthy of our attention and battle cry.

Progressivism, as Beloveds will come to understand more fully in this book, is the enemy to Black Americans and Conservatives alike. When Progressives aren't making Black men the villains, they are promoting White Conservative men as the enemies.

When Progressives aren't selling death, poverty, and destruction to Black communities, they are convincing suburban White women to reject White men and abort their White male babies.

Progressives are unhinged in their efforts to eradicate what we deem traditional and useful to society. And yet, for some reason, White Conservatives never thought their cousins would turn on them, using the full weight of the government to make them the new "terrorists," thus destroying their progress.

But Black Americans know this experience all too well.

And Conscious Black Conservatives were the ONLY people bold enough to tell the base, "Make allies with Black voters against this oppressive ideology."

White Conservatives rejected our warning; and now the tables

have turned in such a way, they have no clue what to do.

In truth, Conservatives are not equipped for this next fight. Observe their fruit for yourself.

They resort to weak tactics like banning knowledge as a solution.

They turn to Republican politicians as government saviors who will protect them from IDEAS instead of aggressively competing on the battlefield of ideas.

Conservatives will ENLARGE government's power, displaying their entire statism under the guise of "small government." Yet, in the end, they have only broadened the gap between themselves and fellow Americans, who HATE Progressivism.

Conservatives do not know how to battle an entire system, because they have not been fortified in the struggle. For the first time in centuries, the base has felt a small weight of government oppression on their necks.

Yet, they will reject the people group (Black Americans) who have had systemic racism on their necks for centuries.

Is it any wonder why I tell Beloveds to make allies in this next round?

For one moment, Beloved, remove your colorblind barriers. See America's history for what she produced. Observe how an entire ethnic group endured the most destructive moments in

this country, and still managed to survive and subsequently thrive.

In this next fight, Progressivism and not colorism is the #1 enemy.

During this era of integration and “voluntary association” (as Sonnie Johnson calls it), Conservatives have an opportunity to multiply their political power by partnering with Black Americans, who are conservative in their core values.

Beloved Conservatives have a chance to make right the wrongs of their Republican ancestors, who pushed Black Americans out of the Party decades ago. They have the opportunity to shed the racist branding they’ve submitted to for years.

Our battle is not with each other based on skin color anymore; but we are waging an ideological war against government leadership that seeks to use policies as a measure for objectifying people.

This book will teach you how and why this alliance is crucial.

As you read the text, you will find the content useful for your political and historical development.

If you’re a Black American reader, this book will teach you about the history of Progressivism’s attack against Black communities, namely Black Wealth. While Progressives today claim to champion our rights and our freedom, they are strategically working on economic policies to steal our wealth

and to distribute it to folks who don't even like us. In addition, this resource will teach you why applying Conscious Black Conservatism, Group Economics, and Dual Domination are key factors to building social, political, and economic empires this next round.

If you're a White Conservative (non-religious), this book will teach you why making allies is your #1 winning solution this next round. By understanding the systems involved in oppressing Black communities, even in this day, you will learn how to better communicate conservative politics to Black communities that need political options.

Finally, if you're a Christian Conservative (Evangelical), this book will teach you how Progressivism took the place of God in the church and why your ancestors allowed this godless ideology to stifle the revivals He ignited in the early 1900s.

Together, if each one of us sees the common enemy — the IDEOLOGY of Progressivism — we can combat the destruction via competitive, productive solutions.

The answer is not found in government.

It is feckless.

Instead, the answer resides in us.

Will you make the right choice this next round?

## Acknowledgement

The growth of my virtual ministry would not be possible without the following voices who have empowered my life, past and present.

**To the Holy Spirit:** You are everything to me. Thank you for giving me this vision in the midst of my “7-year-tribulation.” No other person could do for me what you have done.

**To Dad:** You are the source of my conservatism. Thank you for your faith in me and for sharing words of encouragement that only a good father can deliver to his daughter.

**To Darlin:** You are the one who taught me how to perfect the prophetic gift. Thank you for your love and investment in this anointing. Millions for the first time are witnessing the pure gifts of the Holy Spirit because you invested your training in me during my formative years.

**To Aaliyah Amore:** You are my heart and soul. Thank you for letting the rest of the nation experience your mother’s teachings.

**To Sonnie Johnson:** You are my Kindred Fire, my sister in this political fight. Thank you for stretching your hand to me at a

point when I was about to abandon this assignment.

**To King Randall:** You are a source of strength and power to me and this great work of ministry. Our partnership in this next round provides the case study we need to prove revival, reformation, and the renaissance can be brought to Black communities nationwide. Our work together is an example of manifested Kingdom power.

**To my Conscious Conservative Team:** You are the Movement's backbone. Thank you for trusting my leadership and flowing with the mission in a spirit of excellence. A special blessing to Nicole Pinkston who understood how to take my vision and execute it with precision.

**To the Beloved Tribe:** You are the nation's remnant. You carry the power of revival, reformation, and the renaissance. Thank you for trusting the teachings and having the courage to do what others are unwilling to do.

**To our Beloved Givers and Sponsors:** You are the river that carries our empowering message to millions online each year. Thank you for your financial support to this virtual ministry and movement.

**To you, the Reader:** You are among the 10,000,000 rising leaders who will perform great and mighty exploits. Thank you for your courage to stand firmly on your convictions and for using your voice to bring empowerment to communities nationwide.

Now let's build.

I

# Progressivism 101

*The history of death, poverty, and destruction in  
Black Communities*



# 1

## The Case for Conscious Black Conservatism and Dual Domination: Flexing Political Might, No Matter Who's In Office

I want to begin this book by discussing the Kingdom-based philosophy of Conscious Black Conservatism and how this ideology positions Black Americans to exercise Dual Domination. (Purchase *Conscious Black Conservatism* to gain the full teaching.)

In this country, no other ethnic group has endured 100+ years of oppressive Progressivism more than Black citizens.

While Black Americans have been instrumental to the development of this nation (socially, politically, and economically), many would argue access to certain opportunities prevents this demographic from experiencing the same benefits as other groups.

Today, modern Progressives chalk these discrepancies to racism and capitalism. They blame White men for Black people's problems. They accuse capitalism (or the free market) of economically oppressing Black Americans, because capitalism was the economic system used during slavery.

These narratives hold water in many Black spaces because they attempt to answer challenging questions Black Americans have regarding their local situations. When asking about the roots of racist systems, the ideology most often present to provide perspective is a Progressive one.

For this reason, I argue adamantly the need for Conscious Conservatives to show up on the battlefield of ideas to deliver a better outlook on these matters.

A broader perspective regarding these travesties reveals something much more sinister: An enlarged government is an oppressive government, especially when those in power have the audacity to believe they know what is best for the general population.

When discussing Progressivism and its impact on Black communities, I am coming from the perspective of "Big Daddy Government." Regardless if you're on the Right or Left, Progressivism — or citizen's desire for government to solve ALL problems — runs rampant in these political streets.

As a result, communities often feel the weight of over regulations, heavy taxation, and little to no authentic representation.

A society cannot function freely when other people are given exclusive control over their lives.

But for too long, Progressivism has been the only political option sold to Black Americans. This statement does not suggest all Democrats are Progressives or far-left leaning. In fact, there are many Moderate and Conservative Democrats, who manage to keep a foothold on their politicians' neck.

In Black communities, citizens are more likely to vote for Moderate/Conservative Democrat candidates than Progressive ones. In fact, you will find more young White voters in favor of socialists like Bernie Sanders, and Black Americans favoring more Moderates like Joe Biden. (Of course, to Conservatives like us, both are trash. But that's another story for another book.)

What is lacking in the Black political space, however, is competition between conservative *politics* and Progressive policies. There are factors involved that explain this missing element, which I teach in my best-selling book, *The Fifteen 20 Rise*.

But in an era when White Conservatives — especially the men — need allies to fight against the Progressive machine, presenting Black voters with Dual Domination is a winning force.

In this chapter, I will discuss this concept in greater detail. Then we will move into understanding the history of Progressivism, its racist roots, and why the system they established continues choking Black Wealth, which is needed to improve Black communities.

## The Case for Dual Domination

Being a Visionary is challenging.

We are innately “prophetic” because we move based on what we see in the spirit or the mind; and our present actions work in lockstep with our faith.

In 2019, after launching the Conscious Conservative Movement using Twitter, I knew the vision entailed us making strides to reach more Black voters. I even knew we would bridge the racial gap between Conservatives and Black Culture.

But I didn’t know the kind of impact the Movement would have nationwide on people. I certainly did not expect this vision to reach the heights of Washington D.C.

Whenever a visionary takes another step of faith to see the original idea manifest, new strategies emerge to make the vision a reality. And in 2020, “Dual Domination” became one such strategy as I told Black voters, “This is how we must flex politically from now on.”

As I shared more about this concept, especially with listeners on Sonnie’s Corner, I received pushback, of course.

*“Maybe you shouldn’t use the word ‘domination’ to explain this concept because it can be intimidating,”* some would say.

And of course, I had to remind these folks about God’s com-

mand to have dominion in every area. So, why wouldn't I express dominion in conservative politics?

I told folks, *"This is a Kingdom Movement. Therefore, it's only fitting we exercise Kingdom dominion in the earth."*

As such, "Dual Domination" marks what we are trying to implement on behalf of 40,000,000+ Black Americans this next round.

But let's take a step back for a moment and define this concept.

*Dual Domination is the exercise of full political power, regardless of who's in office. Whether we have a Democrat or Republican leader, Black Americans demonstrate political influence based on the values of Conscious Black Conservatism. This influence then translates to political tangibles that directly work in the best interest of predominantly Black communities nationwide. As a result, Black Americans need not fear losing their political voice simply because one Party holds power.*

The motive behind this concept stems from Black America's dominance in the Democrat Party numerically, yet hardly holding any representation in the current Republican one.

Another motive stems from Black Americans' frustrations with their current Party, which seems to ignore their concerns while securing their votes religiously.

At one time, it was advantageous for Black voters to throw full allegiance to one political party to secure equal protection and guaranteed rights under the law. (I discuss this history in my book, *The Fifteen 20 Rise*.)

But today, our dynamics have changed.

Today, Black Americans have secured rights that protect them socially. They've mastered the art of flexing politically to see their chosen Democrat candidates win.

But Black Americans have not mastered the protection of our growing economics, which continues to receive government-sanctioned attacks, this time, via Progressive taxation.

You've heard me say this time and time again: Progressivism is NOT charity. It is oppression, economic oppression. Its purpose is to take from our growing wealth and "redistribute" via government initiatives that often benefit other ethnic groups who do not like us.

In fact, economically raping our Black Wealth is no new thing. You've read stories about Black Wall Street. You've heard about Tulsa. You know about Black History and what the American government has done to systemically destroy our communities as we try and build absent government interference.

And you've probably seen Democrats make attempts to atone for their actions through certain policies.

But what you don't hear is how today's Progressive Democrats

INSIST on raping our economics all the more via heavier taxation.

In a recent article posted by Axios, the writer expressed: *“Biden is going to attempt to chart an economic policy that’s visibly to the left of Bill Clinton and Barack Obama. If he succeeds, it’s going to show up not only in taxes and spending, but also in regulation”* (Source).

While Democrat leaders promote these new economic regulations as a champion against “White Male capitalism,” they won’t tell you how their oppression directly affects Black Wealth. In fact, they avoid such talk because they love using Black Trauma to sell their political agendas ... all the while telling Black voters, “We can’t do anything just for you.”

These political tactics and marketing efforts placate on guilt-ridden White Americans, who believe the best way to help the Negro is to treat him like a child who needs Big Daddy Government.

Democrats dare not speak about the rising Black Wealth among the Black Millennials or the social media movements happening in our spaces that focus on Black Empowerment.

They can’t highlight those features because then they will have to explain to White voters why Big Government is stealing more from Black people.

For this reason, I argue Conservatives have a prime opportunity to make strong allies with this new breed of Black voters who

are focused on economic empowerment.

We don't need the government to increase. But best believe we will flex on the government to get what we need to build locally, if the opportunity presents itself.

And here's where Dual Domination comes into play.

On the conservative side, we are focused on the individual, the family, and how our economics foster wholesome communities. If we see problems locally, we immediately develop localized solutions; and we use our economics to fund the work.

The same sentiment is felt among Black Americans, who are building and not destroying their communities.

Take, for example, *My Beloved Women's Ministry* and *Killingsville Business School and Communal Living*. When I first launched this work in 2020, I noticed a gap in the market where single Black mothers had no recourse for receiving assistance after enduring traumatic situations. If they turned to government for help, they had to remain in a certain "poverty" bracket long-term. If they exceeded those limitations, their "benefits" would be cut.

Such policies actually prevent single mothers from pursuing other economic options because their main concern is survival for themselves and their children.

It's especially hard to transition into a thriving mentality when you've encountered abuse. And there's nothing the

government can do to help a single mother thrive in such circumstances.

For this reason, *My Beloved Women's Ministry* was born.

I developed this program based on the values of **Conscious Black Conservatism**; and the economics we generate to fund this work directly impact each mother.

Not only do we support their social development, but we teach women the power of building online businesses to expand their economics.

Our teachings work. We produce results. Mothers are growing in their grace and calling.

But what good is increasing their wealth when Progressives have vowed to take more of their money via their oppressive laws? To a single mother, such actions can easily suppress her desire to build more wealth, because she knows more will be taken by the government.

This is the inevitable outcome should Progressivism become the dominating ideology in this country.

As such, it behooves today's Black voters to consider another strategy for political domination so our growing Black Wealth remains protected.

This strategy is found through Dual Domination.

In practice, Dual Domination requires an increase of Black voters who are focused on generational wealth. As of 2018, 63% of Black Americans were registered voters (**Source**).

According to Pew Research, “Trends in party affiliation among black voters have been largely stable over recent years. Overall, 87% of black voters identify with the Democratic Party or lean Democratic, compared with just 7% who identify as Republican or lean Republican.”

In 2020, we witnessed an increase of Black voter support for Trump because of his outreach.

And the conservative message that resonated most effectively with Black voters related to economics.

During Trump’s last stretch in his 2020 campaign, his camp presented the “Platinum Plan,” which spoke heavily about advancing Black Businesses, Black Education, and Black Economics. This was the first time in decades when a Republican candidate expressed an openly, unapologetically pro-Black initiative on a national level.

And this appeal to Black voters put Democrat leaders on watch.

During one Twitter Class, I told Black voters, “Now, what you do is you take this Platinum Plan, present it to your candidates and say, ‘Trump is offering this plan to us. What’s your offer?’”

In other words, I told Black voters to make this opportunity work in their favor by using political competition to secure

tangibles. And this strategy worked.

Black Democrat pundits began urging the Biden–Harris team to make a strong appeal to Black men. Suddenly, Black voters were bombarded with new ad campaigns featuring Black male voters, expressing their full support for the Democrat ticket.

And as we know, they won.

But before then, Democrats wouldn't make such an appeal to Black men because they didn't value their concerns. For this reason, Sonnie and I told Trump's team members to pivot accordingly: to target Black men.

Again, the strategy worked with regards to Black outreach as evident by Trump's increased support among Black men.

But unfortunately, voting Democrat has not produced tangible results for Black Americans as Democrats projected. And Biden's promise to tax heavily Black Wealth remains a constant threat to those of us who are building our communities.

In retrospect, you can see why political competition is the most powerful strategy for Black voters today. If we know we want thriving local communities, and we are focused on increasing our wealth, then we must have politics that prevent Progressivism from dominating in all areas.

For Black Americans willing to deal with the Republican Party and its leaders, we will use our access points — just as we did under the Trump administration — to secure tangibles in our

favor. This means preventing new regulations from forming that increase taxation on rising Black Wealth.

And when Republicans lose, we will have Black Americans who deal with the Democrat Party, using their access point to ensure Progressives on their side keep their hands off our Black Wealth.

This is Dual Domination. This is the new flex.

No matter which Party is in office, we exercise political power because we have leaders or voices who have direct access to decision makers in government.

But the only way this strategy works is when the new breed of Black voters (namely Black Millennials and younger who are building more wealth) seek to dominate in the Republican Party numerically while current Black Democrat voters do what they do on their side.

In other words, we must see a balance of Black voters, equally represented on both sides numerically to ensure full political domination.

If economics are truly important to the overall Black Community, we must think strategically this next round. We must create a new pathway that ensures our future success.

Economics is the next mountain to overcome. If we don't make this wise move, we will watch Big Government rape our communities again.

And the only way to ensure our economic protection is when we make Dual Domination our ally.

It's time to choose, Beloved.

## 2

# Progressivism and Religion in America

In the previous chapter, I laid the foundation for this book's premise. Off top, I presented a clear solution that spoke directly to Black readers and White Conservatives.

But in this chapter, I want to speak to fellow Christian Conservatives, who have this funny habit of relying on Big Government to solve religious, moral problems in our country.

When I first observed this behavior under the Trump administration, I urged Evangelicals to remember the Lord their God.

I told them repeatedly, "God is not a Republican. He isn't on any political side. We must be on His side."

Then when I told them about the Daniel 4 prophecy as it related to President Trump, they nearly crucified me on Facebook for not preaching a more favorable message.

That's when I knew something serious had happened to the

Church years ago, something that caused Christians to replace the Holy Spirit's voice with a Republican one.

And through my studies regarding Progressivism, I learned this ideology first gained footing in this country through the churches.

## Progressivism and Christianity

Let's begin this next section with another working definition of Progressivism:

*“At the end of the nineteenth century, Progressivism emerged as a political movement in response to significant economic, social, and political inequalities. Though Progressives advocated for many different reforms, the central, shared idea was that the government should lead efforts to change society's ills.” (Source)*

The Progressive Movement emerged in response to the perceived corruption in government and Big Business. While many Conservatives of that time believed private industries should address issues, Progressives sought to expand the federal government's power to fix societal problems.

Now, before I dive into the social, political, and economic ramifications of this Movement, I want to step back and

examine a more prominent issue that very few researchers or historians analyze.

Most Beloveds affiliated with my virtual ministry know I readily refer to spiritual laws and principles as the basis for our Conscious Conservative Movement. I do not separate the Kingdom of God from our social, political, and economic discussions. In fact, I prove daily that when we do things God's way, we always get His results.

During the rise of the Progressive Movement, we read about the Third Great Revival (lasting between 1890s - 1930s). Revivals were always ignited by a leader's passion to see change in society. For many, they felt a moral obligation to use their platform — or pulpits — to preach against societal ills.

We witness these efforts even during the abolitionist years. It was common for firebrand preachers to speak against the American government when its policies oppressed humankind. Take a look at history, and you will see how many abolitionists referred to religious texts as the basis for their rebellion.

Every revival in America was marked by fervent prayers, loud praises, unusual signs and wonders, healing and miracles. If you know anything about modern-day revivals, you will see much of the same experiences as the past.

But by the end of the Second Great Awakening and into the Third Great Revival, spiritual leaders were looking for more “tangible” or physical changes that addressed the social ills in their communities, namely poverty, poor working conditions,

and more.

According to Bradley W. Bateman, Provost and Professor of Economics at Denison University,

*During the early decades of the nineteenth century when the Second Great Awakening swept the nation, social reform had become an important dimension of American Protestantism. Whereas the First Great Awakening had focused largely on redeeming the souls of individual sinners, the Second Great Awakening had focused on both the souls of individuals and on social problems such as drinking, prostitution, and slavery. The revivals of the Second Great Awakening became a seedbed for social reform and helped to spawn both the temperance movement and the abolition movement. This focus on social problems in the antebellum world undoubtedly influenced the sense of purpose in post-Civil War ministers, such as Gladden, who wanted Protestant churches to address the problems they saw emerging from the rapidly changing capitalism of the late nineteenth century. (Source)*

Spiritual leaders of this day were more concerned about the actual human and not simply his soul or spirit. They were soon known as “Social Gospel Preachers,” and often tied their religious understandings to social problems.

Bateman continues,

*The great theologian of the Social Gospel, Walter Rauschenbusch, would later refer to the 1890s as a “dark time” for those who advocated the Social Gospel. The times undoubtedly seemed dark because those who preached seemed not to be reaching many of the people who sat in the pews. Following the Civil War, American Protestantism began to split into what Martin Marty has termed “Two party Protestantism”, composed of a “private party” and a public party.” Each of these parties drew from the force and energy of the Second Great Awakening. The private party focused on saving individual souls; in revivals in the rapidly expanding cities, they attempted to get people to turn away from their own sins and to embrace personal salvation. The public party focused on the sins of society, such as poverty and inequality, and asked people to seek salvation through building “the Kingdom of God on this earth.” Through the 1880s and 1890s, the private party raced ahead of the public party in popularity and public appeal. (Source)*

During this time, Americans witnessed the rise of social organizations like the Young Men’s Christian Association (YMCA) and the Young Women’s Christian Association (YWCA). Again, the purpose of these social-religious movements was to get fellow Americans thriving rather than struggling.

The influx of European immigrants coupled with the rise of the industrial economy made city or urban life troubling. No singular structure was in place to help manage this shift; and as

such, leaders began seeing government as a solution to solving these massive problems.

Bateman concludes,

*The heyday of the Protestant influence in the Progressive Era was in the first half of the second decade of the twentieth century. Progressive social Christians were especially important in the national elections of 1912 and 1916. Woodrow Wilson had studied under the Social Gospel leader (and economist) Richard T. Ely at Johns Hopkins in the 1880s, and he represented the sensibility of the mainstream Protestant churches in his approach to reform. In 1917, Wilson arranged to send one of the most radical Social Gospel firebrands of the 1890s as his personal emissary to Lenin after the Russian revolution. George Herron had preached a nascent form of Christian socialism in the 1890s before seeking exile in Italy in the first decade of the new century. As a former socialist firebrand and supporter of Eugene Debs' presidential candidacy in 1904, Herron seemed the perfect ambassador to Lenin.*

*But for better or for worse, the Social Gospel itself had become so widely popular by the time of America's entry into the First World War, that its message began to be adulterated by Protestant ministers more interested in the idea of America as the Kingdom of God than they were in helping working people attain a better, more secure life. These more conservative preachers saw the*

*potential of the Social Gospel as a tool of nationalism, rather than as a tool of reform. These men, drawing on President Wilson argument for the need to enter the First World War in order to make the world safe for democracy, often used their pulpits to advocate the war. Ray Abrams (1933) has documented the violent calls by many of these nationalistic advocates of the Social Gospel for young men to join in the trench warfare in Europe and defeat the Germans. (Source)*

Religion, as many people should admit, has always had a profound affect on society. The way the majority view God and His ways often shapes cultural norms, political affiliation, and policy-making.

Nothing has changed.

And neither has the concept of the Kingdom of God injecting itself in the social, political, and economic spheres.

Today, however, we have a much better understanding of what this means, thanks to the Holy Spirit. The Kingdom of God is not a physical location. America is not that place.

Rather, the Kingdom is a spiritual domain and has a set of governing laws that aid us in dealing with mankind effectively.

Prior to the Third Great Awakening, religious emphasis was placed on the individual. But by the late 1800s, spiritual leaders wanted more action on behalf of the disenfranchised. They

quickly embraced the idea of the state as an arbiter of healing these problems, essentially removing reliance on God and the individual to fix issues.

Today, we look at the Church quite differently, especially those affiliated with the Evangelical space. Coming from this background, I know this niche well.

Evangelicals today are strong proponents of “doing for self” when it comes to the social elements. However, like Progressives on the Left, Evangelicals will turn to government to create policies that regulate social *behavior*.

Take, for example, the idea of children learning history that they find offensive. Today, Conservatives have turned any offensive learning into “the devil,” and co-opted Critical Race Theory as a culprit for such hysteria.

How did Evangelicals and Conservatives respond?

Certainly not by competing against the Theory with something as powerful as authentic American history.

No, this voting bloc asked government to ban knowledge in the school system, thus enlarging government’s power.

Again, this is how the Right uses its own brand of Progressivism instead of returning to our core conservative principles of using the private sector to deal with issues.

Without question, Progressivism is prevalent on both sides of

the political aisle. However, how one relies on government to solve problems will differ quite extensively.

I wanted to open this chapter with a discussion of religion and revival because these two elements are important within the virtual work I've launched.

The Conscious Conservative Movement, while not a "Christian" work in the religious sense, is a Movement based on the core values proclaimed in the Bible. I do not label the Movement a "Christian" one, because this title has become a laughing stock to citizens. "Christianity" carries no more power or impact than calling one's self "Conservative" or "Republican."

Therefore, I call this work a Kingdom Movement.

"Kingdom" connotes power not of this world. It is the same message Christ Jesus preached when He walked the earth. He taught the people, "The Kingdom of God is at hand" (Mark 1: 15). He did not say, "I have come to establish a new religion called Christianity."

As such, when I teach Beloveds online, I present myself as Christ presented Himself: as a representative (a daughter) of the Kingdom of God. And from there, I teach people how God's laws and precepts will cause us to prosper in our social, political, and economic spaces.

In the same manner that I bring a spiritual message, so did other preachers and teachers during the Progressive Era.

But they didn't focus on the work people could do to improve their situations.

They turned to government or the state to solve these problem.

So, how does the Conscious Conservative Movement differ from its Progressive counterpart? If we advocate working with communities to present solutions to societal problems, how are we any different from the spiritual leaders who led their Progressive efforts?

The answer is simple: We rely totally on the Spirit of God to give us Heaven-sent solutions to problems we see in our nation. We understand government cannot and has never been capable of solving problems. And today, we have over 100 years worth of American history to validate our assertions.

Within the Conscious Conservative Movement, we advocate for the individual to be fully empowered — in spirit, soul, and body. And once that person is equipped, he can contribute to the community using his gifts, talents, and wisdom.

Our Movement focuses on identifying an individual's calling and working with him or her to create the structure or system needed to function fully in one's grace. We remember core spiritual values such as fearing God, for this is the beginning of Wisdom. And when Wisdom is present, so is power to do the impossible.

At no point do we turn to government to deal with these social issues, again because history proves Progressivism does not

work long-term. This ideology cannot solve racial problems; it cannot close the racial wealth gap; and it cannot produce long-term economic success.

At the end of the road, Progressivism only produces death, poverty, and destruction, as Sonnie Johnson so eloquently preaches.

Today, we can look back and witness the error of our former leaders' ways.

But the question today remains, will we do better this next round?

My greatest worry within this political space is that Christian Conservatives will continue doing things their way without considering the spiritual ramifications of their actions. They will continue seeing Republicans as "God's chosen Party" rather than looking at God's laws to govern their individual lives.

Rather than taking the Kingdom message to communities suffering from government oppression, they will push more narratives to prove why Republicans are the saviors.

Conservative "prophets" will continue explaining why God can only work through a Republican President. Such spiritual leaders will continue diluting the authenticity of God's Word to profit from a political agenda that removes the Holy Spirit's presence within our circles.

The indoctrination within the Evangelical space runs deep; and in another book, I will address this topic in more details.

But for now, my hope is that more Beloved Conservatives come to see how far we've fallen in terms of being "the light that shines on a hill."

Jesus never commissioned us to run to government to solve societal problems.

He commanded us to "go and make disciples of every nation."

When the individual is empowered by the Kingdom message, we need not worry whether he or she will break laws or destroy another person's life.

At that point, God will write His laws on the tablets of their hearts (Hebrews 10:16).

As the writer states, "As for you, the anointing [the special gift, the preparation] which you received from Him remains [permanently] in you, and you have no need for anyone to teach you. But just as His anointing teaches you [giving you insight through the presence of the Holy Spirit] about all things, and is true and is not a lie, and just as His anointing has taught you, you must remain in Him [being rooted in Him, knit to Him]." (1 John 2:27 AMP)

That's the power of the Kingdom message, because it pierces through the heart, mind, and soul of an individual. The message inspires life and positions one for opportunities. It

functions in the realm of creativity and causes each person to perform “the impossible.”

I know the Kingdom message well because I practice it. I see the fruits of it daily as I teach Beloveds core principles that lead to their success.

Every community suffering from oppressive Progressivism simply needs the Kingdom message brought to it.

That’s it.

And once that message is received, the people will build.

But unless Christians are willing to remove Progressivism’s grip from our religious institutions, we will always find ourselves at the mercy of government to solve all problems.

This is not God’s way, and therefore we cannot expect His results when locked in this mindset.

Our failure to pivot at this crucial moment will only cause Progressivism to spread more rapidly in other parts of our country, just as this destructive ideology has plagued millions within Black communities nationwide.

## Progressivism and the Black American Experience

*“There is nothing wholesome about Progressivism. When its politicians aren’t creating new laws that systemically target our Black men, they are selling death to Black women so we kill our seed. Then they SHOW UP to rape our economics via heavy taxation.” — Coach Felecia Killings, Twitter Class*

\* \* \*

In today’s political climate, we have scholars debating the origins of not only American History but Black American History and how it was founded.

Some argue America’s founding was established in 1776.

New critics argue the founding was in 1619, presumably when the first Black chattel arrived on this continent.

For the sake of this book, I will mark the beginning of the Black American Experience on January 31, 1865 when the 13th Amendment was passed.

Prior to this date, starting around 1619, Black people in this country were slaves. Very few were free. Some were slaveholders themselves. But in this country, being “black” or “Negro” was a symbol of inferiority and servitude.

I argue the beginning of the Black “American” Experience launched in 1865 because that’s the moment Black people in this country were legally free.

At this point, they were granted certain rights afforded to other American citizens.

And at this point, the same laws protecting White Americans had to also protect Black Americans.

From this perspective, we can then trace the Black American Experience, realizing at the time, this people group was best-equipped to build new lives, new communities, and new successes based on their vision.

Now, it’s not uncommon for me to receive questions from Beloved Conservatives, inquiring what specifically is meant by the Black Experience in America. So, I will define it in these terms.

*The Black American Experience is the collective story of former slaves and their descendants who endured common treatment in this country because of their race. This Experience was commonly shared among the predominantly Black population, and includes stories of legalized discrimination at the local, state, and federal levels; countless attempts to build and rebuild strong Black communities; numerous stories of Black entrepreneurship; a collective understanding of faith in God (primarily Christianity); and the establishment of a cultural system that includes music, dance, theater, and the arts, which are unique to ADOS (American Descendants of Slaves) and unlike any other ethnic Black group worldwide.*

For the sake of this book, this will be our working definition. And as you dive more into the study of Black History, you will see just what I mean.

Getting back, immediately following the end of slavery, we read about the rise of “Black Wall Streets.” In addition, we see efforts from the Republican Party to issue reparations, provide financial support, and deliver services to help the newly freed people. Stories like these are categorized under the **Freedmen’s Bureau Act**.

What is important to note here is the misconception several Americans have today, which argues Black people are lazy. These stereotypes did not emerge out of nowhere; and unfortunately, they have become staple talking points on the

Conservative Right today.

But when you look at Black American History, you will see millions of Black people stepping into new lives as free men and women who were BUILDING.

The idea that 4,000,000+ Black Americans suddenly stopped working after slavery is ludicrous. These people branched into various parts of the country, established local communities, set up political structures, and did the work for themselves.

Their skill set did not diminish simply because they were no longer slaves.

Instead, with the resources they accumulated, they built their own towns and communities.

They established schools and churches.

Many of them formed businesses and serviced White Americans as their clients.

In truth, the Black American Experience launched on the heels of slavery. The most grotesque tragedy was marked by the 100+ years following 1865. I won't get ahead of myself, but just keep in mind: Black Americans during this time were BUILDING.

I now want to take you years ahead to discuss Progressivism's impact on the Black American experience.

In today's conservative political space, no teacher has brought

to light the destruction this ideology has had in our Black communities better than Sonnie Johnson.

For this book, I had the honor of interviewing her during one of my podcast episodes. Her lesson on the history of Progressivism and its impact was mind-blowing.

And I want to add that episode to this chapter **here**.

As you listen to the podcast, keep in mind the people whom Johnson references.

For years, I told Conservatives why Black Americans are among the most conservative ethnic group in this country. Our traditions began as early as Reconstruction and prior.

Johnson's take on Progressivism's destruction in our Black neighborhoods will surely enlighten you.

I encourage you to take notes and to further your own understanding by building on the research.

Twitter Class Podcast Episode 3: Progressivism's History in Black America with Guest Speaker Sonnie Johnson

Listen **here**.



## II

# Black Leadership Thought During the Progressive Era

*Looking at four prominent voices during this era and  
how each one viewed government's role in fixing the  
problems within Black communities*



## Booker T. Washington

*At the bottom of education, at the bottom of politics, even at the bottom of religion, there must be for our race economic independence.* – Booker T. Washington



For those of us affiliated with Black Conservatism, Booker T. Washington proves a pivotal figure in our collective thought.

Born in 1856 in Franklin County, Virginia, Washington was the son of a White man and Black slave woman.

For the first nine years of his life, he lived as a slave.

By 1865, Washington, like others, was set free.

By 1875, he graduated from Hampton Normal and Agricultural

Institute in Virginia. The experience greatly informed his educational philosophy.

By 1888, Washington had purchased 540 acres of land, which he used to build Tuskegee Normal and Industrial Institute. Training in his school included carpentry, cabinet-making, shoemaking, and other trades.

Over the years, he acquired more acres and developed a lasting legacy throughout Black History.

Washington's ideals speak to what many of us preach regarding self-sufficiency. His life's mission proved Black Americans were more than capable of building their own, for their own, and among their own when focused on a common goal: economic uplift.

To help capture Washington's mindset, I have included an excerpt below called "The Awakening of the Negro."

As you read through the text, consider how today's Black Conservatives pull from his thought; and think about how his work thrived in the face of Progressivism, which had no intention on empowering Black Americans when it first emerged.

\* \* \*

## The Awakening of the Negro

*WHEN A MERE boy, I saw a young colored man, who had spent several years in school, sitting in a common cabin in the South, studying a French grammar. I noted the poverty, the untidiness, the want of system and thrift, that existed about the cabin, notwithstanding his knowledge of French and other academic subjects. Another time, when riding on the outer edges of a town in the South, I heard the sound of a piano coming from a cabin of the same kind. Contriving some excuse, I entered, and began a conversation with the young colored woman who was playing, and who had recently returned from a boarding-school, where she had been studying instrumental music among other things. Despite the fact that her parents were living in a rented cabin, eating poorly cooked food, surrounded with poverty, and having almost none of the conveniences of life, she had persuaded them to rent a piano for four or five dollars per month. Many such instances as these, in connection with my own struggles, impressed upon me the importance of making a study of our needs as a race, and applying the remedy accordingly.*

*Some one may be tempted to ask, Has not the negro boy or girl as good a right to study a French grammar and instrumental music as the white youth? I answer, Yes, but in the present condition of the negro race in this country there is need of something more. Perhaps I may be forgiven for the seeming egotism if I mention the expansion of my own life partly as an example of what I mean. My earliest recollection is of a small one-room log hut on a large slave plantation in Virginia. After the close of the war, while working in the coal-mines of West Virginia for the support of my mother,*

*I heard in some accidental way of the Hampton Institute. When I learned that it was an institution where a black boy could study, could have a chance to work for his board, and at the same time be taught how to work and to realize the dignity of labor, I resolved to go there. Bidding my mother good-by, I started out one morning to find my way to Hampton, though I was almost penniless and had no definite idea where Hampton was. By walking, begging rides, and paying for a portion of the journey on the steam-cars, I finally succeeded in reaching the city of Richmond, Virginia. I was without money or friends. I slept under a sidewalk, and by working on a vessel next day I earned money to continue my way to the institute, where I arrived with a surplus of fifty cents. At Hampton I found the opportunity—in the way of buildings, teachers, and industries provided by the generous—to get training in the class-room and by practical touch with industrial life, to learn thrift, economy, and push. I was surrounded by an atmosphere of business, Christian influence, and a spirit of self-help that seemed to have awakened every faculty in me, and caused me for the first time to realize what it meant to be a man instead of a piece of property.*

*While there I resolved that when I had finished the course of training I would go into the far South, into the Black Belt of the South, and give my life to providing the same kind of opportunity for self-reliance and self-awakening that I had found provided for me at Hampton. My work began at Tuskegee, Alabama, in 1881, in a small shanty and church, with one teacher and thirty students, without a dollar's worth of property. The spirit of work and of industrial thrift, with aid from the State and generosity from the North, has enabled us to develop an institution of eight hundred students gathered from nineteen States, with seventy-nine instructors, fourteen hundred acres of land, and thirty buildings, including*

*large and small; in all, property valued at \$280,000. Twenty-five industries have been organized, and the whole work is carried on at an annual cost of about \$80,000 in cash; two fifths of the annual expense so far has gone into permanent plant.*

*What is the object of all this outlay? First, it must be borne in mind that we have in the South a peculiar and unprecedented state of things. It is of the utmost importance that our energy be given to meeting conditions that exist right about us rather than conditions that existed centuries ago or that exist in countries a thousand miles away. What are the cardinal needs among the colored people in the South, most of whom are to be found on the plantations? Roughly, these needs may be stated as food, clothing, shelter, education, proper habits, and a settlement of race relations ...*

*The problem that the Tuskegee Institute keeps before itself constantly is how to prepare these leaders. From the outset, in connection with religious and academic training, it has emphasized industrial or hand training as a means of finding the way out of present conditions. First, we have found the industrial teaching useful in giving the student a chance to work out a portion of his expenses while in school. Second, the school furnishes labor that has an economic value, and at the same time gives the student a chance to acquire knowledge and skill while performing the labor. Most of all, we find the industrial system valuable in teaching economy, thrift, and the dignity of labor, and in giving moral backbone to students. The fact that a student goes out into the world conscious of his power to build a house or a wagon, or to make a harness, gives him a certain confidence and moral independence that he would not possess without such training ...*

*One of the objections sometimes urged against industrial education for the negro is that it aims merely to teach him to work on the same plan that he was made to follow when in slavery. This is far from being the object at Tuskegee. At the head of each of the twenty-five industrial departments we have an intelligent and competent instructor, just as we have in our history classes, so that the student is taught not only practical brick-masonry, for example, but also the underlying principles of that industry, the mathematics and the mechanical and architectural drawing. Or he is taught how to become master of the forces of nature so that, instead of cultivating corn in the old way, he can use a corn cultivator, that lays off the furrows, drops the corn into them, and covers it, and in this way he can do more work than three men by the old process of corn-planting; at the same time much of the toil is eliminated and labor is dignified. In a word, the constant aim is to show the student how to put brains into every process of labor; how to bring his knowledge of mathematics and the sciences into farming, carpentry, forging, foundry work ...*

*Having been fortified at Tuskegee by education of mind, skill of hand, Christian character, ideas of thrift, economy, and push, and a spirit of independence, the student is sent out to become a centre of influence and light in showing the masses of our people in the Black Belt of the South how to lift themselves up ...*

*It would be easy for me to fill many pages describing the influence of the Tuskegee graduates in every part of the South. We keep it constantly in the minds of our students and graduates that the industrial or material condition of the masses of our people must be improved, as well as the intellectual, before there can be any permanent change in their moral and religious life ...*

*Nothing else so soon brings about right relations between the two races in the South as the industrial progress of the negro. Friction between the races will pass away in proportion as the black man, by reason of his skill, intelligence, and character, can produce something that the white man wants or respects in the commercial world. This is another reason why at Tuskegee we push the industrial training. We find that as every year we put into a Southern community colored men who can start a brick-yard, a sawmill, a tin-shop, or a printing-office,—men who produce something that makes the white man partly dependent upon the negro, instead of all the dependence being on the other side,—a change takes place in the relations of the races ...*

*In connection with this, it is well to bear in mind that slavery taught the white man that labor with the hands was something fit for the negro only, and something for the white man to come into contact with just as little as possible. It is true that there was a large class of poor white people who labored with the hands, but they did it because they were not able to secure negroes to work for them; and these poor whites were constantly trying to imitate the slave-holding class in escaping labor, and they too regarded it as anything but elevating. The negro in turn looked down upon the poor whites with a certain contempt because they had to work. The negro, it is to be borne in mind, worked under constant protest, because he felt that his labor was being unjustly required, and he spent almost as much effort in planning how to escape work as in learning how to work. Labor with him was a badge of degradation. The white man was held up before him as the highest type of civilization, but the negro noted that this highest type of civilization himself did not labor; hence he argued that the less work he did, the more nearly he would be like a white man ...*

*After fourteen years of experience and observation, what is the result? Gradually but surely, we find that all through the South the disposition to look upon labor as a disgrace is on the wane, and the parents who themselves sought to escape work are so anxious to give their children training in intelligent labor that every institution which gives training in the handicrafts is crowded, and many (among them Tuskegee) have to refuse admission to hundreds of applicants. The influence of the Tuskegee system is shown again by the fact that almost every little school at the remotest cross-roads is anxious to be known as an industrial school, or, as some of the colored people call it, an “industrious” school.*

*The social lines that were once sharply drawn between those who labored with the hand and those who did not are disappearing. Those who formerly sought to escape labor, now when they see that brains and skill rob labor of the toil and drudgery once associated with it, instead of trying to avoid it are willing to pay to be taught how to engage in it. The South is beginning to see labor raised up, dignified and beautified, and in this sees its salvation.*

5

## W.E.B. DuBois

*The power of the ballot we need in sheer defense, else what shall save us from second slavery? – W.E.B. DuBois*



During the late part of the 19th century and into the 20th, two pervasive thoughts infiltrated the Black community.

On one spectrum, Black Americans ascribed to Booker T. Washington's idea of economic improvement through trade school education and "doing for self." Washington's school validated his idea, proving Black Americans could thrive even in the face of overt racism.

Yet, on the other spectrum were the more "intellectually elites" within Black communities. W.E.B. DuBois fits within this category.

Born in Great Barrington, Massachusetts in 1868, DuBois soon demonstrated his love for education and writing. He was the

first in his family to graduate from high school. Immediately following, he attended Fisk University and obtained advanced degrees at Harvard University.

DuBois believed one strategy for dealing with issues in Black America was by studying their social behavior and examining how slavery profoundly affected these communities, long after its end.

Among his most famous works is *The Souls of Black Folk*, a collection of essays examining Black Americans in different parts of the country.

Albany, GA was among his case studies.

DuBois' ideas contrasted with Washington's in many ways. Although both wanted to see Black Americans thrive, DuBois preached the need for Black folks to practice "double consciousness."

In other words, Black Americans must be conscious of their race and how they view themselves while simultaneously considering how White people viewed them.

("Double consciousness" is what you will observe many Black Progressives using today, because they believe their essence is predicated on how White people treat them.)

In this chapter, I have included one of DuBois' most famous think pieces: "The Talented Tenth." In this excerpt, you will learn why he believed a small percentage of Black Americans

were among the intellectual elite.

As such, DuBois believed intellectual education and civil rights were the only means to secure full equality.

And the Talented Tenth we re responsible for saving the other 90% of Black Americans.

Certainly, a heavy burden to carry.

\* \* \*

## The Talented Tenth

*The Negro race, like all races, is going to be saved by its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races. Now the training of men is a difficult and intricate task. Its technique is a matter for educational experts, but its object is for the vision of seers. If we make money the object of man-training, we shall develop money-makers but not necessarily men; if we make technical skill the object of education, we may possess artisans but not, in nature, men. Men we shall have only as we make manhood the object of the work of the schools—intelligence, broad sympathy,*

knowledge of the world that was and is, and of the relation of men to it—this is the curriculum of that Higher Education which must underlie true life. On this foundation we may build bread winning, skill of hand and quickness of brain, with never a fear lest the child and man mistake the means of living for the object of life.

If this be true—and who can deny it—three tasks lay before me; first to show from the past that the Talented Tenth as they have risen among American Negroes have been worthy of leadership; secondly to show how these men may be educated and developed; and thirdly to show their relation to the Negro problem.

You misjudge us because you do not know us. From the very first it has been the educated and intelligent of the Negro people that have led and elevated the mass, and the sole obstacles that nullified and retarded their efforts were slavery and race prejudice; for what is slavery but the legalized survival of the unfit and the nullification of the work of natural internal leadership? Negro leadership therefore sought from the first to rid the race of this awful incubus that it might make way for natural selection and the survival of the fittest. In colonial days came Phillis Wheatley and Paul Cuffe striving against the bars of prejudice; and Benjamin Banneker, the almanac maker, voiced their longings when he said to Thomas Jefferson, “I freely and cheerfully acknowledge that I am of the African race and in colour which is natural to them, of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe, that I now confess to you that I am not under that state of tyrannical thralldom and inhuman captivity to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings which proceed from that free and unequalled liberty with which you are favored, and which

*I hope you will willingly allow, you have mercifully received from the immediate hand of that Being from whom proceedeth every good and perfect gift.*

*“Suffer me to recall to your mind that time, in which the arms of the British crown were exerted with every powerful effort, in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that period in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation, you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that a peculiar blessing of heaven.*

*“This, sir, was a time when you clearly saw into the injustice of a state of Slavery, and in which you had just apprehensions of the horrors of its condition. It was then that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages: “We hold these truths to be self evident, that all men are created equal; that they are endowed with certain inalienable rights, and that among these are life, liberty and the pursuit of happiness.”*

*Then came Dr. James Derham, who could tell even the learned Dr. Rush something of medicine, and Lemuel Haynes, to whom Middlebury College gave an honorary A. M. in 1804. These and others we may call the Revolutionary group of distinguished Negroes – they were persons of marked ability, leaders of a*

*Talented Tenth, standing conspicuously among the best of their time. They strove by word and deed to save the color line from becoming the line between the bond and free, but all they could do was nullified by Eli Whitney and the Curse of Gold. So they passed into forgetfulness.*

*But their spirit did not wholly die; here and there in the early part of the century came other exceptional men. Some were natural sons of unnatural fathers and were given often a liberal training and thus a race of educated mulattoes sprang up to plead for black men's rights. There was Ira Aldridge, whom all Europe loved to honor; there was that Voice crying in the Wilderness, David Walker, and saying:*

*"I declare it does appear to me as though some nations think God is asleep, or that he made the Africans for nothing else but to dig their mines and work their farms, or they cannot believe history sacred or profane. I ask every man who has a heart, and is blessed with the privilege of believing— Is not God a God of justice to all his creatures? Do you say he is? Then if he gives peace and tranquility to tyrants and permits them to keep our fathers, our mothers, ourselves and our children in eternal ignorance and wretchedness to support them and their families, would he be to us a God of Justice? I ask, O, ye Christians, who hold us and our children in the most abject ignorance and degradation that ever a people were afflicted with since the world began—I say if God gives you peace and tranquility, and suffers you thus to go on afflicting us, and our children, who have never given you the least provocation – would He be to us a God of Justice? If you will allow that we are men, who feel for each other, does not the blood of our fathers and of us, their children, cry aloud to the Lord of Sabaoth against you for the cruelties and*

*murders with which you have and do continue to afflict us?"*

*This was the wild voice that first aroused Southern legislators in 1829 to the terrors of abolitionism.*

*In 1831 there met that first Negro convention in Philadelphia, at which the world gaped curiously but which bravely attacked the problems of race and slavery, crying out against persecution and declaring that "Laws as cruel in themselves as they were unconstitutional and unjust, have in many places been enacted against our poor, unfriended and unoffending brethren (without a shadow of provocation on our part), at whose bare recital the very savage draws himself up for fear of contagion—looks noble and prides himself because he bears not the name of Christian." Side by side this free Negro movement, and the movement for abolition, strove until they merged in to one strong stream. Too little notice has been taken of the work which the Talented Tenth among Negroes took in the great abolition crusade. From the very day that a Philadelphia colored man became the first subscriber to Garrison's "Liberator," to the day when Negro soldiers made the Emancipation Proclamation possible, black leaders worked shoulder to shoulder with white men in a movement, the success of which would have been impossible without them. There was Purvis and Remond, Pennington and Highland Garnett, Sojourner Truth and Alexander Crummel, and above, Frederick Douglass—what would the abolition movement have been without them? They stood as living examples of the possibilities of the Negro race, their own hard experiences and well wrought culture said silently more than all the drawn periods of orators—they were the men who made American slavery impossible. As Maria Weston Chapman said, from the school of anti-slavery agitation, "a throng of authors, editors,*

*lawyers, orators and accomplished gentlemen of color have taken their degree! It has equally implanted hopes and aspirations, noble thoughts, and sublime purposes, in the hearts of both races. It has prepared the white man for the freedom of the black man, and it has made the black man scorn the thought of enslavement, as does a white man, as far as its influence has extended. Strengthen that noble influence! Before its organization, the country only saw here and there in slavery some faithful Cudjoe or Dinah, whose strong natures blossomed even in bondage, like a fine plant beneath a heavy stone. Now, under the elevating and cherishing influence of the American Anti-slavery Society, the colored race, like the white, furnishes Corinthian capitals for the noblest temples.”*

*Where were these black abolitionists trained? Some, like Frederick Douglass, were self-trained, but yet trained liberally; others, like Alexander Crummell and McCune Smith, graduated from famous foreign universities. Most of them rose up through the colored schools of New York and Philadelphia and Boston, taught by college-bred men like Russworm, of Dartmouth, and college-bred white men like Neau and Benezet.*

*After emancipation came a new group of educated and gifted leaders: Langston, Bruce and Elliot, Greener, Williams and Payne. Through political organization, historical and polemic writing and moral regeneration, these men strove to uplift their people. It is the fashion of to-day to sneer at them and to say that with freedom Negro leadership should have begun at the plow and not in the Senate—a foolish and mischievous lie; two hundred and fifty years that black serf toiled at the plow and yet that toiling was in vain till the Senate passed the war amendments; and two hundred and fifty years more the half-free serf of to-day may toil at his plow, but*

*unless he have political rights and righteously guarded civic status, he will still remain the poverty-stricken and ignorant plaything of rascals, that he now is. This all sane men know even if they dare not say it.*

*And so we come to the present—a day of cowardice and vacillation, of strident wide-voiced wrong and faint hearted compromise; of double-faced dallying with Truth and Right. Who are to-day guiding the work of the Negro people? The “exceptions” of course. And yet so sure as this Talented Tenth is pointed out, the blind worshippers of the Average cry out in alarm: “These are exceptions, look here at death, disease and crime—these are the happy rule.” Of course they are the rule, because a silly nation made them the rule: Because for three long centuries this people lynched Negroes who dared to be brave, raped black women who dared to be virtuous, crushed dark-hued youth who dared to be ambitious, and encouraged and made to flourish servility and lewdness and apathy. But not even this was able to crush all manhood and chastity and aspiration from black folk. A saving remnant continually survives and persists, continually aspires, continually shows itself in thrift and ability and character. Exceptional it is to be sure, but this is its chiefest promise; it shows the capability of Negro blood, the promise of black men. Do Americans ever stop to reflect that there are in this land a million men of Negro blood, well-educated, owners of homes, against the honor of whose womanhood no breath was ever raised, whose men occupy positions of trust and usefulness, and who, judged by any standard, have reached the full measure of the best type of modern European culture? Is it fair, is it decent, is it Christian to ignore these facts of the Negro problem, to belittle such aspiration, to nullify such leadership and seek to crush these people back into the mass out of which by toil and travail, they and*

*their fathers have raised themselves?*

*Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of this aristocracy of talent and character? Was there ever a nation on God's fair earth civilized from the bottom upward? Never; it is, ever was and ever will be from the top downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up to their vantage ground. This is the history of human progress; and the two historic mistakes which have hindered that progress were the thinking first that no more could ever rise save the few already risen; or second, that it would better the uprisen to pull the risen down.*

*How then shall the leaders of a struggling people be trained and the hands of the risen few strengthened? There can be but one answer: The best and most capable of their youth must be schooled in the colleges and universities of the land. We will not quarrel as to just what the university of the Negro should teach or how it should teach it—I willingly admit that each soul and each race-soul needs its own peculiar curriculum. But this is true: A university is a human invention for the transmission of knowledge and culture from generation to generation, through the training of quick minds and pure hearts, and for this work no other human invention will suffice, not even trade and industrial schools.*

*All men cannot go to college but some men must; every isolated group or nation must have its yeast, must have for the talented few centers of training where men are not so mystified and befuddled by the hard and necessary toil of earning a living, as to have no aims higher than their bellies, and no God greater than Gold. This*

is true training, and thus in the beginning were the favored sons of the freedmen trained. Out of the colleges of the North came, after the blood of war, Ware, Cravath, Chase, Andrews, Bumstead and Spence to build the foundations of knowledge and civilization in the black South. Where ought they to have begun to build? At the bottom, of course, quibbles the mole with his eyes in the earth. Aye! truly at the bottom, at the very bottom; at the bottom of knowledge, down in the very depths of knowledge there where the roots of justice strike into the lowest soil of Truth. And so they did begin; they founded colleges, and up from the colleges shot normal schools, and out from the normal schools went teachers, and around the normal teachers clustered other teachers to teach the public schools; the college trained in Greek and Latin and mathematics, 2,000 men; and these men trained full 50,000 others in morals and manners, and they in turn taught thrift and the alphabet to nine millions of men, who to-day hold \$300,000,000 of property. It was a miracle – the most wonderful peace-battle of the 19th century, and yet to-day men smile at it, and in fine superiority tell us that it was all a strange mistake; that a proper way to found a system of education is first to gather the children and buy them spelling books and hoes; afterward men may look about for teachers, if haply they may find them; or again they would teach men Work, but as for Life – why, what has Work to do with Life, they ask vacantly.

Was the work of these college founders successful; did it stand the test of time? Did the college graduates, with all their fine theories of life, really live? Are they useful men helping to civilize and elevate their less fortunate fellows? Let us see. Omitting all institutions which have not actually graduated students from a college course, there are to-day in the United States thirty-four institutions giving something above high school training to Negroes and designed

*especially for this race.*

*Three of these were established in border States before the War; thirteen were planted by the Freedmen's Bureau in the years 1864-1869; nine were established between 1870 and 1880 by various church bodies; five were established after 1881 by Negro churches, and four are state institutions supported by United States' agricultural funds. In most cases the college departments are small adjuncts to high and common schoolwork. As a matter of fact six institutions—Atlanta, Fisk, Howard, Shaw, Wilberforce and Leland, are the important Negro colleges so far as actual work and number of students are concerned. In all these institutions, seven hundred and fifty Negro college students are enrolled. In grade the best of these colleges are about a year behind the smaller New England colleges and a typical curriculum is that of Atlanta University. Here students from the grammar grades, after a three years' high school course, take a college course of 136 weeks. One-fourth of this time is given to Latin and Greek; one-fifth, to English and modern languages; one-sixth, to history and social science; one-seventh, to natural science; one-eighth to mathematics, and one-eighth to philosophy and pedagogy.*

*In addition to these students in the South, Negroes have attended Northern colleges for many years. As early as 1826 one was graduated from Bowdoin College, and from that time till to-day nearly every year has seen elsewhere, other such graduates. They have, of course, met much color prejudice. Fifty years ago very few colleges would admit them at all. Even to-day no Negro has ever been admitted to Princeton, and at some other leading institutions they are rather endured than encouraged. Oberlin was the great pioneer in the work of blotting out the color line in colleges, and*

*has more Negro graduates by far than any other Northern college.*

*Of these graduates 2,079 were men and 252 were women; 50 percent. of Northern-born college men come South to work among the masses of their people, at a sacrifice which few people realize; nearly 90 per cent. of the Southern-born graduates instead of seeking that personal freedom and broader intellectual atmosphere which their training has led them, in some degree, to conceive, stay and labor and wait in the midst of their black neighbors and relatives.*

*The most interesting question, and in many respects the crucial question, to be asked concerning college-bred Negroes, is: Do they earn a living? It has been intimated more than once that the higher training of Negroes has resulted in sending into the world of work, men who could find nothing to do suitable to their talents. Now and then there comes a rumor of a colored college man working at menial service, etc. Fortunately, returns as to occupations of college-bred Negroes, gathered by the Atlanta conference, are quite full—nearly sixty per cent. of the total number of graduates.*

*These figures illustrate vividly the function of the college-bred Negro. He is, as he ought to be, the group leader, the man who sets the ideals of the community where he lives, directs its thoughts and heads its social movements. It need hardly be argued that the Negro people need social leadership more than most groups; that they have no traditions to fall back upon, no long established customs, no strong family ties, no well defined social classes. All these things must be slowly and painfully evolved. The preacher was, even before the war, the group leader of the Negroes, and the church their greatest social institution. Naturally this preacher*

*was ignorant and often immoral, and the problem of replacing the older type by better educated men has been a difficult one. Both by direct work and by direct influence on other preachers, and on congregations, the college-bred preacher has an opportunity for reformatory work and moral inspiration, the value of which cannot be overestimated.*

*It has, however, been in the furnishing of teachers that the Negro college has found its peculiar function. Few persons realize how vast a work, how mighty a revolution has been thus accomplished. To furnish five millions and more of ignorant people with teachers of their own race and blood, in one generation, was not only a very difficult undertaking, but very important one, in that, it placed before the eyes of almost every Negro child an attainable ideal. It brought the masses of the blacks in contact with modern civilization, made black men the leaders of their communities and trainers of the new generation. In this work college-bred Negroes were first teachers, and then teachers of teachers. And here it is that the broad culture of college work has been of peculiar value. Knowledge of life and its wider meaning, has been the point of the Negro's deepest ignorance, and the sending out of teachers whose training has not been simply for bread winning, but also for human culture, has been of inestimable value in the training of these men.*

*The problem of training the Negro is to-day immensely complicated by the fact that the whole question of the efficiency and appropriateness of our present systems of education, for any kind of child, is a matter of active debate, in which final settlement seems still afar off. Consequently it often happens that persons arguing for or against certain systems of education for Negroes, have these controversies in mind and miss the real question at issue. The main*

question, so far as the Southern Negro is concerned, is: What under the present circumstance, must a system of education do in order to raise the Negro as quickly as possible in the scale of civilization? The answer to this question seems to me clear: It must strengthen the Negro's character, increase his knowledge and teach him to earn a living. Now it goes without saying that it is hard to do all these things simultaneously or suddenly and that at the same time it will not do to give all the attention to one and neglect the others; we could give black boys trades, but that alone will not civilize a race of ex-slaves; we might simply increase their knowledge of the world, but this would not necessarily make them wish to use this knowledge honestly; we might seek to strengthen character and purpose, but to what end if this people have nothing to eat or to wear? A system of education is not one thing, nor does it have a single definite object, nor is it a mere matter of schools. Education is that whole system of human training within and without the school house walls, which molds and develops men. If then we start out to train an ignorant and unskilled people with a heritage of bad habits, our system of training must set before itself two great aims—the one dealing with knowledge and character, the other part seeking to give the child the technical knowledge necessary for him to earn a living under the present circumstances. These objects are accomplished in part by the opening of the common schools on the one, and of the industrial schools on the other. But only in part, for there must also be trained those who are to teach these schools—men and women of knowledge and culture and technical skill who understand modern civilization, and have the training and aptitude to impart it to the children under them. There must be teachers, and teachers of teachers, and to attempt to establish any sort of a system of common and industrial school training, without first (and I say first advisedly) without first providing for

*the higher training of the very best teachers, is simply throwing your money to the winds. School houses do not teach themselves – piles of brick and mortar and machinery do not send out men. It is the trained, living human soul, cultivated and strengthened by long study and thought, that breathes the real breath of life into boys and girls and makes them human, whether they be black or white, Greek, Russian or American. Nothing, in these latter days, has so dampened the faith of thinking Negroes in recent educational movements, as the fact that such movements have been accompanied by ridicule and denouncement and decrying of those very institutions of higher training which made the Negro public school possible, and make Negro industrial schools thinkable. It was: Fisk, Atlanta, Howard and Straight, those colleges born of the faith and sacrifice of the abolitionists, that placed in the black schools of the South the 30,000 teachers and more, which some, who depreciate the work of these higher schools, are using to teach their own new experiments. If Hampton, Tuskegee and the hundred other industrial schools prove in the future to be as successful as they deserve to be, then their success in training black artisans for the South, will be due primarily to the white colleges of the North and the black colleges of the South, which trained the teachers who to-day conduct these institutions. There was a time when the American people believed pretty devoutly that a log of wood with a boy at one end and Mark Hopkins at the other, represented the highest ideal of human training. But in these eager days it would seem that we have changed all that and think it necessary to add a couple of saw-mills and a hammer to this outfit, and, at a pinch, to dispense with the services of Mark Hopkins.*

*I would not deny, or for a moment seem to deny, the paramount necessity of teaching the Negro to work, and to work steadily and*

*skillfully; or seem to depreciate in the slightest degree the important part industrial schools must play in the accomplishment of these ends, but I do say, and insist upon it, that it is industrialism drunk with its vision of success, to imagine that its own work can be accomplished without providing for the training of broadly cultured men and women to teach its own teachers, and to teach the teachers of the public schools.*

*But I have already said that human education is not simply a matter of schools; it is much more a matter of family and group life – the training of one’s home, of one’s daily companions, of one’s social class. Now the black boy of the South moves in a black world – a world with its own leaders, its own thoughts, its own ideals. In this world he gets by far the larger part of his life training, and through the eyes of this dark world he peers into the veiled world beyond. Who guides and determines the education which he receives in his world? His teachers here are the group-leaders of the Negro people—the physicians and clergymen, the trained fathers and mothers, the influential and forceful men about him of all kinds; here it is, if at all, that the culture of the surrounding world trickles through and is handed on by the graduates of the higher schools. Can such culture training of group leaders be neglected? Can we afford to ignore it? Do you think that if the leaders of thought among Negroes are not trained and educated thinkers, that they will have no leaders? On the contrary a hundred half-trained demagogues will still hold the places they so largely occupy now, and hundreds of vociferous busy-bodies will multiply. You have no choice; either you must help furnish this race from within its own ranks with thoughtful men of trained leadership, or you must*

*suffer the evil consequences of a headless misguided rabble.*

*I am an earnest advocate of manual training and trade teaching for black boys, and for white boys, too. I believe that next to the founding of Negro colleges the most valuable addition to Negro education since the war, has been industrial training for black boys. Nevertheless, I insist that the object of all true education is not to make men carpenters, it is to make carpenters men; there are two means of making the carpenter a man, each equally important: the first is to give the group and community in which he works, liberally trained teachers and leaders to teach him and his family what life means; the second is to give him sufficient intelligence and technical skill to make him an efficient workman; the first object demands the Negro college and college-bred men—not a quantity of such colleges, but a few of excellent quality; not too many college-bred men, but enough to leaven the lump, to inspire the masses, to raise the Talented Tenth to leadership; the second object demands a good system of common schools, well-taught, conveniently located and properly equipped.*

*Thus, again, in the manning of trade schools and manual training schools we are thrown back upon the higher training as its source and chief support. There was a time when any aged and wornout carpenter could teach in a trade school. But not so to-day. Indeed the demand for college-bred men by a school like Tuskegee, ought to make Mr. Booker T. Washington the firmest friend of higher training. Here he has as helpers the son of a Negro senator, trained in Greek and the humanities, and graduated at Harvard; the son of a Negro congressman and lawyer, trained in Latin and mathematics, and graduated at Oberlin; he has as his wife, a woman who read Virgil and Homer in the same class room with me; he has as*

*college chaplain, a classical graduate of Atlanta University; as teacher of science, a graduate of Fisk; as teacher of history, a graduate of Smith,—indeed some thirty of his chief teachers are college graduates, and instead of studying French grammars in the midst of weeds, or buying pianos for dirty cabins, they are at Mr. Washington's right hand helping him in a noble work. And yet one of the effects of Mr. Washington's propaganda has been to throw doubt upon the expediency of such training for Negroes, as these persons have had.*

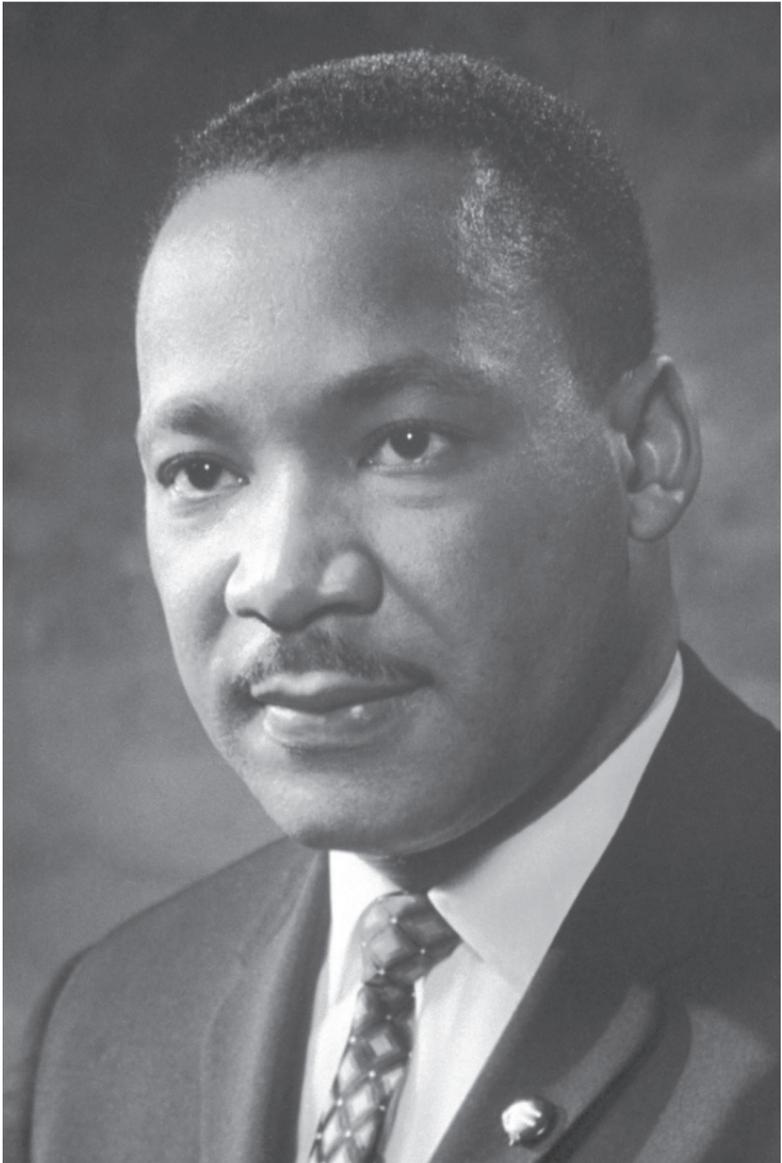
*Men of America, the problem is plain before you. Here is a race transplanted through the criminal foolishness of your fathers. Whether you like it or not the millions are here, and here they will remain. If you do not lift them up, they will pull you down. Education and work are the levers to uplift a people. Work alone will not do it unless inspired by the right ideals and guided by intelligence. Education must not simply teach work—it must teach Life. The Talented Tenth of the Negro race must be made leaders of thought and missionaries of culture among their people. No others can do this work and Negro colleges must train men for it. The Negro race, like all other races, is going to be saved by its exceptional men.*

6

## Martin Luther King, Jr.

*Freedom is never voluntarily given up by the oppressor;  
it must be demanded by the oppressed. - MLK, Jr.*

MARTIN LUTHER KING, JR.



By mid-20th century, another voice emerged within Black America to address the hostilities communities faced, namely

in the South.

Keep in mind, as Progressivism took shape in American culture and politics, many Black leaders viewed government as a force to reconcile inequalities.

Among those voices was Dr. Martin Luther King, Jr.

Born in 1929 in Atlanta, GA, King's presence marked the end of Jim Crowism and segregation in America. He was the head of the Southern Christian Leadership Conference, which readily preached non-violence as a method for resistance against oppressive policies.

Among his most noteworthy tactics was his ability to bring global attention to America's racial problem.

Like DuBois before him, King strongly believed voting power was a solution for securing rights. He placed strong emphasis on this matter, and he believed forced integration was a solution for solving problems among the races.

By the end of his life, King shifted his focus from social empowerment to an economic one. But unlike Booker T. Washington — and Malcolm X — King sought to pressure the government to redistribute wealth to poor Black communities.

Quite often, Beloveds will hear me say, "MLK does NOT belong to the Conservative Movement."

There's a reason for this.

While other voices advocated building within our communities, King launched a new movement called “The Poor People’s Campaign” to fight for economic justice among America’s poor, regardless of race.

His efforts, however, required more government intervention.

For this reason, I argue MLK’s place belongs alongside Black leaders who see government as a solution to social and economic problems in our Black spaces.

In this chapter, I include an excerpt from his thought. As you read through it, consider how his thinking fit within the mission of Progressivism and why such efforts opened the door to what too many Black communities face today.

\* \* \*

*At the end of 1965 the civil rights movement was widely depicted as bewildered and uncertain, groping desperately for new directions. The substantial legislative accomplishments of the past several years, it was argued, dealt so extensively with civil rights problems that the movement had become stagnated in an embarrassment of riches. Negro leaders, we were told, did not know how to maintain their assembled armies nor what goals they should seek.*

*The dominant white leadership of the nation, in perceiving the civil rights movement as uncertain and confused, is engaged in political projection. The Negro freedom movement has a policy and a program; it is the white power structure that gropes in indecision. White America, caught between the Negro upsurge and its own conscience, evolved a limited policy toward Negro freedom. It could not live with the intolerable brutality and bruising humiliation imposed upon the Negro by the society it cherished as democratic. A wholesome national consensus developed against extremist conduct toward nonwhite Americans. That feeling found expression in laws, court decisions and in the alteration of long-entrenched custom. But the prohibition of barbaric behavior, while beneficial to the victim, does not constitute the attainment of equality or freedom. A man may cease beating his wife without thereby creating a wholesome marital relationship.*

*The quality and quantity of discrimination and deprivation in our nation are so pervasive that all the changes of a decade have merely initiated preliminary alterations in an edifice of injustice and misery. But the evils in our society oppressing the Negro are not now so heavy a social and moral burden that white America cannot still live with them. That is the dilemma of 1966, for which the white leadership has no clear and effective policy. The logic of growth means that the civil rights odyssey must move to new levels in which the content of freedom is security, opportunity, culture and equal participation in the political process. Negro goals are clearly defined, their tactics are tested, suitable and viable. The lag is appearing in the white community which now inclines toward a détente, hoping to rest upon past laurels. The changes it must accept in the new circumstances, however logical, have not been faced nor accepted as compelling.*

*The period which has been completed, though attended by turmoil and spectacular events, was relatively easy to accomplish. Negroes not only furnished the drive but by disciplined adherence to nonviolence swiftly educated and won millions to the righteousness of their demands. For the white majority there were few hardships, and the lifting of some burden of guilt adequately compensated for any limited inconvenience.*

*The future is more complex. Slums with hundreds of thousands of living units are not eradicated as easily as lunch counters or buses are integrated. Jobs are harder to create than voting rolls. Harmonizing of peoples of vastly different cultural levels is complicated and frequently abrasive.*

*It is easy to conceive of a plan to raise the minimum wage and thus in a single stroke extract millions of people from poverty. But between the conception and the realization there lies a formidable wall. Someone has been profiting from the low wages of Negroes. Depressed living standards for Negroes are a structural part of the economy. Certain industries are based upon the supply of low-wage, underskilled and immobile nonwhite labor. Hand assembly factories, hospitals, service industries, housework, agriculture operations using itinerant labor, would all suffer shock, if not disaster, if the minimum wage were significantly raised. A hardening of opposition to the satisfaction of Negro needs must be anticipated as the movement presses against financial privilege.*

*Beyond this, long-established cultural privileges are threatened in the next phase. We have seen in the effort to integrate schools, even in the more tolerant Northern urban centers, that many reasonably unbigoted persons assume a new posture with the introduction*

*of unfamiliar problems into school systems where they have a personal interest. In the quest for genuinely integrated housing, the intensity of opposition from many who considered themselves free of prejudice has made it clear that this struggle will be attended by tenacious difficulties.*

*It is against this reality that the new period must be analyzed. Negroes have benefited from a limited change that was emotionally satisfying but materially deficient. As they move forward for fundamental alteration of their lives, a more bitter opposition grows even within groups that were hospitable to earlier superficial amelioration. Conflicts are unavoidable because a stage has been reached in which the reality of equality will require extensive adjustments in the way of life of some of the white majority.*

*There is no discernible will on the part of white leadership to prepare the people for changes on the new level. This is the program that is absent. No one has been told what slum elimination actually entails or what the transition from equality to opportunity really involves. One is forced to believe that the answers have not been forthcoming because there is no genuine conviction that such fundamental changes need be on any early agenda.*

*All profound social movements reach a plateau of this sort, short of the summit, and the presence of new opposition should not dismay us. Because we have accumulated substantial successes we have been able to reach the inner walls of resistance. That was our goal. The new obstacles should not be deplored but welcomed because their presence proves we are closer to the ultimate decision. These walls will yield to the same pressures that left the outer battlements in fragments behind us.*

*Government policy with respect to recent legislation reveals the contradictions that cloud the forward movement of civil rights. At the beginning of 1965, it was clear that the Administration was satisfied to rest on the legislation of the previous year. It felt the digestion of so heavy a feast of victories would occupy the civil rights movement for years. But our first step in February to employ these rights released the whirlwind. The attempt at Selma to brutalize Negroes once again stimulated decent Americans to a glorious moral moment of flaming indignation. President Johnson's passionate reaction made political history and his Administration moved with commendable dispatch to enact the Voting Rights Act of 1965. It was aided very significantly by the Goldwater debacle. The elections of 1964 broke the decades-old Congressional alliance of Dixiecrats and Northern conservatives, and sent to the Congress some fifty new Representatives who were receptive to fresh thinking.*

*With the passage of the memorable Voting Rights Act, the Administration once more proclaimed that the door to freedom had been flung open. Not since the promulgation of the Emancipation Proclamation had the hopes of Negroes been so high. But the year that came in like a lion went out like a lamb. There were increases in voting registration, there were some accretions to the list of token desegregated schools; but sweeping implementation nowhere appeared. Restraint and caution became public policy. The 1965 voting law applied to more than 500 Southern counties, but more than six months after its enactment only thirty-seven counties had received federal registrars. In the most important county of the South, where the city of Birmingham is located, every form of sophisticated evasion was employed. We had to organize daily demonstrations, to face again police brutality, and to arrive*

*almost at the brink of another holocaust, before the Department of Justice finally acceded and appointed federal registrars. The open door to freedom turned out in practice to be but slightly ajar, and even after mass action only a sliver of freedom was sliced off and served to a desperately hungry people.*

*Title Six of the same act had armed the government with substantial power finally to force school desegregation. The Department of Health, Education and Welfare wrote militant letters to school boards explicitly declaring that federal muscle would be used to break the resistance of a decade. Yet when the sound and fury abated, school desegregation continued merely to crawl forward.*

*The poverty program, which in concept elated the Negro poor, became so embroiled in political turmoil that its insufficiencies were magnified by paralyzing manipulations. Big-city machines felt threatened by it and small towns, particularly in the South, directed it away from Negroes. Its good intentions and limited objectives were frustrated by the skillful maneuvers of experienced politicians. The worst aspect of these negative experiences was the doubt cast upon the program as a whole and the discredit sustained by those Negroes involved directly in its administration. To launch a program with high-minded goals and to fail to safeguard it from opportunists and enemies amounted to sabotage, whether deliberate or undeliberate. It should have been obvious that Negroes, who alone were under pressure for results, would encounter difficulties in administration. They were ill prepared to handle the complexities that attended any novel and wideranging program. Yet they would have been successful even with their limitations if their efforts had not been impeded in so many instances by hostile municipal officials. At almost every turn*

*malevolent press reports and irresponsible charges denigrated the projects that Negroes headed. Rumors and suspicions of corruption and waste proliferated until it became a hazard to assume responsibility.*

*Only a few weeks ago the President presented a plan to Congress for rebuilding entire slum neighborhoods. With other elements of the program it would, in his words, make the decaying cities of the present into "the masterpieces of our civilization." This plan is imaginative; it embodies social vision and properly defines racial discrimination as a central evil. However, the ordinary Negro, though no social or political analyst, will be skeptical. He knows how many laws exist in Northern states and cities that prohibit discrimination in housing, in education and in employment; he knows how many overlapping commissions exist to enforce the terms of these laws—and he knows how he lives. The ubiquitous discrimination in his daily life tells him that more laws on paper, no matter how breath-taking their terminology, will not guarantee that he will live in a "masterpiece of civilization." Laws affirming Negro rights have in every case been circumvented by ingenious evasions which render them void in practice. Laws that affect the whole population—draft laws, income-tax laws, traffic laws—do work, even though they are unpopular; but laws passed for the Negro's benefit are so widely unenforced that it is a mockery to call them laws. The missing ingredient is no longer the will of governments to enact legislation; what is absent is the will to make it operative. There is a double standard in the enforcement of law, a double standard in the respect for particular laws.*

*The Negro in 1966 now challenges society to make law real on the neighborhood level, down in the ghetto streets where he lives,*

*works and seeks opportunity. Equal protection of the law is still substantially a national myth and a national disgrace in the reality of Negro life. In 1966, the Negro response is no longer a passive skepticism, nor is it expressed in the cynicism of inaction. A decade of sporadic and sometimes coordinated nonviolent action has educated him in the methodology of social change. He has learned how to compel the enactment of law, how to utilize to a degree some laws and how to expose spurious laws. He has learned that his adversaries are cunning, skillful and resourceful in obstruction and evasion. He has learned that governments do equivocate and retreat, no matter how exultant they are when they seek credit for legislation. Finally he has learned something about himself: Negroes are not now merely a subject of change but an active organ of change. This is the new political equation in contemporary society.*

*The regression of government after momentum has developed, the omission of the necessary planning and implementation to give reality to the law, are not accidental phenomena. The defaults merge into a pattern reminiscent of the period following the Civil War. Chattel slavery was abolished, but a program to transform slaves into citizens was omitted. Negroes left the plantations in hundreds of thousands expecting that the government that freed them would pursue the logic of its own act and create a structure into which they could fit. When this was not done, Negroes themselves improvised, sacrificed and struggled to gain a foothold on secure shores. However, the omissions inexorably caught up with them, and their enemies, only partially defeated, gained the breathing spell to reassemble and renew their power. The era of hope ended with the return of Negroes to a more sophisticated form of slavery that was to last nearly a century.*

*The danger of this period is not that Negroes will lose their gains. History will not repeat itself in a simple cycle. It can, however, fail to move forward and can become stalled on a higher plateau without prospect of reaching the summit.*

*The white power structure had to remake the South and Negroes seized the moment of change to fit the fabric to their needs. Evolving modern industrialism is being forced to reshape urban centers into which 70 per cent of the population is already absorbed. Once again Negroes will not allow change to flow around them, but will insistently demand to be elevated with the majority. The key question now confronting the nation is whether a swiftly transforming society is to be permitted to give tokens to the Negro, while the white population ascends to new levels of social development.*

*Historic decisions have yet to be made which will determine the context of the future. The dominant white majority appears to lack policy and sincere purpose, but the Negroes, contrary to common belief, have a policy and a program. Having driven a sharp wedge into the once solid wall of resistance, they plan to hammer it in with increased force and vigor. Already they have shaken the political foundations of the South. Where once Atlanta was a singular example of Negro political emergence, today tremors are shaking state-wide areas of segregation. Utilizing the 1965 Voting Act where it was implemented, and acting without it where it was nullified by inaction, Negroes have patiently built significant voting power. They are a major factor in the forthcoming gubernatorial race in Alabama, that symbol of implacable resistance. In six counties of the state Negro registration exceeded white by the end of 1965. The hallowed state capitol, from which the Confederate*

*flag still flies, will be host to black legislators, estimated at not less than eight members in the House and one member in the Senate.*

*More important than this, however, is the transformation of the old segregationist official from a single-minded racist into something approximating a Northern style politician. In January, In Alabama, as the lines of black people stretched before registration offices day and night, the state Democratic Party removed the slogan of white supremacy from the party symbol. It may still live on in many hearts, but it is disappearing from tongues. Two years ago, I wrote in *The Nation* that the solid South was already fissuring along a seam that divided the industrializing regions from the old plantation South. Today the entire Old South is in dissolution. The momentum of change will not abate. Negroes are signing themselves into citizenship at the rate of thousands each day.*

*In the North, a new, more complex front is emerging. Neglected during the entire period of change, the slums are smoldering and seething. It would have been wiser for white America to have seen for itself that the slums were intolerable and dispersed them. But many white people of even reasonably good will simply know too little of the agony of ghetto existence to make slums as dispensable as segregated lunch counters. People of ill will still stubbornly cling to the determination to maintain a double standard of social and economic justice.*

*The experience of SCLC in Chicago already indicates that Negroes of the North are prepared to move and that token concessions will not blunt their drive. When 168 organizations representing all levels of the community are able to unite around a militant program to end slums, ghettos are on the way out even though for the moment*

*they maintain their bleak existence.*

*When SCLC went into Birmingham in 1963, we said that if this capital of segregation suffered even a single defeat the effects would radiate across the South. Birmingham has met a succession of defeats and is influencing not only the South but the North as well. Chicago is the capital of segregation in the North; transformations of its slums will leave no Northern city secure with its own.*

*Mass nonviolent action continues to be the effective tactic of the movement. Many, especially in the North, argue that the maximum use of legislation, welfare and anti-poverty programs now replaces demonstrations, and March 14, 1966 that overt and visible protest should now be abandoned. Nothing could prove more erroneous than to demobilize at this point. It was the mass-action movement that engendered the changes of the decade, but the needs which created it are not yet satisfied. Without the will to unity and struggle Negroes would have no strength, and reversal of their successes could be easily effected. The use of creative tensions that broke the barriers of the South will be as indispensable in the North to obtain and extend necessary objectives.*

*These are partial elements of the Negro's program for freedom. Beyond these is one of singular importance which will be featured in the North—economic security. This is usually referred to as the need for jobs. The distinction made here between economic security and jobs is not semantic. A job in our industrial society is not necessarily equivalent to security. It is too often undercut by layoffs. No element of the working people suffers so acutely from layoffs as Negroes, traditionally the fired and the last hired. They lack the seniority other workers accumulate because discrimination thwarts*

*long-term employment. Negroes need the kind of employment that lasts the year through. They need the opportunity to advance on the job; they need the type of employment that feeds, clothes, educates and stabilizes a family. Statistics that picture declining rates of unemployment veil the reality that Negro jobs are still substandard and evanescent. The instability of employment reflects itself in the fragile character of Negro ambitions and economic foundations.*

*Whether the solution be in a guaranteed annual wage, negative Income tax or any other economic device, the direction of Negro demands has to be toward substantive security. This alone will revolutionize Negro life, including family relations and that part of the Negro psyche that has lately become conspicuous—the Negro male ego.*

*Our nation is now so rich, so productive, that the continuation of persistent poverty is incendiary because the poor cannot rationalize their deprivation. We have yet to confront and solve the international problems created by our wealth in a world still largely hungry and miserable. But more immediate and pressing is the domestic existence of poverty. It is an anachronism in the second half of the 20th century, Only the neglect to plan intelligently and adequately and the unwillingness genuinely to embrace economic justice enable it to persist.*

*Social conflict is not the product of skilled agitation. The apathy from which Negroes suffered for so long was derived from their powerlessness and their acceptance of the myth that abundance was not available. They are now accumulating power; they are taught by every media of communication that we are so opulent we can enjoy both butter and guns. That is why they confront the white*

*power structure with their program and challenge it to produce one of its own. The creative combining of both programs would unite social and economic justice into a single package of freedom.*

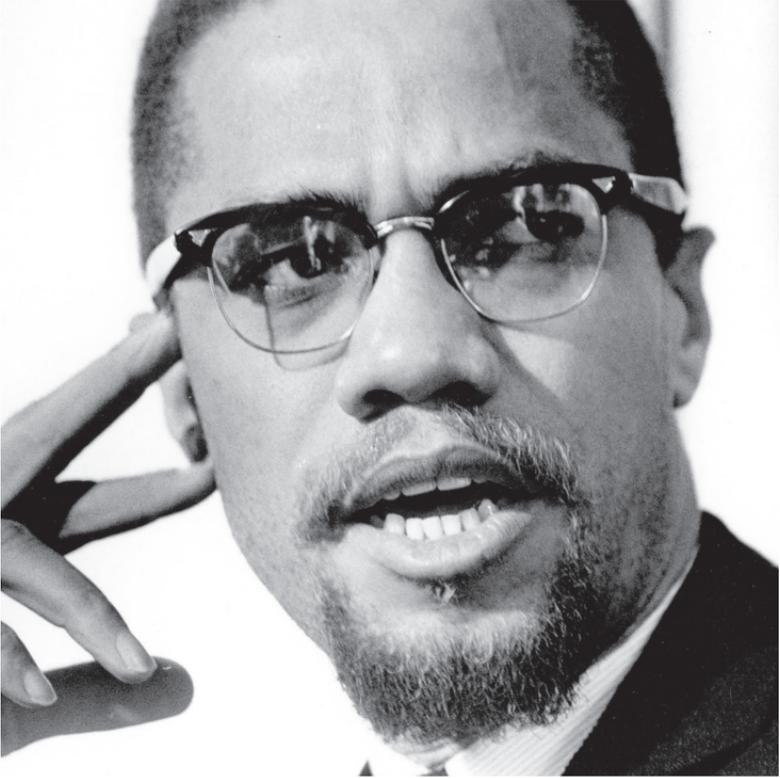
*The Negro in 1966 does not issue his challenge in isolation. Selma in 1965 made clear that there are white Americans who cherish decency and democracy; who will physically come to the scene of danger; who will fight for their nation not only on foreign battlefields but where its integrity is threatened within its borders. When 50,000 Americans, white and Negro, Protestant, Catholic, Jew and nonbeliever, assembled in haste from all corners of the land at Montgomery, there lived again in a luminous moment the spirit of the Minute Men who at Lexington and Concord electrified the world.*

*Negroes expect their freedom, not as subjects of benevolence but as Americans who were at Bunker Hill, who toiled to clear the forests, drain the swamps, build the roads—who fought the wars and dreamed the dreams the founders of the nation considered to be an American birthright.*

# 7

## Malcolm X

*“The wealthy, educated Black bourgeoisie, those uppity Negroes who do escape, never reach back and pull the rest of our people out with them. The Black masses remain trapped in the slums.” - Malcolm X*



When I was in middle school, Dad took me and the family to see Spike Lee’s “Malcolm X,” the film documenting Malcolm X’s story and legacy.

This was the first time I had ever heard about this Black icon; and yet I remember being fascinated with his redemption story.

This Black man emerged from the hard streets of Boston and New York to become a nationally-recognized voice for Black Empowerment. He was a street hustler, drug dealer, and overall juvenile “delinquent” with the brain power to influence

the world.

After serving time in prison, the Nation of Islam (NOI) introduced itself to Malcolm. Captivated by the empowering message, Malcolm converted to Islam and began renewing his mind based on their core principles.

Malcolm's strong convictions coupled with his oratory abilities landed him a leading place within the Nation. And after serving prison time, he became a well-known Minister in the NOI.

This summary is simply a basic one and does not adequately portray the immeasurable impact Malcolm X had on today's Black America. But I hope it inspires you even a little to explore more about his remarkable story.

In my book, ***The Fifteen 20 Rise***, I open a chapter with this to say about Malcolm X:

*“This may be surprising to most Conservatives, but my historical Black hero is Malcolm X. I tend to like heroes that are less popular and truer to their personal convictions. Malcolm X was a ‘conservative prophet,’ if you will. Now, by conservative, I mean it in the social and moral aspects. Malcolm’s politics can’t be contained under the Republican umbrella. But his empowering work, which focused on Black Economics and Empowerment, speak to our Conscious Black Conservative message today.”*

As you may already know, **Conscious Black Conservatism** focuses on building social, political, and economic empires based on Kingdom principles. In contrast to Malcolm's religious

teachings, I pull my insight from the Bible and the Holy Spirit.

But certain principles remain universal, and for that reason, I can see conservatism in Malcolm's speeches and teachings.

Since bringing his words to the conservative space, Beloveds have also learned to see conservatism in his story.

Our Conscious Conservative philosophy encompasses redemption and the Ministry of Reconciliation, which declares we no longer look at each other according to man's perception. Instead, we look at people through the eyes of the Spirit.

This is a teaching I emphasize heavily, because in this last hour, God will use the "least of these" to carry out His purpose.

Malcolm X's story is a lot like what you see in today's Black Culture. To Conservatives, our rappers are the "degenerates" in the communities. The drug dealers are the cause for our communities' destruction. Single Black mothers are the reason our Black families are in peril.

All these stereotypes you hear from Conservative media, yet none of them teach you to see us "through the eyes of the Spirit."

You can't see the Malcolms in our Black men today because you've been told to disregard them altogether. You've been told to listen to the Candace Owens or the Brandon Tatum who tell you, "Black Culture is a joke" or "the majority of Black people are no good ... but I'm one of the good ones."

These are the messages you receive; and for that reason, you can't see how our conservatism is like Malcolm.

You can't see us building our communities, correcting the errors of our ancestors, changing the future for our children, or fostering wholesome conservatism in our Black way.

You can't see how our conservatism is Malcolm when you're bombarded with talking points that have no basis in our Black Excellence or reality.

And as a result, this puts you at war with fellow American citizens.

When I coined the phrase, "My conservatism is Malcolm," I did so intentionally because I knew Malcolm X was like an "enemy" within the White Conservative space.

I intentionally used his image because the best examples of conservatism's powerful impact comes from people whose stories are hard and controversial and scandalous.

When you can see the principles working in the lives of such "degenerates," then you know the values work.

And when the values work, you don't have to resort to talking points that pit you against Black Americans.

And when you're not at war with Black Americans over stereotypes perpetrated by your media, you win an ally.

And when you win an ally, you win on the battlefield of ideas.

This is how you ought to see this political fight.

**Your war is not with the Malcolms in our communities.** They are working. They are building. They are renewing their minds and strengthening their character for the betterment of our communities.

Your war is with the godless ideologies that cause us to hate one another.

And the only way you can successfully contend in this ideological struggle is when you see people through the eyes of the Spirit and compete intellectually based on the principles.

This day, I am so proud to say, “My conservatism is Malcolm.”

In this chapter, I include one of my favorite speeches from Malcolm. While I do not agree with his initial attitudes towards White Americans, his zeal for Black people cannot be denied.

At his core, he believed no political party would willingly work to improve Black life. As such, Black folks must do for self while helping other ethnic groups combat racism.

Malcolm’s voice was a necessary one during the Civil Rights Era. Although he was not part of the organization or structure, he provided an outlet for young Black men — many of whom the Black social class rejected — to develop discipline, confidence, and leadership.

And for that reason, he remains a pivotal figure within my Conscious Black Conservatism.

\* \* \*

## The Ballot or the Bullet by Malcolm X | April 3, 1964 Cleveland, Ohio

*Mr. Moderator, Brother Lomax, brothers and sisters, friends and enemies: I just can't believe everyone in here is a friend, and I don't want to leave anybody out. The question tonight, as I understand it, is "The Negro Revolt, and Where Do We Go From Here?" or What Next?" In my little humble way of understanding it, it points toward either the ballot or the bullet.*

*Before we try and explain what is meant by the ballot or the bullet, I would like to clarify something concerning myself. I'm still a Muslim; my religion is still Islam. That's my personal belief. Just as Adam Clayton Powell is a Christian minister who heads the Abyssinian Baptist Church in New York, but at the same time takes part in the political struggles to try and bring about rights to the black people in this country; and Dr. Martin Luther King is a Christian minister down in Atlanta, Georgia, who heads another organization fighting for the civil rights of black people in this country; and Reverend*

*Galamison, I guess you've heard of him, is another Christian minister in New York who has been deeply involved in the school boycotts to eliminate segregated education; well, I myself am a minister, not a Christian minister, but a Muslim minister; and I believe in action on all fronts by whatever means necessary.*

*Although I'm still a Muslim, I'm not here tonight to discuss my religion. I'm not here to try and change your religion. I'm not here to argue or discuss anything that we differ about, because it's time for us to submerge our differences and realize that it is best for us to first see that we have the same problem, a common problem, a problem that will make you catch hell whether you're a Baptist, or a Methodist, or a Muslim, or a nationalist. Whether you're educated or illiterate, whether you live on the boulevard or in the alley, you're going to catch hell just like I am. We're all in the same boat and we all are going to catch the same hell from the same man. He just happens to be a white man. All of us have suffered here, in this country, political oppression at the hands of the white man, economic exploitation at the hands of the white man, and social degradation at the hands of the white man.*

*Now in speaking like this, it doesn't mean that we're anti-white, but it does mean we're anti-exploitation, we're anti-degradation, we're anti-oppression. And if the white man doesn't want us to be anti-him, let him stop oppressing and exploiting and degrading us. Whether we are Christians or Muslims or nationalists*

*or agnostics or atheists, we must first learn to forget our differences. If we have differences, let us differ in the closet; when we come out in front, let us not have anything to argue about until we get finished arguing with the man. If the late President Kennedy could get together with Khrushchev and exchange some wheat, we certainly have more in common with each other than Kennedy and Khrushchev had with each other.*

*If we don't do something real soon, I think you'll have to agree that we're going to be forced either to use the ballot or the bullet. It's one or the other in 1964. It isn't that time is running out — time has run out!*

*1964 threatens to be the most explosive year America has ever witnessed. The most explosive year. Why? It's also a political year. It's the year when all of the white politicians will be back in the so-called Negro community jiving you and me for some votes. The year when all of the white political crooks will be right back in your and my community with their false promises, building up our hopes for a letdown, with their trickery and their treachery, with their false promises which they don't intend to keep. As they nourish these dissatisfactions, it can only lead to one thing, an explosion; and now we have the type of black man on the scene in America today — I'm sorry, Brother Lomax — who just doesn't intend to turn the other cheek any longer.*

*Don't let anybody tell you anything about the odds are against you. If they draft you, they send you to Korea*

*and make you face 800 million Chinese. If you can be brave over there, you can be brave right here. These odds aren't as great as those odds. And if you fight here, you will at least know what you're fighting for.*

*I'm not a politician, not even a student of politics; in fact, I'm not a student of much of anything. I'm not a Democrat. I'm not a Republican, and I don't even consider myself an American. If you and I were Americans, there'd be no problem. Those Honkies that just got off the boat, they're already Americans; Polacks are already Americans; the Italian refugees are already Americans. Everything that came out of Europe, every blue-eyed thing, is already an American. And as long as you and I have been over here, we aren't Americans yet.*

*Well, I am one who doesn't believe in deluding myself. I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner, unless you eat some of what's on that plate. Being here in America doesn't make you an American. Being born here in America doesn't make you an American. Why, if birth made you American, you wouldn't need any legislation; you wouldn't need any amendments to the Constitution; you wouldn't be faced with civil-rights filibustering in Washington, D.C., right now. They don't have to pass civil-rights legislation to make a Polack an American.*

*No, I'm not an American. I'm one of the 22 million black people who are the victims of Americanism. One*

*of the 22 million black people who are the victims of democracy, nothing but disguised hypocrisy. So, I'm not standing here speaking to you as an American, or a patriot, or a flag-saluter, or a flag-waver — no, not I. I'm speaking as a victim of this American system. And I see America through the eyes of the victim. I don't see any American dream; I see an American nightmare.*

*These 22 million victims are waking up. Their eyes are coming open. They're beginning to see what they used to only look at. They're becoming politically mature. They are realizing that there are new political trends from coast to coast. As they see these new political trends, it's possible for them to see that every time there's an election the races are so close that they have to have a recount. They had to recount in Massachusetts to see who was going to be governor, it was so close. It was the same way in Rhode Island, in Minnesota, and in many other parts of the country. And the same with Kennedy and Nixon when they ran for president. It was so close they had to count all over again. Well, what does this mean? It means that when white people are evenly divided, and black people have a bloc of votes of their own, it is left up to them to determine who's going to sit in the White House and who's going to be in the dog house.*

*It was the black man's vote that put the present administration in Washington, D.C. Your vote, your dumb vote, your ignorant vote, your wasted vote put in an administration in Washington, D.C., that has seen fit*

*to pass every kind of legislation imaginable, saving you until last, then filibustering on top of that. And your and my leaders have the audacity to run around clapping their hands and talk about how much progress we're making. And what a good president we have. If he wasn't good in Texas, he sure can't be good in Washington, D.C. Because Texas is a lynch state. It is in the same breath as Mississippi, no different; only they lynch you in Texas with a Texas accent and lynch you in Mississippi with a Mississippi accent. And these Negro leaders have the audacity to go and have some coffee in the White House with a Texan, a Southern cracker — that's all he is — and then come out and tell you and me that he's going to be better for us because, since he's from the South, he knows how to deal with the Southerners. What kind of logic is that? Let Eastland be president, he's from the South too. He should be better able to deal with them than Johnson.*

*In this present administration they have in the House of Representatives 257 Democrats to only 177 Republicans. They control two-thirds of the House vote. Why can't they pass something that will help you and me? In the Senate, there are 67 senators who are of the Democratic Party. Only 33 of them are Republicans. Why, the Democrats have got the government sewed up, and you're the one who sewed it up for them. And what have they given you for it? Four years in office, and just now getting around to some civil-rights legislation. Just now, after everything else is gone, out of the way, they're going to sit down now and play with you all*

*summer long — the same old giant con game that they call filibuster. All those are in cahoots together. Don't you ever think they're not in cahoots together, for the man that is heading the civil-rights filibuster is a man from Georgia named Richard Russell. When Johnson became president, the first man he asked for when he got back to Washington, D.C., was "Dicky" — that's how tight they are. That's his boy, that's his pal, that's his buddy. But they're playing that old con game. One of them makes believe he's for you, and he's got it fixed where the other one is so tight against you, he never has to keep his promise.*

*So it's time in 1964 to wake up. And when you see them coming up with that kind of conspiracy, let them know your eyes are open. And let them know you — something else that's wide open too. It's got to be the ballot or the bullet. The ballot or the bullet. If you're afraid to use an expression like that, you should get on out of the country; you should get back in the cotton patch; you should get back in the alley. They get all the Negro vote, and after they get it, the Negro gets nothing in return. All they did when they got to Washington was give a few big Negroes big jobs. Those big Negroes didn't need big jobs, they already had jobs. That's camouflage, that's trickery, that's treachery, window-dressing. I'm not trying to knock out the Democrats for the Republicans. We'll get to them in a minute. But it is true; you put the Democrats first and the Democrats put you last.*

*Look at it the way it is. What alibis do they use, since*

*they control Congress and the Senate? What alibi do they use when you and I ask, "Well, when are you going to keep your promise?" They blame the Dixiecrats. What is a Dixiecrat? A Democrat. A Dixiecrat is nothing but a Democrat in disguise. The titular head of the Democrats is also the head of the Dixiecrats, because the Dixiecrats are a part of the Democratic Party. The Democrats have never kicked the Dixiecrats out of the party. The Dixiecrats bolted themselves once, but the Democrats didn't put them out. Imagine, these lowdown Southern segregationists put the Northern Democrats down. But the Northern Democrats have never put the Dixiecrats down. No, look at that thing the way it is. They have got a con game going on, a political con game, and you and I are in the middle. It's time for you and me to wake up and start looking at it like it is, and trying to understand it like it is; and then we can deal with it like it is.*

*The Dixiecrats in Washington, D.C., control the key committees that run the government. The only reason the Dixiecrats control these committees is because they have seniority. The only reason they have seniority is because they come from states where Negroes can't vote. This is not even a government that's based on democracy. It is not a government that is made up of representatives of the people. Half of the people in the South can't even vote. Eastland is not even supposed to be in Washington. Half of the senators and congressmen who occupy these key positions in Washington, D.C., are there illegally, are there unconstitutionally.*

*I was in Washington, D.C., a week ago Thursday, when they were debating whether or not they should let the bill come onto the floor. And in the back of the room where the Senate meets, there's a huge map of the United States, and on that map it shows the location of Negroes throughout the country. And it shows that the Southern section of the country, the states that are most heavily concentrated with Negroes, are the ones that have senators and congressmen standing up filibustering and doing all other kinds of trickery to keep the Negro from being able to vote. This is pitiful. But it's not pitiful for us any longer; it's actually pitiful for the white man, because soon now, as the Negro awakens a little more and sees the vise that he's in, sees the bag that he's in, sees the real game that he's in, then the Negro's going to develop a new tactic.*

*These senators and congressmen actually violate the constitutional amendments that guarantee the people of that particular state or county the right to vote. And the Constitution itself has within it the machinery to expel any representative from a state where the voting rights of the people are violated. You don't even need new legislation. Any person in Congress right now, who is there from a state or a district where the voting rights of the people are violated, that particular person should be expelled from Congress. And when you expel him, you've removed one of the obstacles in the path of any real meaningful legislation in this country. In fact, when you expel them, you don't need new legislation, because they will be replaced by black representatives from counties*

*and districts where the black man is in the majority, not in the minority.*

*If the black man in these Southern states had his full voting rights, the key Dixiecrats in Washington, D. C., which means the key Democrats in Washington, D.C., would lose their seats. The Democratic Party itself would lose its power. It would cease to be powerful as a party. When you see the amount of power that would be lost by the Democratic Party if it were to lose the Dixiecrat wing, or branch, or element, you can see where it's against the interests of the Democrats to give voting rights to Negroes in states where the Democrats have been in complete power and authority ever since the Civil War. You just can't belong to that Party without analyzing it.*

*I say again, I'm not anti-Democrat, I'm not anti-Republican, I'm not anti-anything. I'm just questioning their sincerity, and some of the strategy that they've been using on our people by promising them promises that they don't intend to keep. When you keep the Democrats in power, you're keeping the Dixiecrats in power. I doubt that my good Brother Lomax will deny that. A vote for a Democrat is a vote for a Dixiecrat. That's why, in 1964, it's time now for you and me to become more politically mature and realize what the ballot is for; what we're supposed to get when we cast a ballot; and that if we don't cast a ballot, it's going to end up in a situation where we're going to have to cast a bullet. It's either a ballot or a bullet.*

*In the North, they do it a different way. They have a system that's known as gerrymandering, whatever that means. It means when Negroes become too heavily concentrated in a certain area, and begin to gain too much political power, the white man comes along and changes the district lines. You may say, "Why do you keep saying white man?" Because it's the white man who does it. I haven't ever seen any Negro changing any lines. They don't let him get near the line. It's the white man who does this. And usually, it's the white man who grins at you the most, and pats you on the back, and is supposed to be your friend. He may be friendly, but he's not your friend.*

*So, what I'm trying to impress upon you, in essence, is this: You and I in America are faced not with a segregationist conspiracy, we're faced with a government conspiracy. Everyone who's filibustering is a senator — that's the government. Everyone who's finagling in Washington, D.C., is a congressman — that's the government. You don't have anybody putting blocks in your path but people who are a part of the government. The same government that you go abroad to fight for and die for is the government that is in a conspiracy to deprive you of your voting rights, deprive you of your economic opportunities, deprive you of decent housing, deprive you of decent education. You don't need to go to the employer alone, it is the government itself, the government of America, that is responsible for the oppression and exploitation and degradation of black people in this country. And you should drop it in their lap.*

*This government has failed the Negro. This so-called democracy has failed the Negro. And all these white liberals have definitely failed the Negro.*

*So, where do we go from here? First, we need some friends. We need some new allies. The entire civil-rights struggle needs a new interpretation, a broader interpretation. We need to look at this civil-rights thing from another angle — from the inside as well as from the outside. To those of us whose philosophy is black nationalism, the only way you can get involved in the civil-rights struggle is give it a new interpretation. That old interpretation excluded us. It kept us out. So, we're giving a new interpretation to the civil-rights struggle, an interpretation that will enable us to come into it, take part in it. And these handkerchief-heads who have been dillydallying and pussy footing and compromising — we don't intend to let them pussyfoot and dillydally and compromise any longer.*

*How can you thank a man for giving you what's already yours? How then can you thank him for giving you only part of what's already yours? You haven't even made progress, if what's being given to you, you should have had already. That's not progress. And I love my Brother Lomax, the way he pointed out we're right back where we were in 1954. We're not even as far up as we were in 1954. We're behind where we were in 1954. There's more segregation now than there was in 1954. There's more racial animosity, more racial hatred, more racial violence today in 1964, than there was in 1954. Where*

*is the progress?*

*And now you're facing a situation where the young Negro's coming up. They don't want to hear that "turn the-other-cheek" stuff, no. In Jacksonville, those were teenagers, they were throwing Molotov cocktails. Negroes have never done that before. But it shows you there's a new deal coming in. There's new thinking coming in. There's new strategy coming in. It'll be Molotov cocktails this month, hand grenades next month, and something else next month. It'll be ballots, or it'll be bullets. It'll be liberty, or it will be death. The only difference about this kind of death — it'll be reciprocal. You know what is meant by "reciprocal"? That's one of Brother Lomax's words. I stole it from him. I don't usually deal with those big words because I don't usually deal with big people. I deal with small people. I find you can get a whole lot of small people and whip hell out of a whole lot of big people. They haven't got anything to lose, and they've got every thing to gain. And they'll let you know in a minute: "It takes two to tango; when I go, you go."*

*The black nationalists, those whose philosophy is black nationalism, in bringing about this new interpretation of the entire meaning of civil rights, look upon it as meaning, as Brother Lomax has pointed out, equality of opportunity. Well, we're justified in seeking civil rights, if it means equality of opportunity, because all we're doing there is trying to collect for our investment. Our mothers and fathers invested sweat and blood.*

*Three hundred and ten years we worked in this country without a dime in return — I mean without a dime in return. You let the white man walk around here talking about how rich this country is, but you never stop to think how it got rich so quick. It got rich because you made it rich.*

*You take the people who are in this audience right now. They're poor. We're all poor as individuals. Our weekly salary individually amounts to hardly anything. But if you take the salary of everyone in here collectively, it'll fill up a whole lot of baskets. It's a lot of wealth. If you can collect the wages of just these people right here for a year, you'll be rich — richer than rich. When you look at it like that, think how rich Uncle Sam had to become, not with this handful, but millions of black people. Your and my mother and father, who didn't work an eight-hour shift, but worked from "can't see" in the morning until "can't see" at night, and worked for nothing, making the white man rich, making Uncle Sam rich. This is our investment. This is our contribution, our blood.*

*Not only did we give of our free labor, we gave of our blood. Every time he had a call to arms, we were the first ones in uniform. We died on every battlefield the white man had. We have made a greater sacrifice than anybody who's standing up in America today. We have made a greater contribution and have collected less. Civil rights, for those of us whose philosophy is black nationalism, means: "Give it to us now. Don't wait for next year. Give it to us yesterday, and that's not fast*

enough.”

*I might stop right here to point out one thing. Whenever you're going after something that belongs to you, anyone who's depriving you of the right to have it is a criminal. Understand that. Whenever you are going after something that is yours, you are within your legal rights to lay claim to it. And anyone who puts forth any effort to deprive you of that which is yours, is breaking the law, is a criminal. And this was pointed out by the Supreme Court decision. It outlawed segregation.*

*Which means segregation is against the law. Which means a segregationist is breaking the law. A segregationist is a criminal. You can't label him as anything other than that. And when you demonstrate against segregation, the law is on your side. The Supreme Court is on your side.*

*Now, who is it that opposes you in carrying out the law? The police department itself. With police dogs and clubs. Whenever you demonstrate against segregation, whether it is segregated education, segregated housing, or anything else, the law is on your side, and anyone who stands in the way is not the law any longer. They are breaking the law; they are not representatives of the law. Any time you demonstrate against segregation and a man has the audacity to put a police dog on you, kill that dog, kill him, I'm telling you, kill that dog. I say it, if they put me in jail tomorrow, kill that dog. Then you'll put a stop to it. Now, if these white people in here don't*

want to see that kind of action, get down and tell the mayor to tell the police department to pull the dogs in. That's all you have to do. If you don't do it, someone else will.

*If you don't take this kind of stand, your little children will grow up and look at you and think "shame." If you don't take an uncompromising stand, I don't mean go out and get violent; but at the same time you should never be nonviolent unless you run into some nonviolence. I'm nonviolent with those who are nonviolent with me. But when you drop that violence on me, then you've made me go insane, and I'm not responsible for what I do. And that's the way every Negro should get. Any time you know you're within the law, within your legal rights, within your moral rights, in accord with justice, then die for what you believe in. But don't die alone. Let your dying be reciprocal. This is what is meant by equality. What's good for the goose is good for the gander.*

*When we begin to get in this area, we need new friends, we need new allies. We need to expand the civil-rights struggle to a higher level — to the level of human rights. Whenever you are in a civil-rights struggle, whether you know it or not, you are confining yourself to the jurisdiction of Uncle Sam. No one from the outside world can speak out in your behalf as long as your struggle is a civil-rights struggle. Civil rights comes within the domestic affairs of this country. All of our African brothers and our Asian brothers and our*

*Latin-American brothers cannot open their mouths and interfere in the domestic affairs of the United States. And as long as it's civil rights, this comes under the jurisdiction of Uncle Sam.*

*But the United Nations has what's known as the charter of human rights; it has a committee that deals in human rights. You may wonder why all of the atrocities that have been committed in Africa and in Hungary and in Asia, and in Latin America are brought before the UN, and the Negro problem is never brought before the UN. This is part of the conspiracy. This old, tricky blue eyed liberal who is supposed to be your and my friend, supposed to be in our corner, supposed to be subsidizing our struggle, and supposed to be acting in the capacity of an adviser, never tells you anything about human rights. They keep you wrapped up in civil rights. And you spend so much time barking up the civil-rights tree, you don't even know there's a human-rights tree on the same floor.*

*When you expand the civil-rights struggle to the level of human rights, you can then take the case of the black man in this country before the nations in the UN. You can take it before the General Assembly. You can take Uncle Sam before a world court. But the only level you can do it on is the level of human rights. Civil rights keeps you under his restrictions, under his jurisdiction. Civil rights keeps you in his pocket. Civil rights means you're asking Uncle Sam to treat you right. Human rights are something you were born with. Human rights are your*

*God-given rights. Human rights are the rights that are recognized by all nations of this earth. And any time any one violates your human rights, you can take them to the world court.*

*Uncle Sam's hands are dripping with blood, dripping with the blood of the black man in this country. He's the earth's number-one hypocrite. He has the audacity — yes, he has — imagine him posing as the leader of the free world. The free world! And you over here singing "We Shall Overcome." Expand the civil-rights struggle to the level of human rights. Take it into the United Nations, where our African brothers can throw their weight on our side, where our Asian brothers can throw their weight on our side, where our Latin-American brothers can throw their weight on our side, and where 800 million Chinamen are sitting there waiting to throw their weight on our side.*

*Let the world know how bloody his hands are. Let the world know the hypocrisy that's practiced over here. Let it be the ballot or the bullet. Let him know that it must be the ballot or the bullet.*

*When you take your case to Washington, D.C., you're taking it to the criminal who's responsible; it's like running from the wolf to the fox. They're all in cahoots together. They all work political chicanery and make you look like a chump before the eyes of the world. Here you are walking around in America, getting ready to be drafted and sent abroad, like a tin soldier, and when*

*you get over there, people ask you what are you fighting for, and you have to stick your tongue in your cheek. No, take Uncle Sam to court, take him before the world.*

*By ballot I only mean freedom. Don't you know — I disagree with Lomax on this issue — that the ballot is more important than the dollar? Can I prove it? Yes. Look in the UN. There are poor nations in the UN; yet those poor nations can get together with their voting power and keep the rich nations from making a move. They have one nation — one vote, everyone has an equal vote. And when those brothers from Asia, and Africa and the darker parts of this earth get together, their voting power is sufficient to hold Sam in check. Or Russia in check. Or some other section of the earth in check. So, the ballot is most important.*

*Right now, in this country, if you and I, 22 million African-Americans — that's what we are — Africans who are in America. You're nothing but Africans. Nothing but Africans. In fact, you'd get farther calling yourself African instead of Negro. Africans don't catch hell. You're the only one catching hell. They don't have to pass civil-rights bills for Africans. An African can go anywhere he wants right now. All you've got to do is tie your head up. That's right, go anywhere you want. Just stop being a Negro. Change your name to Hoogagagooba. That'll show you how silly the white man is. You're dealing with a silly man. A friend of mine who's very dark put a turban on his head and went into a restaurant in Atlanta before they called themselves*

*desegregated. He went into a white restaurant, he sat down, they served him, and he said, "What would happen if a Negro came in here? And there he's sitting, black as night, but because he had his head wrapped up the waitress looked back at him and says, "Why, there wouldn't no nigger dare come in here."*

*So, you're dealing with a man whose bias and prejudice are making him lose his mind, his intelligence, every day. He's frightened. He looks around and sees what's taking place on this earth, and he sees that the pendulum of time is swinging in your direction. The dark people are waking up. They're losing their fear of the white man. No place where he's fighting right now is he winning. Everywhere he's fighting, he's fighting someone your and my complexion. And they're beating him. He can't win any more. He's won his last battle. He failed to win the Korean War. He couldn't win it. He had to sign a truce. That's a loss.*

*Any time Uncle Sam, with all his machinery for warfare, is held to a draw by some rice eaters, he's lost the battle. He had to sign a truce. America's not supposed to sign a truce. She's supposed to be bad. But she's not bad any more. She's bad as long as she can use her hydrogen bomb, but she can't use hers for fear Russia might use hers. Russia can't use hers, for fear that Sam might use his. So, both of them are weapon-less. They can't use the weapon because each's weapon nullifies the other's. So the only place where action can take place is on the ground. And the white man can't win another war*

*fighting on the ground. Those days are over The black man knows it, the brown man knows it, the red man knows it, and the yellow man knows it. So they engage him in guerrilla warfare. That's not his style. You've got to have heart to be a guerrilla warrior, and he hasn't got any heart. I'm telling you now.*

*I just want to give you a little briefing on guerrilla warfare because, before you know it, before you know it. It takes heart to be a guerrilla warrior because you're on your own. In conventional warfare you have tanks and a whole lot of other people with you to back you up — planes over your head and all that kind of stuff. But a guerrilla is on his own. All you have is a rifle, some sneakers and a bowl of rice, and that's all you need — and a lot of heart. The Japanese on some of those islands in the Pacific, when the American soldiers landed, one Japanese sometimes could hold the whole army off. He'd just wait until the sun went down, and when the sun went down they were all equal. He would take his little blade and slip from bush to bush, and from American to American. The white soldiers couldn't cope with that. Whenever you see a white soldier that fought in the Pacific, he has the shakes, he has a nervous condition, because they scared him to death.*

*The same thing happened to the French up in French Indochina. People who just a few years previously were rice farmers got together and ran the heavily-mechanized French army out of Indochina. You don't need it — modern warfare today won't work. This is the*

*day of the guerrilla. They did the same thing in Algeria. Algerians, who were nothing but Bedouins, took a rifle and sneaked off to the hills, and de Gaulle and all of his highfalutin' war machinery couldn't defeat those guerrillas. Nowhere on this earth does the white man win in a guerrilla warfare. It's not his speed. Just as guerrilla warfare is prevailing in Asia and in parts of Africa and in parts of Latin America, you've got to be mighty naive, or you've got to play the black man cheap, if you don't think some day he's going to wake up and find that it's got to be the ballot or the bullet.*

*I would like to say, in closing, a few things concerning the Muslim Mosque, Inc., which we established recently in New York City. It's true we're Muslims and our religion is Islam, but we don't mix our religion with our politics and our economics and our social and civil activities — not any more. We keep our religion in our mosque. After our religious services are over, then as Muslims we become involved in political action, economic action and social and civic action. We become involved with anybody, any where, any time and in any manner that's designed to eliminate the evils, the political, economic and social evils that are afflicting the people of our community.*

*The political philosophy of black nationalism means that the black man should control the politics and the politicians in his own community; no more. The black man in the black community has to be re-educated into the science of politics so he will know what politics is supposed to bring him in return. Don't be throwing out*

*any ballots. A ballot is like a bullet. You don't throw your ballots until you see a target, and if that target is not within your reach, keep your ballot in your pocket.*

*The political philosophy of black nationalism is being taught in the Christian church. It's being taught in the NAACP. It's being taught in CORE meetings. It's being taught in SNCC Student Nonviolent Coordinating Committee meetings. It's being taught in Muslim meetings. It's being taught where nothing but atheists and agnostics come together. It's being taught everywhere. Black people are fed up with the dillydallying, pussyfooting, compromising approach that we've been using toward getting our freedom. We want freedom now, but we're not going to get it saying "We Shall Overcome." We've got to fight until we overcome.*

*The economic philosophy of black nationalism is pure and simple. It only means that we should control the economy of our community. Why should white people be running all the stores in our community? Why should white people be running the banks of our community? Why should the economy of our community be in the hands of the white man? Why? If a black man can't move his store into a white community, you tell me why a white man should move his store into a black community. The philosophy of black nationalism involves a re-education program in the black community in regards to economics. Our people have to be made to see that any time you take your dollar out of your community and spend it in a community where you don't live, the*

*community where you live will get poorer and poorer, and the community where you spend your money will get richer and richer.*

*Then you wonder why where you live is always a ghetto or a slum area. And where you and I are concerned, not only do we lose it when we spend it out of the community, but the white man has got all our stores in the community tied up; so that though we spend it in the community, at sundown the man who runs the store takes it over across town somewhere. He's got us in a vise. So the economic philosophy of black nationalism means in every church, in every civic organization, in every fraternal order, it's time now for our people to be come conscious of the importance of controlling the economy of our community. If we own the stores, if we operate the businesses, if we try and establish some industry in our own community, then we're developing to the position where we are creating employment for our own kind. Once you gain control of the economy of your own community, then you don't have to picket and boycott and beg some cracker downtown for a job in his business.*

*The social philosophy of black nationalism only means that we have to get together and remove the evils, the vices, alcoholism, drug addiction, and other evils that are destroying the moral fiber of our community. We our selves have to lift the level of our community, the standard of our community to a higher level, make our own society beautiful so that we will be satisfied in our*

*own social circles and won't be running around here trying to knock our way into a social circle where we're not wanted. So I say, in spreading a gospel such as black nationalism, it is not designed to make the black man re-evaluate the white man — you know him already — but to make the black man re-evaluate himself. Don't change the white man's mind — you can't change his mind, and that whole thing about appealing to the moral conscience of America — America's conscience is bankrupt. She lost all conscience a long time ago. Uncle Sam has no conscience.*

*They don't know what morals are. They don't try and eliminate an evil because it's evil, or because it's illegal, or because it's immoral; they eliminate it only when it threatens their existence. So you're wasting your time appealing to the moral conscience of a bankrupt man like Uncle Sam. If he had a conscience, he'd straighten this thing out with no more pressure being put upon him. So it is not necessary to change the white man's mind. We have to change our own mind. You can't change his mind about us. We've got to change our own minds about each other. We have to see each other with new eyes. We have to see each other as brothers and sisters. We have to come together with warmth so we can develop unity and harmony that's necessary to get this problem solved ourselves. How can we do this? How can we avoid jealousy? How can we avoid the suspicion and the divisions that exist in the community? I'll tell you how.*

*I have watched how Billy Graham comes into a city, spreading what he calls the gospel of Christ, which is only white nationalism. That's what he is. Billy Graham is a white nationalist; I'm a black nationalist. But since it's the natural tendency for leaders to be jealous and look upon a powerful figure like Graham with suspicion and envy, how is it possible for him to come into a city and get all the cooperation of the church leaders? Don't think because they're church leaders that they don't have weaknesses that make them envious and jealous — no, everybody's got it. It's not an accident that when they want to choose a cardinal, as Pope I over there in Rome, they get in a closet so you can't hear them cussing and fighting and carrying on.*

*Billy Graham comes in preaching the gospel of Christ. He evangelizes the gospel. He stirs everybody up, but he never tries to start a church. If he came in trying to start a church, all the churches would be against him. So, he just comes in talking about Christ and tells everybody who gets Christ to go to any church where Christ is; and in this way the church cooperates with him. So we're going to take a page from his book.*

*Our gospel is black nationalism. We're not trying to threaten the existence of any organization, but we're spreading the gospel of black nationalism. Anywhere there's a church that is also preaching and practicing the gospel of black nationalism, join that church. If the NAACP is preaching and practicing the gospel of black nationalism, join the NAACP. If CORE is spreading and*

*practicing the gospel of black nationalism, join CORE. Join any organization that has a gospel that's for the uplift of the black man. And when you get into it and see them pussyfooting or compromising, pull out of it because that's not black nationalism. We'll find another one.*

*And in this manner, the organizations will increase in number and in quantity and in quality, and by August, it is then our intention to have a black nationalist convention which will consist of delegates from all over the country who are interested in the political, economic and social philosophy of black nationalism. After these delegates convene, we will hold a seminar; we will hold discussions; we will listen to everyone. We want to hear new ideas and new solutions and new answers. And at that time, if we see fit then to form a black nationalist party, we'll form a black nationalist party. If it's necessary to form a black nationalist army, we'll form a black nationalist army. It'll be the ballot or the bullet. It'll be liberty or it'll be death.*

*It's time for you and me to stop sitting in this country, letting some cracker senators, Northern crackers and Southern crackers, sit there in Washington, D.C., and come to a conclusion in their mind that you and I are supposed to have civil rights. There's no white man going to tell me anything about my rights. Brothers and sisters, always remember, if it doesn't take senators and congressmen and presidential proclamations to give freedom to the white man, it is not necessary for*

*legislation or proclamation or Supreme Court decisions to give freedom to the black man. You let that white man know, if this is a country of freedom, let it be a country of freedom; and if it's not a country of freedom, change it.*

*We will work with anybody, anywhere, at any time, who is genuinely interested in tackling the problem head-on, nonviolently as long as the enemy is nonviolent, but violent when the enemy gets violent. We'll work with you on the voter-registration drive, we'll work with you on rent strikes, we'll work with you on school boycotts; I don't believe in any kind of integration; I'm not even worried about it, because I know you're not going to get it anyway; you're not going to get it because you're afraid to die; you've got to be ready to die if you try and force yourself on the white man, because he'll get just as violent as those crackers in Mississippi, right here in Cleveland. But we will still work with you on the school boycotts because we're against a segregated school system. A segregated school system produces children who, when they graduate, graduate with crippled minds. But this does not mean that a school is segregated because it's all black. A segregated school means a school that is controlled by people who have no real interest in it whatsoever.*

*Let me explain what I mean. A segregated district or community is a community in which people live, but outsiders control the politics and the economy of that community. They never refer to the white section as a*

*segregated community. It's the all-Negro section that's a segregated community. Why? The white man controls his own school, his own bank, his own economy, his own politics, his own everything, his own community; but he also controls yours. When you're under someone else's control, you're segregated. They'll always give you the lowest or the worst that there is to offer, but it doesn't mean you're segregated just because you have your own. You've got to control your own. Just like the white man has control of his, you need to control yours.*

*You know the best way to get rid of segregation? The white man is more afraid of separation than he is of integration. Segregation means that he puts you away from him, but not far enough for you to be out of his jurisdiction; separation means you're gone. And the white man will integrate faster than he'll let you separate. So we will work with you against the segregated school system because it's criminal, because it is absolutely destructive, in every way imaginable, to the minds of the children who have to be exposed to that type of crippling education.*

*Last but not least, I must say this concerning the great controversy over rifles and shotguns. The only thing that I've ever said is that in areas where the government has proven itself either unwilling or unable to defend the lives and the property of Negroes, it's time for Negroes to defend themselves. Article number two of the constitutional amendments provides you and me the right to own a rifle or a shotgun. It is constitutionally*

*legal to own a shotgun or a rifle. This doesn't mean you're going to get a rifle and form battalions and go out looking for white folks, although you'd be within your rights — I mean, you'd be justified; but that would be illegal and we don't do anything illegal. If the white man doesn't want the black man buying rifles and shotguns, then let the government do its job.*

*That's all. And don't let the white man come to you and ask you what you think about what Malcolm says — why, you old Uncle Tom. He would never ask you if he thought you were going to say, "Amen!" No, he is making a Tom out of you." So, this doesn't mean forming rifle clubs and going out looking for people, but it is time, in 1964, if you are a man, to let that man know. If he's not going to do his job in running the government and providing you and me with the protection that our taxes are supposed to be for, since he spends all those billions for his defense budget, he certainly can't begrudge you and me spending \$12 or \$15 for a single-shot, or double-action. I hope you understand. Don't go out shooting people, but any time — brothers and sisters, and especially the men in this audience; some of you wearing Congressional Medals of Honor, with shoulders this wide, chests this big, muscles that big — any time you and I sit around and read where they bomb a church and murder in cold blood, not some grownups, but four little girls while they were praying to the same God the white man taught them to pray to, and you and I see the government go down and can't find who did it.*

*Why, this man — he can find Eichmann hiding down in Argentina somewhere. Let two or three American soldiers, who are minding somebody else's business way over in South Vietnam, get killed, and he'll send battleships, sticking his nose in their business. He wanted to send troops down to Cuba and make them have what he calls free elections — this old cracker who doesn't have free elections in his own country.*

*No, if you never see me another time in your life, if I die in the morning, I'll die saying one thing: the ballot or the bullet, the ballot or the bullet.*

*If a Negro in 1964 has to sit around and wait for some cracker senator to filibuster when it comes to the rights of black people, why, you and I should hang our heads in shame. You talk about a march on Washington in 1963, you haven't seen anything. There's some more going down in '64.*

*And this time they're not going like they went last year. They're not going singing "We Shall Overcome." They're not going with white friends. They're not going with placards already painted for them. They're not going with round-trip tickets. They're going with one way tickets. And if they don't want that non-violent army going down there, tell them to bring the filibuster to a halt.*

*The black nationalists aren't going to wait. Lyndon B. Johnson is the head of the Democratic Party. If he's*

*for civil rights, let him go into the Senate next week and declare himself. Let him go in there right now and declare himself. Let him go in there and denounce the Southern branch of his party. Let him go in there right now and take a moral stand — right now, not later. Tell him, don't wait until election time. If he waits too long, brothers and sisters, he will be responsible for letting a condition develop in this country which will create a climate that will bring seeds up out of the ground with vegetation on the end of them looking like something these people never dreamed of. In 1964, it's the ballot or the bullet.*

*Thank you.*

## Examining Black Leadership Thought in the Era of Progressivism

For those of us affiliated with Conscious Black Conservatism, our political and economic philosophies will align mostly with Booker T. Washington and Malcolm X.

“Doing for self” and “Building our own” continue to be core values we hold dear, because we understand no one is responsible for our well-being except ourselves.

This, of course, does not suggest we don’t need government for anything.

Our government should be a force against foreign and domestic terrorism. At no time should Americans feel threatened by other citizens; neither should they deal with government-sanctioned racism or economic oppression.

And the best way for Black Americans to ensure these protective rights is to have a voice or place at the political table ...

... both tables.

Allegiance to one Party ensures our votes remain obsolete.

Zero political competition makes it easier for Democratic politicians to pander for the votes while delivering nothing by way of tangibles.

Again, the solution for this next round is to practice Dual Domination.

And given the insight from our previous Black leaders, Black Americans can form new strategies that help build new economic opportunities while securing political capital that protects their growing economics.

I reiterate, conservative politics provides this protection.

As you will come to learn in the next few chapters, Black Wealth is most vulnerable under a Progressive regime.

If it's not racist White men using their government to burn our Tulsas, it's a Progressive machine taxing our wealth while complaining about the racial wealth gap.

In this next section, you will see what I mean.



### III

## Black Wall Streets: Past and Present

*How Black Americans flourished in the face of  
oppressive Progressivism and why they continue  
building long after its destruction*



## The Conscious Black Conservative Movement and the Practice of Conscious Conservative Capitalism

By now, you understand the diverse thought within Black America regarding social, political, and economic empowerment.

While some thought leaders viewed government as a necessary force to usher in economic opportunities for Black communities, many of us see the individual and the community itself as the source for this development.

In 2018, I began addressing this dichotomy to my Conservative audience on Facebook. For some reason, too many Beloveds believe 90% of Black Americans think the same simply because they vote overwhelmingly for one political party.

The pervasive stereotype is that Black voters simply want handouts, so they continue voting for more socialism.

And yet, over the last few years, Conscious Black Conservatives have proven Black Americans are about as much anti-socialism as Conservatives. They simply find no home in the Republican Party.

In 2019, I set out to challenge the status quo in the conservative space. I had no intentions of launching a national work, but the Conscious Black Conservative Movement captured the attention of millions within months.

At the core of our work, we believe strongly in spiritual laws and principles. We hold fast to these Kingdom principles because they work.

Above all, we see government as a source used to oppress people in this country, especially at the local level. It makes no sense to turn to government to solve problems it creates when we can access Heaven directly for intervention.

The core tenets of the Movement have been documented in my book, *Conscious Black Conservatism*, and within a previous chapter in this one. But I will add them here for further reference.

*Conscious Black Conservatism is based on the belief that spiritual laws and principles guide our human behavior and interaction. As humans, we conserve these truths and implement these values in culture, society, and politics. While we are similar to other Conservatives in our general philosophical views, Conscious Black*

*Conservatives demonstrate how conservatism manifests through the lived, unique experiences of Black Americans, past and present.*

*Conscious Black Conservatives use our words to tear down godless ideologies that rise up against our spiritual, conservative values; and then we seek to build and plant again in our communities so people thrive.*

*Conscious Black Conservatives empower. Even when we point out problems in our communities, we immediately present viable solutions WITH the people so we each one prosper. We do so because we understand spiritual laws, which is higher-level thinking.*

*Conscious Black Conservatives are cognizant of the power of the blessing. We understand our words contain life or death; therefore, we use our words to bless — and not curse — Black Americans. We don't use our power, platforms, and voices to belittle Black people. We uplift, because we know our words shape our future and our world.*

*Conscious Black Conservatives understand we cannot help anyone if we are constantly bashing them. The Law of Sowing and Reaping is always in effect. Therefore, if we curse our Beloveds, we know a curse will come back on us. Therefore, we bless.*

*Conscious Black Conservatism invades the political space. Such Conservatives are not afraid to engage in*

*topics Black people want to address. Conscious Black Conservatives are beholden to neither Party. A political Party is beholden to us.*

*Simply put: Conscious Black Conservatism is an ideology based on moral conservative principles that focus on black empowerment and progress in politics, culture, and society.*

Whenever discussing issues of importance, our Beloved members readily refer to these tenets to help us develop solutions in our communities.

Recently, I expanded on this philosophy by highlighting how Conscious Conservatism infiltrates the economic space within Black communities.

In Black Culture, it is common for us to use our collective resources to bless one another. The passion is there to see it happen, but we don't often practice it as we could.

I define this concept as Conscious Conservative Capitalism.

*Conscious Conservative Capitalism is a community-based, economic system rooted in spiritual laws. The individual contributes his gifts, talents, and skills to the market. He exchanges his goods or services for capital. He uses the resources to bless his immediate family so they are well-provided. Then he invests directly in his*

*community with contributions that help the entire unit prosper.*

*Because the individual is fully aware of the Law of Sowing and Reaping, he does not fear contributing to the overall community, for the Law promises to return to him 30, 60, or 100 fold.*

*The same spiritual law promises the following: “There is one who scatters, yet increases more; and there is one who withholds more than is right, but it leads to poverty” (Proverbs 11:24).*

*Conscious Conservative Capitalism replaces the need for government interference in our economic and social affairs. While “Compassionate Conservatism” or “Democrat Community Capitalism” seeks to use bigger government to help local communities, our economic philosophy returns power to the people for the expressed purpose of building our local empires.*

In the next chapter, you will read how Black entrepreneurs from the 1900s employed this economic strategy.

They persuaded Black residents to pool their resources together. The visionaries made connections and developed economic systems that specifically benefited the residents.

As they continued practicing capitalism via entrepreneurship, they reinvested in their communities so the people thrived.

This is the economic solution Black Americans adopted in the face of Jim Crow.

And if it worked during that time, it could work today.

## The History of Black Wall Streets

*How much does Black Wealth owe White Supremacy government? - Felecia Killings, Twitter Class*

\* \* \*

History has proven what happens when a government holds too much power over its citizens. While a strong force like the federal government can stop something like slavery, that same force, when transferred into different hands, can be used against people who do not comply with government's demands.

Today, if you listen to Black Progressives in media and in Black communities, they will tell you all the tales about White Supremacy.

During Trump's presidency, especially in 2020, that's all we heard from them.

"Trump is a racist. He is a White Supremacist. We must get White Supremacy out of the White House!"

The marketing and messaging worked to some degree as millions of Americans showed up in record numbers to vote for Joe Biden, ironically a bonafide White Supremacist with a track record of initiating policies that killed our Black communities.

(But I digress.)

To modern Progressives, the White Supremacist enemy is the Republican Party.

Not the Democrat Party with its history of systemic racism.

Just the Republican Party and its affiliates.

(Insert eye rolling.)

Meanwhile, as these Progressives claim to be champions of Black rights, they use the same government system to destroy our communities, namely raping our Black Economics.

For this reason, I often argue in Twitter Class, "Government cannot be the savior and the oppressor."

But this Progressive thinking is nothing new.

In fact, the history of Black Wall Streets show us what happens when a government controlled by the most racist humans sees Black Americans thriving.

Bigger government — aka Progressivism — then has the power (via legislation and heavy taxation) to make or break communities.

We first witness this government-sponsored destruction at the brink of the Reconstruction Period.

## Reconstruction Era

Immediately following the end of slavery in 1865, America grappled with the question, “What do we do now with the newly freed Black Americans?”

Prior to Lincoln’s assassination, Republicans formed a “Black Agenda” that would also include plans for distributing land to the new citizens.

In the book, *The Fifteen to Rise*, I briefly discussed Black American reparations to give Conservatives insight into this history.

*Say “reparations” to any die-hard Conservative, and you’d think you’ve conjured a demon of sorts.*

*The outrage from those who oppose it makes one wonder when did this topic become such a cuss word to Republicans and Conservatives.*

*It seems there's no room for intellectual discourse surrounding this issue among the base; yet this was one topic Radical Republicans advocated immediately following the Civil War.*

*I've heard Black Conservatives make statements such as "reparations were never promised to Black people," or "Black people received their freedom and that was good enough." And again, I have to scratch my head and ask, "Are we that thirsty for the clicks, or do we genuinely not know our history?"*

*So, to address this deception, let me point you to a few resources. After all, I'm here to educate.*

*In an article written by Henry Louis Gates, Jr., he summarizes the history of reparations, revealing that such initiative was a Black-inspired one. The discourse emerged from Black ministers and leaders. You can read more about it here. Black and White abolitionists — who were a part of the Radical Republican group — wanted the confiscated Southern land to be redistributed to the people who labored it for centuries (former slaves). This idea was so radical; and when the bill was brought before President Andrew Johnson, a Democrat, he vetoed it.*

*Here's another resource to consider. Most Conservatives today speak of reparations as an evil topic; yet they say nothing about Dr. Martin Luther King, Jr., who criticized White Americans for looking down upon Black people for expecting recompense for America's atrocities. In an interview, which was recorded less than a year before his assassination, King discussed how hypocritical it was for conservative and liberal Whites to believe Black people should pull themselves up by the bootstraps when such individuals didn't have boots to strap up! Check out his interview [here](#). (At about the 15:00-minute mark, you will hear him discuss reparations without labeling it as such.)*

*Certainly, there are thousands of articles related to this issue; and until there is a viable, actionable resolution, this topic with NEVER die.*

Reparations were simply a part of the intended package, which never materialized for Black Americans.

But that doesn't mean they were sitting idly by, waiting for Big Daddy government to give them permission to be great.

To the contrary, these new Black Americans immediately put their skill sets and brain power to work, thus forming a collection of Black Wall Streets in multiple cities.

## Richmond, Virginia

When discussing “Black Wall Street,” simply think of any predominantly Black community with a high degree of economic activity and prosperity.

Traditionally, the phrase, “Black Wall Street,” was assigned to the Greenwood neighborhood in Tulsa, Oklahoma.

Yet, there were several Black communities that mirrored Tulsa’s success.

Richmond, Virginia was one such city.

Maggie Lena Walker of Richmond, Virginia



Before briefly discussing Walker's impact in Black History, I want to add this note. Within Black America, we strongly believe in what I've defined as Conscious Conservative Capitalism. Refer to the previous chapter to refresh your memory.

As you read these brief stories or watch these documentaries, keep “Conscious Conservative Capitalism” in mind. What you will discover is as more Black Americans thrived economically, they immediately invested back in the communities that supported their businesses.

Many Black Americans advocated “group economics,” a term used to describe pooling resources together to improve the smaller collective.

The concept of “doing for self” also meant creating opportunities for others.

And Maggie Lena Walker was among those brilliant minds.

To help illustrate Walker’s impact on Black Economics immediately following slavery, I have included a brief summary and link to a documentary for you to watch.

As you observe this history, ask yourself why such stories are often hidden from Conservatives and other Americans.

What makes these stories so offensive to Progressives, who strongly believe the only method for Black Empowerment comes through government intervention?

\* \* \*

*Maggie Lena Mitchell was born in Richmond, Virginia July 15, 1864. Her mother, **Elizabeth Draper**, was a former slave and assistant cook in the Church Hill mansion of Elizabeth Van Lew, a Civil War spy. Later, Elizabeth and her husband William Mitchell moved the family to their own home in an alley between Broad and Marshall streets where Maggie and her brother Johnnie were raised. After the untimely death of William Mitchell in 1876, Maggie's mother supported the family by working as a laundress and young Maggie helped by delivering the clean clothes.*

*In 1902 Mrs. Walker established a newspaper, **The St. Luke Herald**, to promote closer communication between the Order and the public. In speeches Mrs. Walker had reasoned, "Let us put our money together; let us use our money; Let us put our money out at usury among ourselves, and reap the benefit ourselves." In 1903 she founded the **St. Luke Penny Savings Bank**. Mrs. Walker served as the bank's first president, which earned her the recognition of being the first African American woman to charter a bank in the United States. Later she agreed to serve as chairman of the board of directors when the bank merged with two other Richmond banks to become The Consolidated Bank and Trust Company. Until 2009, the bank thrived as the oldest continually African American-operated bank in the United States.*

Watch "**Carry On: The Life and Legacy of Maggie Lena Walker.**"

\* \* \*

## Tulsa, Oklahoma



Of all the Black Wall Streets in American history, none is more mainstream than Tulsa, Oklahoma.

Unlike the other tales of Black Economic success, today's Black Progressives love pointing to this story, not because the people practiced capitalism, but because racist White men destroyed this Black burgeoning city.

Sonnie Johnson highlights this point frequently.

And while Progressives will define this period as simply a massacre, Tulsa's historic Black Wall Street serves as a reminder of what Black Americans can do, even in the face of extreme social, political, and economic hostility.

Watch "**Tulsa 1921: An American Tragedy.**"

\* \* \*

## Little Rock, Arkansas

Within Black History, we are given tales of the Black Experience that always include White people destroying Black neighborhoods.

Our texts tell us that the fight to end racial hostility was predicated on forced integration.

And one such story centers on Little Rock, Arkansas and the push to desegregate the school system.

You may have heard about Little Rock Nine. Or perhaps you've seen some images of crazy White people yelling at Black students in the streets.



These stories, Progressives love.

Not necessarily because of the triumph displayed in the face of opposition.

No, it has more to do with pushing the victim-messaging on today's Black residents so they come to see government as the savior.

While Little Rock is best remembered for its fight to end racial segregation in the schools, very few Americans know about the thriving Black Wall Street found on its West 9th Street. I have included another video to give you better understanding.

Watch “**Dream Land: Little Rock’s West 9th Street.**”

\* \* \*

Time won't permit me to discuss all the Black Wall Streets in American history. But I invite you, Beloved, to explore more.

Study:

- Southwest, Florida
- Atlanta, Georgia
- Ocoee, Florida
- Harlem, New York and more!

See the conservatism in Black History.

What worked for Black Americans then will work today ...

... as long as Progressivism keeps its hands off Black Wealth.

# 11

## Rising Black Wall Streets and the Cancerous Double Consciousness

To begin this chapter, I want to address two key terms that will be useful to us as we move forward in this fight against oppressive Progressivism.

1. Rising Black Wall Streets
2. Double Consciousness

In the era of 21st century Progressivism, both terms matter.

During my first Twitter Class Virtual Summit, I explained each phrase and why both concepts cannot reside simultaneously within our Black spaces if we intend to see our communities thrive.

## Rising Black Wall Streets

When hearing this phrase within the Conscious Conservative Movement, think of any group of Black Millennials and younger who are collectively working to build generational wealth for themselves and their Black families.

Historically, Black Wall Streets were geographical locations such as Tulsa, Atlanta, Little Rock, and other cities.

Today, Black Wall Streets are *virtual*. You will see such communities like Black Wealth Twitter or Black Real Estate Twitter or Bitcoin and Black America (shout out to Isaiah Jackson and his work).

The younger generation of Black Americans are developing these virtual communities so millions of minds can come together to create generational wealth via the online space.

This is the shift happening in the economy; and it's why I strongly teach the need to protect rising Black Wealth.

In today's time, it is much easier to become a Black millionaire. Content creation is one such avenue, because it can be monetized in multiple ways. For example, content creators have sponsors, donors, and customers. In other words, they create online businesses that provide opportunities to sell goods and services to thousands each day.

This new virtual market is a goldmine and it will not vanish.

The pandemic proved our need to tap into this vast resource.

And today, more Black Americans are developing the systems needed to navigate this space successfully.

## Double Consciousness:

You will recall from a previous chapter my brief summary of W.E.B. DuBois and his philosophy of Black Empowerment.

In one of his groundbreaking books, *The Souls of Black Folks*, he proposes an idea that's come to be a bedrock among Black Progressives.

It's the concept of "double consciousness."

To help illustrate his thoughts, I have included this excerpt:

*AFTER THE EGYPTIAN and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world - a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever*

*feels his twoness – an American, a Negro; two souls,  
two thoughts, two unreconciled arrivings; two warring  
ideals in one dark body, whose dogged strength alone  
keeps it from being torn asunder.*

The theory of double consciousness suggests Black people cannot help but think about being a Negro AND looking at one's self through the eyes of racist White people.

It suggests Black people have NO CHOICE but to be in these mindsets because America will not allow anything else for the Negro.

At a time when intense racism and systemic oppression were at its peak, we could readily understand this idea of “double consciousness.” Even while experiencing economic growth and empowerment, Black Americans had to remain cognizant of their essence while keeping watch of racist White people, who did not hesitate to use government to enforce racist policies.

No one can dispute this understanding, because American history validates it.

But today, we see in media and other Black spaces the ever present push for Black folks to stay conscious of how White people are treating them. In other words, even when no racist policy is at work against Black Americans, our Progressive cousins INSIST we remain fully aware of White Supremacy's threats.

This is why the prominent marketing towards Black voters has been, “Keep White Supremacy (Republicans) out of office.”

The propaganda continues working among our Black elders and the generation of Civil Rights leaders.

But the marketing does not work on the new breed of Black intellectuals and the Black investor class, because we are focused on economics.

Only one ideology promises to rape our economics: Progressivism.

This is that “consciousness” our cousins would rather us ignore, because in their eyes, there aren’t *enough* Black millionaires to argue against the “merits” of bigger government. Instead, they’d rather all Black people remain focused on White Supremacy, again Republicans only, as the culprits for our dilapidated communities.

Forget the fact that Republicans aren’t present in our Black communities to compete.

No, in the Black Progressive’s mind, all social, political, and economic woes are the result of Conservatives and Republicans. As such, Black folks must maintain this “double consciousness” because they “no choice” but to.

Of course, after delivering this insight in Twitter Class, I had Black Progressives say my analysis was too broad and therefore flawed. And yet, we have EVIDENCE to prove this mindset

exists in our Black communities.

For example, when Conscious Black Conservatives say “do for self,” Black Progressives *always* bring up White Supremacy.

There’s *always* a deflection to White folks. They *always* want to talk about White folks and what White folks are or are not doing for us.

And one day, I finally told these folks in Twitter Class, “Obsessing over White folks and what they are NOT doing FOR us proves you NEED White Supremacy.”

These folks NEED White Supremacy, if for nothing else, to feel superior in their own thinking when confronted with typical, Republican Black Conservatives. Black Progressives know they can get away with their garbage arguments because most mainstream Black Conservatives pretend racism does not exist at all, yet there are current policies that specifically harm Black Americans today.

These policies are PROGRESSIVE policies, which Black Republicans would do well to highlight in this next round.

What we see within our Black communities are “Broke Intellectuals” who apply double consciousness to their current lifestyles BY CHOICE, not by coercion or happenstance.

They *consciously* choose to obsess over White Supremacy because it gives them relevance in a hostile political climate. And too often, their ideas of solutions means holding more dialogue

without work.

The focus among these “Broke Intellectuals” is always framed in Black Americans subjugated to a White-dominant, oppressive society.

And therefore, in their minds, the solution is to “fix” the system as if they have any clout or power to fix something that was DESIGNED to destroy them.

No, the solution is to *build new systems* based on better promises. Spiritual laws provide us a clear blueprint for success, even in the face of hardships. And with each new decade in this country, leaders are developing new methods to enhance civilization.

Those of us willing to put in the work are learning these new systems and bringing them back to our Black communities so we thrive locally and collectively.

But Black Wealth cannot thrive in such mental soil when double consciousness is at work.

The Scripture validate this: a “double-minded man is unstable in all his ways.”

To build more Black Wealth, Black folks must be FOCUSED on building with singleness of heart and mind. We can’t allow our thoughts to infiltrate every single space, because concentration is KEY to growth and success.

Neither can we obsess over White people and what they are not doing FOR us.

We have to FOCUS on building.

And from that economic building, we must then ensure there are no policies coming from oppressive Progressivism that VOWS to choke our rising wealth via more taxation.

Black folks need to consider how the *government* is a problem, not some random White person living in the South; and any candidate who stands on the principles of limiting government's reach in our pockets is a candidate Black Americans ought to support for the purpose of protecting this rising Black Wealth.

These are two key terms Beloveds must be cognizant of as we engage in this next round.

## Black Wall Streets: Its Coming of Age in the 21st Century

By the 1960s, the Civil Rights Movement put a halt to Jim Crowism in the South.

In *The Fifteen to Rise*, I document this history. I also pointed to a loophole within the Civil Rights Act of 1965 that gave small businesses license to discriminate.

*According to the American Constitution Society:*

*Among the important compromises in the bill are exemptions from the employment discrimination prohibition of Title VII for businesses of less than 15 people, and the exemption from the Public Accommodations provision of Title II for small, owner-occupied motels and lodging establishments. Presumably, these exceptions exist for the benefit of racists who grew up in a racist system*

*through no fault of their own. Congress might reasonably have concluded that forcing close contact between racial minorities and these racists might have been more trouble than it was worth.*

*In other words, the Civil Rights Act did not prohibit every business and accommodation to cease from their racist behavior. This is a major problem, and one I presume (and I could be wrong) neither Dr. King nor the other Black leaders knew about and/or shared with the Black community. Is it any wonder that even after the passing of the bill, several organizations, even some that are present today, continued to discriminate against people of color without repercussion?*

*Why?*

*Because the law still gave them license to exercise discrimination.*

Try as our Black leaders may, there was no escaping discrimination, even with the federal government's involvement.

For our Black communities, forced integration was sold as the solution to racism. If White Americans were *forced* to engage with Black Americans, then essentially the country would get over its racist past.

One can argue today that efforts from Civil Rights Movement were warranted and justified.

But *forced* integration resulted in negative consequences for Black Wealth.

This isn't a topic often addressed within our Black spaces, mostly because it suggests MLK's efforts were futile.

But towards the end of his life, even King stated, "I fear I am integrating my people into a burning house."

No one can ascertain what he meant specifically by that statement.

But the results regarding our economics speak for themselves.

About a year ago, I first began watching #BlackWealthTwitter share stories of how they were building wealth through the online business and real estate market.

And one of the primary critiques they have regarding the Civil Rights Movement focused on the economic impact of integration.

For one, as more Black Americans realized they could secure jobs in predominantly White organizations, they took their gifts and expertise outside their Black communities.

The same can be said about Black Education.

At one time, Black teachers provided the best empowerment to Black children, even when they were forced to segregate.

But once integration happened, these teachers left their communities to work in predominantly White schools. Add to it, Black children, as young as elementary school, were forced into hostile environments where they were not wanted.

Today, I can look at this history and ask, “Why did our leaders do this to us?” But it’s easy to think this way when I was never in the thick of Jim Crow.

But now, descendants of Civil Rights Era leaders are dealing with the aftermath of forced integration, which came with a heavy dose of Progressivism.

Don’t get me wrong.

Integration is beautiful.

My conservative platform is about 70-75% White Conservatives.

I love Beloveds.

After years of teaching and empowering them to make allies, they have become the new Donor Class for The Felecia Killings Foundation and the Conscious Black Conservative Movement.

But this connection happened *organically*.

As Sonnie Johnson says, we voluntarily associated.

*Voluntary* is the keyword.

I did not run to Big Daddy government to make Conservatives like me or sponsor the work.

I took my directions from Heaven and built according to the Holy Spirit's instructions.

**Voluntary association** brought us together.

I argue this would have been the inevitable result for Black and White Americans had government not been involved in these matters.

Looking at the Civil Rights Movement, their primary focus centered on voting rights.

But what good is that right to vote when the option is to choose more oppression?

Again, today, I can look back and see the death, poverty, and destruction.

And so can these modern Black "Civil Rights" leaders.

Yet, they still want Black Americans — especially the younger ones — to focus on rights we already own. They want us angry with Republicans for "voter suppression" when these same folks want us to vote for Democratic/Progressive politics that choke our Black Wealth.

This is the mindset and current war within Black America today.

The fight is about economics.

On one side, Beloveds will see thousands of Black Millennials and younger building new economic empires using the creative space.

Many, as I mentioned earlier, are tapping into the real estate market.

Many others are discovering how easy it is to become a millionaire from launching e-commerce businesses.

In truth, there has never been a better time for Black Americans to build generational wealth than right now.

But Black Progressives don't want to see this happen.

They want the government to be responsible for taking care of our communities financially. And each time a new Black capitalist emerges on the scene, they are quick to crucify these individuals, especially our Black men.

Today, Black Wealth is no longer an anomaly. It's becoming a norm within our discourses. Social media has helped us bring our economically empowering message to millions more.

We're using the online space to build these virtual Black Wall Streets

But there is a threat to this work, and it's not the White man.

It's Progressivism.

It's heavy taxation.

It's increased regulations.

And the Civil Rights Era leaders are ill-equipped to fight this giant because they insist on voting for the same Party that's leading this economic rape.

Back in 2020, the Biden-Harris campaign made it clear: Any family earning \$400,000+ would be taxed higher. They sold the idea that because White people made up the majority of the wealthiest in this country, then such efforts would benefit minorities.

Once again, they made economics a racial matter.

What Biden and Harris did NOT do was explain how **Black families**, who have built their wealth legitimately, would also be affected by this. And when they did put forth this marketing, they used Black male athletes to push the idea that Progressivism was like charity to the nation.

In Twitter Class, I pushed back adamantly against this propaganda.

I am constantly asking these folks, "How much does Black Wealth owe White Supremacy government, especially if there is a major racial wealth gap?"

No one will answer me, because they know I am right in my analysis.

They know that today, we have over 1,000,000 Black millionaires in this country.

Add to it, we have countless more Black families earning 6-figures per household.

Contrary to what most Americans think, we have a thriving Black middle class. Only in certain pockets of the country do we see abject poverty among predominantly Black communities; and these areas are controlled by a Democratic, Progressive machine.

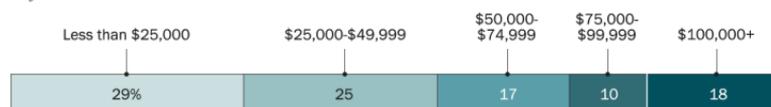
According to Pew Research:

*Since 2000, the U.S. Black population has not seen significant increases in median household income. The median income for households headed by a Black person was \$44,000 in 2019 (before the COVID-19 pandemic-induced recession). But household income of Black households varies. Roughly three-in-ten Black households (29%) made less than \$25,000 in 2019, while a quarter earned between \$25,000 and \$49,999 – which means that more than half (54%) of Black households made less than \$50,000 in 2019. About one-in-six Black households (17%) made \$50,000 but below \$75,000, 10% earned at least \$75,000 but less than \$100,000, and*

18% earned \$100,000 or more in 2019.

### Nearly half of Black households in U.S. earned \$50,000 or more in 2019

% of Black households who earn ...



Note: Figures may not add to 100% due to rounding. The household population excludes people living in institutions, college dormitories and other group quarters. "Black households" are those headed by a household head who identifies as Black, inclusive of single-race Black, multiracial Black and Black Hispanic people.

Source: Pew Research Center tabulations of the 2019 American Community Survey (1% IPUMS).

PEW RESEARCH CENTER

*Income inequality within the Black population remains one of the widest within a major racial or ethnic group. In 2019, Black-headed households with income in the 90th percentile among the population of Black households earned 14 times that of Black households with income in the 10th percentile. The 90th percentile of households in the overall 2019 population, by contrast, earned 12 times that of households with incomes in the 10th percentile<sup>1</sup>.*

You will notice from this same report, they discuss "income

<sup>1</sup> <https://www.pewresearch.org/social-trends/2021/03/25/the-growing-diversity-of-black-america/>

inequality” among Black Americans.

But today, when Black Americans create their own incomes, set their own prices, and build their wealth, Progressive politics swoops in to rape our economics.

In another article posted by Axios, we learned the following regarding Biden’s economic plan: “Biden is going to attempt to chart an economic policy that’s visibly to the left of Bill Clinton and Barack Obama. If he succeeds, it’s going to show up not only in taxes and spending, but also in regulation” (Source).

If income equality is so important to Progressives, why are they also demanding Biden’s administration take more Black Wealth?

If Black Progressives hate the system, then why are they demanding Black Capitalist fund more of this oppression with heavier taxation?

Again, they won’t answer these questions honestly, because they do not care about Black income.

Our Black Marxists cousins hate capitalism as much as any other White Progressive. They are not on the side of Black Empowerment, just Democrat empowerment, as my brother, Jeff Charles, suggests.

And the Conscious Conservative Movement will make every effort imaginable to check our Black Progressive cousins at the door.

Today, we are witnessing a massive rise in a new Black Wall Street, one that taps into the new economy for the purpose of blessing communities in need.

Simply follow folks on Twitter like:

- Ayesha Selden
- Xavier Miller
- Bryan Sharpe, aka Hotep Jesus
- Mr. Yancy
- King Randall
- Dontez Akram
- Travis Cochran, and more!

You will see for yourself how we are building economic empires and using our experiences to empower others.

But as long as Progressivism remains a prominent force in our communities, Black Wealth will always be threatened.

## IV

# Battling Progressivism via Conscious Black Conservatism During the 21st Century



## Pretentious Progressive Politics: The Not-So-Subtle Attack on Black Entrepreneurship

There are times when I need to use humor to get my point across to Twitter Class Beloveds. Because I throw so much fire from my virtual platform, often times, humor makes my sharp lessons more easily digestible, especially to new followers.

One week during Twitter Class, I came across a tweet from a Black man who celebrated what he considered a tremendous political accomplishment: selling Progressive politics to more American voters.

What's worse, he championed the PRO-Act, and proudly proclaimed, "I'm glad I did phonebanking for the PRO-Act yesterday."

And that tweet sent me.



**Felecia Killings** 🔥 **Cons...** · 23h ...

Blocked for mental health reasons



**Kurosaki Ichigo** @s... · 23h

I'm glad I did phonebanking for the PRO Act yesterday



I don't know what it is about Progressives and their incessant need to interfere with other Americans and our way of living, but something in me breaks each time I see Black men cham-

pion causes that directly harm Black communities.

In this case, I am specifically talking about the ludicrous PRO-Act and why Progressives believe it's more advantageous to kill millions of Independent Contract jobs to satisfy Union overloads.

Let's take a dive into this destructive policy so you understand what I mean.

The PRO-Act stands for "Protecting the Right to Organize Act," and was designed by the feckless members of Congress to protect labor rights across the country. In 2019, Democrat Congressman, Robert C. Scott, introduced the bill to the House of Representatives as a way to remove obstacles that prevent workers from unionizing.

On the surface, the PRO-Act appeals to people who already enjoy the "pleasures" of a union. They want to see more American workers exercising these rights; and they believe freelance workers are at a disadvantage because most won't unionize. (But that just shows how much Congress knows about the freelance industry, because we already have a **Freelance Union**.)

For this reason, they champion the bill without ever considering how it actually affects Americans who HATE the unions, or simply put, desire to work *freely*.

In 2020, California issued a version of the PRO-Act through what is now known as the destructive AB5 law. This provision

IMMEDIATELY made freelance and independent contract work ILLEGAL in the state, literally killing millions of economic opportunities for Californians. And I know what I speak, because I was a victim of this oppressive, Progressive law.

In 2016, after seeking new ways to rebuild my economic empire, I discovered the world of freelance writing. Back then, I asked the Holy Spirit to help me find work opportunities so I could homeschool my daughter while generating enough income to live comfortably.

I found that answer through independent contract work.

From 2016 to 2019, I slowly mastered the freelance industry. I met amazing people in this new online space, and generated well over 6-figures during this time ... all while working from home.

My freelance writing services including **teaching authors about book publishing**, blogging, and more. I met amazing clients during those years, some who still hire me to perform editorial work for their writing ministries.

I can't tell you how empowering it was to be in control of my economics again and to do what I loved without dealing with politics in education. Not only that, but I felt safe in my new work environment (my home). **I didn't have to deal with abusive, threatening students anymore.** I didn't have to cope with an administration, which did not care if I was being harassed.

Because of my case and its destructive effects on my psyche, working from home as a freelancer improved my mental health. I didn't mind contributing 16 hours a day to my labor, because I loved what I was doing. I had built a thriving freelance business as a single Black mother; and I was moving forward into more economic freedom ...

... until AB5 hit me.

Towards the end of 2019, I noticed a dramatic drop in freelance clientele. Before I knew it, people stopped hiring my services.

My stress level increased.

Self-doubt began to take its course.

Panic almost took me out again.

And I had no CLUE what was going on politically in my home state.

Then January 2020 came.

My aunt, whom I had to stay with after losing all my clientele, asked me, "Have you heard about AB5? Is this going to affect you?"

That's when she showed me an article about independent journalists who were losing contracts left and right because of the new Progressive law, which forced companies to hire California freelancers as employees. But instead of those

companies complying with that oppressive law, they simply outsourced more freelancers from free states.

I told her, “No, this shouldn’t affect me because I’m not a journalist. I’m a freelance blogger and writer. My clients aren’t media publications.”

But I was dead wrong. AB5 not only targeted ALL freelancers — including artists, creatives, songwriters, etc — it also targeted Black single mothers who started freelance businesses to build our small wealth.

And suddenly, everything made sense. I hadn’t lost my ability to perform well as a freelancer.

**My state’s government literally made it illegal for companies to hire my freelance services!**

This was further proven when the freelance platform I used to acquire clients — Upwork — informed me that because I was a California resident, “AB5 [made] it more challenging for companies to consider their freelancer workers as independent contractors.” Upwork then suggested I hire legal representation to understand how to work this out or how to form an LLC so I could continue my services.

But by this time, I had no more money, because companies STOPPED looking for California freelancers well before January 2020.

In fact, many other freelancers had the same experience.

And the ones most affected by this were women and minorities.

How do I know this? Because we already experience difficulty in the traditional workforce. And when we found an avenue that brought us economic independence — freelance work — that was stripped away practically without warning.

Thank you, Progressives! You truly care about the disenfranchised.

After enduring this economic hell, I knew I needed to leave the state so I could freely work. So, my daughter and I moved to Atlanta, GA permanently. And since then, my virtual ministry and online business have thrived once again.

Back home, Californians raised hell about the new oppressive law. And over months, provisions were introduced to grant writers their freelance status again.

But the damage was already done.

Progressivism did what it only knows how to do: DESTROY FREEDOM.

And folks are still trying to recuperate lost income.

This is just one story of one Black mother whose life was completely shattered because of Progressive politics.

Thankfully, I had a couple of aunties who helped finance my permanent transition to Atlanta. But not everyone has those

options like I did; and for this reason, I will always be an advocate to help other women fight Progressive oppression.

Quite often, you will hear Sonnie Johnson speaking about the people in Black communities who canNOT easily leave their Progressive areas. They are forced to deal with the boot on their neck, even as they try to create new economic opportunities separate from government.

Yet, with all their efforts, Progressives find new ways to wrap their oppression as “charity.” Just like in California, Lorena Gonzalez promoted her destructive AB5 as a “win” for independent workers. But she quickly learned both Republican and Democrat voters would have none of it, because she was messing with their dollars.

Today, in Congress, these politicians want to spread this economic oppression nationwide via the PRO-Act, which has similar language to California’s AB5. They want ALL companies to reclassify freelancers as “employees.” But all that will do is compel organizations to outsource cheaper labor internationally, thus DESTROYING an entire economy that now compromises more than **36% of the current workforce**.

The only reason the PRO-Act hasn’t made more progress is because of the 2020 plague/pandemic. Americans were forced to work from home; and freelancers were given “freedom” to continue generating income to sustain themselves during this economic crash.

But as these fools watch the economy rebound, they will

continue pushing the PRO-Act forward.

So, you can imagine my disdain as I watch Black Beta Progressive Men brag about “phonebanking” on behalf of the PRO-Act, knowing Black single mothers like myself could experience AB5 2.0.

I won't have it.

The need for a competing machine is ever present in our communities.

## Our Efforts to Protect the Rising Black Wall Street in This New Decade

You will recall from a previous chapter, I discussed how during the Biden-Harris presidential campaign, both candidates sold the idea of higher taxes on families making \$400K or more a year.

Of course, Progressives cheered, because they love to tax the rich, as if this is some payback for capitalist oppression.

(Insert eye rolls.)

As is typical in my Twitter Class, I snapped folks out of that ridiculous bubble by pointing to a more pressing issue: Higher taxes will actually hurt Black communities because an economic shift has taken place in recent history that makes it easier for us to acquire wealth.

More and more younger Black Americans are tapping into the online business industry, technology, and real estate. We are

building new Black Wall Streets and investing back into our communities in some way.

And if Biden's administration succeeds in raising taxes on our wealth, that means less resources for Black communities, whose Investor Class is pouring more money into improving our hoods.

As often as possible, I share stories like these in Twitter Class because I want Beloved Conservatives to see how Black images have been tainted by their conservative media outlets. When they push the same propaganda, they look like racists to Black communities. Therefore, alternative stories from people on-the-ground must be highlighted.

But I also bring these stories to the forefront because I want Beloveds to see why now is a prime opportunity to sell conservative politics to Black communities, particularly the Investor Class. As we continue generating wealth, we will need policies that protect rather than strip our funds to fuel Bigger Government.

Here's why this type of evangelism is so important.

For the longest, Black communities have been sold Progressivism as a solution for helping the poor.

Progressive Democrats love to sell bigger government as charity, even among the wealthiest in our communities.

When I finally caught onto their garbage marketing in 2020, I

coined the phrase, “Progressivism is NOT charity,” to call out the lies they push to the general public. In fact, back in October 2020, they gave this garbage messaging to Black Millionaire Male athletes so they can regurgitate the stupid nonsense to the public.

Many of us know we don’t have to help the poor by giving more wealth to the government. As you have witnessed, when I see people, particularly women, struggling, *The Foundation* raises money to give DIRECTLY to them. That’s how our Conscious Conservatism works.

Giving more money to Big Government, which won’t bother distributing directly to the people we want, is not the solution.

Therefore, rising Black Wall Street is using our resources to empower our local communities directly. We don’t need the government interfering with our work, and only Conscious Conservatism can protect what Black Americans are building for the future.

Here’s one example to prove my point further: The other day, I received a message from a Black real estate investor, who gave towards our **Women’s Ministry Initiative** recently. In his message, he offered his services and that of his wife so they can be a blessing to our work in the near future.

They wanted to give MORE by offering their expertise because they want to see single Black mothers doing well.

To give some background: this investor purchases run-down

homes in Black neighborhoods most people neglect. He is a part of #BlackRealEstateTwitter, where dozens of Black men and women teach millions of people the value of “Buying Back the Hood.”

These are the stories I receive. These are the people who are passionate about community empowerment, and they know wealth is necessary to make that empowerment a reality.

Because the Conscious Conservative Movement is heavily invested in the political space, we will work diligently to protect rising Black Wall Street via conservative politics this next round.

We are currently working with local conservative candidates in various states.

We are showing up in a unique way, because we believe every community deserves political options. And we need to be a force that assists Black Investors and rising leaders with politics that will protect.

In order to build social, political, and economic empires, we all must function fully in our grace.

That means supporting people who build wealth, because they have a passion to re-invest in poorer communities so residents have better living conditions.

That means supporting people who are fighting real social causes like human trafficking so women and minors have hope

for a better future.

That means supporting faith-based leaders who will bring the Kingdom message nationwide so people see God manifesting His glory everywhere.

This is the work.

This is the end-time revival.

This is national reformation.

And as we continue working together and seeing each individual for the person God graced them to be, we will witness what Sonnie Johnson calls “The Renaissance.”

\* \* \*

## Additional Teaching

To learn more about this lesson and how we can better package conservatism to Black Americans, visit [www.FeleciaKillings.org/twitterclasspodcast/5](http://www.FeleciaKillings.org/twitterclasspodcast/5) to hear this additional teaching.

**Twitter Class Podcast Episode 5: Normalizing Conscious Conservatism in Black Communities and Proving Why Conservative Politics Protects Black Wealth | Listen here**

Episode's highlights included:

1. The Fifteen 20 Rise Formula for Black Outreach
2. The power of storytelling and showing up in these communities
3. Why Black Wall Streets and Black Education were stronger during segregation (misquoted \*integration\* in the show)
4. The new Black Wall Streets and what they look like in modern times
5. How the Biden Administration via the Progressive government threatens rising Black Wealth
6. Proving how Conscious Conservatism can be injected in our politics without being partisan

## Criminalization via Progressive Taxation: How More Laws Turn Citizens into New Criminals to Fund Big Daddy Government

Twitter Class typically begins early with a teaching on government overreach, increased regulations, and the subsequent criminalization of American citizens.

One morning, after learning about another police shooting (check it out [here](#)), I made a tweet stating, “I cannot handle another story of a kid being killed by the police. Make. It. Stop.”

And do you know how some Conservatives responded in my comments? They played the blame game: they blamed the parents for the shooting; they deflected to Black-on-Black crime; and they sided with the police AGAIN.

These folks never think for once that perhaps these communities are pushed into criminalization because oppressive

Progressive regulations prevent them from exercising their Constitutional rights.

These folks never think about the parents, who now have to watch their dead sons be used as political pawns for BLM or other activist profit.

These folks have no conscience. And as a result, they further alienate a voting bloc (Black Americans) who are HUNGRY for political options that get the Progressive heel off their necks.

I find it interesting that just months ago, Conservatives and MAGA folks were branded national security threats or domestic terrorists by media.

How quickly they forget.



Felecia Killings 🗡️ Conscious Black Conservative  
@CoachFelecia



All it takes is for one new Progressive law to make you a criminal.

Then media will demonize you. Then your fellow Americans will distrust you because of media representation.

Y'all just went thru this!!! Like 3 months ago!!!

And your conservative media are culprits.

8:21 AM · Apr 16, 2021 · Twitter for iPhone

It is a fact: The more regulations communities must deal with, the more opportunities they have to be criminalized.

In 2020, California criminalized independent contract work via a Progressive law. Imagine regulators penalizing a single Black mother for holding a freelance writing business — something she's had for 5 years — and suddenly making her profession illegal.

Or imagine Black men in poverty-stricken communities wanting to protect their homes, but can't access legal firearms because of the overbearing regulations that systematically prevent them from gaining one legally.

There is a clash happening among certain Americans who want to exercise their Constitutional rights in the face of oppressive,

local regulations.

But when they contend for these rights, local regulations make them criminals instead of law-abiding citizens.

This is a reality in America, even if it's not *your* reality.

Think of this situation in light of a Biblical story. Remember when Peter and John replied, "Which is right in God's eyes: to listen to you or to him?" (Acts 4:19). In other words, there is a higher authority each individual subjects himself to, and that authority grants them exclusive, inalienable rights that often conflict with local regulations.

So, I will ask you, Beloveds: Which is better for a citizen? To adhere to the U.S. Constitution or to local regulations that directly choke their individual rights?

This is the battle millions of Americans in Black communities suffer. They have to make these choices every day. And when they select the option that supports their right to life, liberty, and the pursuit of happiness, they are met with a LOCAL Progressive machine that strips them from their individual rights.

Today, you will hear Progressives argue why police are the issue in our communities.

This is why you witnessed movements like "Defund the Police," because these folks genuinely see the police as the sole problem in local government.

But they won't speak about the politicians who CREATE Progressive laws that exacerbate the relationships between community police and its residents.

They won't talk about the overbearing laws to legislate frivolous matters.

They won't discuss how the republic actually works and why some communities witness more hostile police interactions than others.

No, they will chalk it up to White racism when Progressivism is that SYSTEMIC RACISM that makes it legal for police to harass certain citizens.

The system and how it functions is not hard to comprehend:

1. Politicians put on their "Zoot suits" to sell "colored communism" to the people, urging them to vote for a government that will be "charitable" to the poor while punishing the rich White man.
2. Poorer communities buy the bill of goods with their votes, not realizing Progressives will use the system to prevent them from building individual wealth.
3. Progressive lawmakers devise new policies that make certain work and behavior illegal.
4. The state hires its agents to enforce these new Progressive laws, which often conflict with the people's Constitutional rights.
5. When laws are broken, citizens have a choice to pay the

fines (taxes) or go to jail.

6. Friction between the community and the police erupts.
7. In certain instances, police brutality escalates, thus resulting in more death.
8. The same people who sold “colored communism” in the beginning return to the people to secure their votes for the next election. They tell them how they will solve police brutality, although their laws were the culprits to begin with.
9. The people, desperate for change, vote for the agents who love Big Government.
10. And the cycle continues.

These politicians know what they are doing.

And for too long, they’ve gone unchecked in these Black communities, because too many residents don’t understand the process.

For millions of Americans, they believe the federal government can remove any and all traces of racism and local government oppression.

But that is NOT how our republic works.

Again, the problem is not a White vs. Black thing.

White Conservatives are getting their own taste of an oppressive government.

The battle is Conservatism vs. Progressivism.

And when more Americans understand the Progressive system and how it operates, they will find themselves voting for more conservative candidates who will restrict government's involvement in every area of our lives.

## How Modern Progressivism Profitted from Dead Black Bodies in the Era of Social Media Activism

*“There is no better case study regarding Progressivism’s oppression than the rise and fall of Black Lives Matter, Inc. No modern movement has ever made massive profits off the deaths of Black men, only to abandon the people once the millions rolled in FOR THE LEADERS!” – Coach Felecia Killings Twitter Class*

\* \* \*

If Conservatives would learn to pick the right battles and dominate with conservative solutions, we would never lose.

A while ago, BLM came under fire after the nation learned its national leader and Founder, Patrisse Khan-Cullors, purchased a million-dollar property in California.

This criticism is simply the latest in the social justice warrior controversy. As many know, Black Americans — especially the parents whose children were murdered by the state — have demanded BLM, Inc. give an account for the millions donated to it.

The local BLM chapters and activists (including the families) have received next to nothing in financial assistance; and this has Black communities HOT!

In response to the sharp criticism, Khan addressed the public, stating,

*“This movement began as, and will always remain, a love letter to black people. Three words: Black Lives Matter, serve as a reminder to Black people that we are human and deserve to live vibrant and full lives,” she wrote on Instagram. “I’ve worked multiple jobs across many organizations my entire life. I’m also a published author, writer, producer, professor, public speaker, and performance artist. I love my work in all of these areas and I work hard to provide for my family,” she continued. (Source)*

I find it ironic that Patrisse, a self-proclaimed MARXIST, decided to use a CAPITALIST defense to prove why she deserved

these rewards. As she proclaimed, she's an entrepreneur, author, speaker, and more! She's a consultant that "helps" Black communities.

Yet, she won't even live among Black people, and instead has purchased property in a predominantly White neighborhood.

As I shared earlier, parents of the slain victims have called her out. My brother, Jeff Charles, wrote about this in his piece to Red State:

*'Lisa Simpson, whose son was killed during an encounter with the Los Angeles Police Department in 2016, has been a sharp critic of the national organization's leaders. Recently, she staged her own protest calling out leaders of the national organization for profiting from the deaths of black men.'*

*'Y'all out here buying properties off the deaths of our children with the money people are donating to y'all because they think y'all got y'all boots on the ground,' Simpson said. Well, I'm here to tell them your boots ain't on the ground — it's in the pedicure bowl.'*

*'You're not fighting for our children. You're fighting for your pockets,' she fumed. 'Black lives don't matter. Your pockets matter.'"* (Source)

In truth, Khan is doing EXACTLY what Marxists do. They preach a gospel message of abject poverty, collect donations

from gullible, guilt-ridden “peasants,” and then become wealthy from these contributions while the masses suffer.

Khan feels no shame because she is doing what she proclaimed herself to be; and the victims’ parents see the writing on the wall. They are genuinely hurt by the betrayal, yet feel so helpless to do anything about it.

As of today, **we know one parent, Michael Brown’s father, is demanding the organization release \$20M** to help activists on the ground in Ferguson.

But the likelihood of that happening is slim to none.

BLM is nothing more than a “marketing” firm, a Marxist scam, and a profitable venture that used dead Black men as their prop.

And all of this has come at the expense of Black communities nationwide.

This is yet another example of why Marxism and socialism are cancerous to Black Americans. BLM, Inc. had NO PROBLEM taking wealth for its own profit while the people on the ground suffered.

That is PEAK Marxism!

To make matters worse, after launching this movement, Black voters still could not secure a national police reform bill in honor of the Black men slain in the streets.

And this is under a Democrat-controlled government.

Without question, dead Black men have become the marketing tools for these social justice movements. The evidence speaks for itself.

But even when Black voters' political Party gains full control of the federal government, they still receive crumbs instead of tangibles.

This moment in history proves why Conscious Conservatives have a prime opportunity — a massive DOOR of opportunity — to fill this new void.

We have solutions that empower.

We know how the republic works and we're willing to teach the people why LOCAL politics matter, and why local CONSERVATIVE politics is the better choice.

And as I told Beloveds in **Twitter Class**, "If y'all will just give me the right candidates this next round, we would DOMINATE!!! I have so much good stuff to work with on the ground. But I need solid candidates to sell."

And that is no lie!

Conversations regarding conservatism and Republican policies (as they relate to economics) are happening in Black spaces. Black voters will only listen to voices who love them, who speak their language, and who readily check the Racist Progressive

Republicans in our camp.

In other words, they will listen to voices like mine, Sonnie, Lawrence, and others.

We've already witnessed the GOP's inability to bridge this gap between its politics and Black voters. Their long-standing history of Lily White-ism runs deep. So, the rank-and-file must do the grassroots work so communities have political competition and Dual Domination.

Or as Sonnie preaches, we must takeover the Party.

When Black communities see authentic Conservatives showing up, they will respect the voices. They will entertain the RIGHT Conservative candidates. They will vote for policies that directly benefit their families.

And we can finally work together to get oppressive policies off our communities' neck without witnessing more dead Black men in the streets.

## Death Marketing 101: How Modern Progressives Continue Selling Death, Poverty, and Destruction as “Solutions” to Black Communities

*“What better way to sell depopulation than to convince a people group it is more advantageous to kill their offspring than to empower it with wisdom and knowledge. It’s the marketing for me. Our grandparents saw the writing on the wall.” — Coach Felecia Killings, Twitter Class*

\* \* \*

#TrustBlackWomen.

“Abortion is Self-Care.”

“Black women take care of their families by taking care of themselves.”

That’s the copy an advertiser with The Afiya Center constructed for a billboard.

Read that statement again: “Abortion is Self-Care.”

A less euphemistic, more honest statement would read, “Black women, kill the babies in your womb before they’ve had a chance to grow. This is how you can take care of yourself.”

I mean, at least then I could take their Death Marketing seriously.

To the left of this copy stands three beautiful Black women, smiling.

A person looking at this ad would probably think, “Wow! Black women sure do love killing their unborn babies. No wonder their communities are suffering.”

It’s the Death Marketing that has me.



It seems whenever politicians want to promote their agenda, they readily use Black people as their marketing tools.

It happens on the Right and the Left.

When the Right needs to vilify another people group, they find Black people committing violent crimes to prove their points.

When the Left wants to advocate “equal rights” and “human rights,” they find Black women to champion their cause.

And in this case, whenever White Liberals need more reasons to defend abortions, they turn to Black stories to validate their assertions.

I remember the first time I walked into a Planned Parenthood facility in Fairfield, CA. Nothing about the atmosphere spoke of life.

At the time, I needed free birth control pills because I wasn't ready to carry a child. The prescription they gave me, however,

wasn't conducive to my body. So, I eventually made a trip to Kaiser, and had a much more encouraging experience.

When you walk into Kaiser's OBGYN rooms, you see pictures of happy, pregnant women. It actually makes you feel uncomfortable discussing abortion in that environment.

That's the power of imaging and marketing.

Who on earth would want to kill their unborn child when placed in an environment that fosters life?

Obtaining birth control at Kaiser cost me a little more money than Planned Parenthood; but what this health provider offered me worked very well for my body.

Almost like good health care can only come with a certain price tag.

It's interesting to see the comparisons between Planned Parenthood and a hospital like Kaiser. Both are very different, yet each one can provide similar services to women, including access to abortions.

I would later discover this after my ex- and I became pregnant with our first child.

Today, Beloveds know about my firstborn, Aaliyah Amore. But not many know that I was pregnant just a couple months before her.

Unlike with Aaliyah, however, I did not want to have that baby because I was involved in an extremely violent relationship.

But like so many abused women, we tend to go back to the abuser until we've finally had enough.

Over time, as I stated before, I did become pregnant with Aaliyah. I chose to keep this pregnancy because my previous abortion was traumatizing.

There's nothing "easy" about taking the abortion pill.

I literally thought I would die from the side effects of that medication.

But of course, that's not what the abortion marketers would have you believe. They will make it appear as though the abortion pill is just like taking birth control pills.

Easy to use.

Simple, at-home procedure.

Swallow the pills.

And **voilà!**

Pregnancy terminated.

See. Easy!

Again, that's the subtle marketing we get as women.

In truth, taking the abortion pill left me in pain for nearly three weeks.

The excess blood and cramps.

The feeling of being one step away from Death's grip as you realize you're terminating a life in the womb.

Traumatic, to say the least.

Couple that with the mental gymnastics I used to justify aborting the seed in my womb, my entire psyche was a wreck.

I convinced myself that being pregnant at two weeks was no big deal.

"I can't kill something that's not actually moving inside me, right?"

Lord, the way we allow external messaging to persuade us as women is disheartening.

But abortion is "self-care," right? It's empowering to Black women, right?

As I sat on the toilet with bloody tissue drenching from my body, I should have felt complete empowerment, right?

After all, that's what Progressive POC women tell us today.

“Abortion is self-care.”

And yet, in that moment, I felt powerless as this drug stripped life from my body.

I vowed never to take that pill again. And when we became pregnant with Aaliyah, I chose life. She has been the inspiration and motivation to me since day 1.

Years down the road, something extraordinary happened. The Lord visited Aaliyah in a dream one night.

I shared her experience with Beloveds on Facebook back in 2017.

#### A TRUE STORY

*This morning, my 6-year-old daughter, Aaliyah, woke up and told me about the dream she had the night before.*

*She said, “Mommy, did I have a big sister? In my dream, I saw that I had an older sister.”*

*At first, I thought she was talking about having younger siblings, because she really wants that. But then I instantly recalled the moment I decided to abort the pregnancy before her using the abortion pill.*

*I've heard numerous stories of children having dreams about their aborted siblings, whom they've seen in a heavenly vision. In the dreams, the child that was aborted shared something with the born child, a message or memory that only the mother would know. Each time I heard these stories, I was amazed by what would take place in the dreams. But I never imagined Aaliyah being among those dreamers.*

*So, when she said, "Mommy, why didn't you tell me that I had an older sister," my heart almost broke.*

*For the first time, I had to share with my daughter a modified version of what abortion is. I had to explain to her—because my daughter and I vowed to never lie to each other—that before I gave birth to her, Mommy was pregnant...that I had a tiny "dot" or seed in my womb, but I took medicine to get it out.*

*Aaliyah—with tears in her eyes— then asked me why she was born and not her sister. That's when I told her that mommy made a huge mistake because she was afraid.*

*That day, I found myself repenting to Aaliyah for my actions.*

*Here's the thing: Abortion affects so many more people than we realize. I never imagined telling my daughter about this part of my life, because it does hurt sometimes.*

*During my pregnancy before Aaliyah, I always felt like I had a baby girl in my womb. But I never expected for Aaliyah to be privy to that.*

*In this conversation, Aaliyah asked me if she were ever to get pregnant, would she have to make the same decision that I did with her sister, especially if the husband/man she's with makes her afraid.*

*I told her, no! I said, "Don't ever feel like you have to get that 'dot' out of your body because you're afraid. Always know that Mommy will be here for you and Mommy will help you."*

*Some might say that such a discussion should not be had with a 6-year-old. But in today's society, Christian parents have to teach our children what's right before the world gets hold of their minds.*

*This conversation with Aaliyah was one of the hardest things I had to do, but I'm grateful that the Lord brings redemption. And I'm grateful that the Lord has His way of revealing Himself to my daughter.*

*Her dream was so divine, I now know that I have to take care to teach her how to handle her spiritual gifts well.*

*If you know of someone who is contemplating having an abortion, share this post. We may never be able to overturn Roe v. Wade, but we can reach out to women*

*to help save the life of the unborn. That unborn child has a spirit, and as my daughter's dream revealed, these persons were very much alive and full of purpose, even at conception.*

*Aaliyah's older sister never had a chance to walk out her purpose in the earth because I prevented that, but perhaps this dream from heaven will give Aaliyah a sense of purpose in helping to promote the pro-life endeavors.*

*Pray for my baby girl. She just may be a modern-day Esther, speaking on behalf of the unborn.*

Truly, a sobering moment. And I imagine other women have experienced post-traumatic depression after realizing they killed the baby in their womb.

But such stories aren't often promoted because they go against the prevailing narrative.

Death Marketing is the profitable message.

And any woman, especially a POC one, who pushes against it is accused of being anti-women.

Again, it's the abusive marketing that has me.

Yet, Conservatives have not developed a competing message that helps deeply impoverished communities make wiser

choices regarding women's health.

The negative stigma attached to Planned Parenthood is real. Conservatives aren't making up these stories. And we see evidence of Planned Parenthood's Death Marketing in social media posts similar to the one I shared above.

The negative messaging is a direct result of the Founder's attitude towards the poor, the uneducated, and the socially-unwanted groups in this country.

(I discuss more of this topic in the following chapter.)

But to Progressives, Planned Parenthood is a God-send.

By helping the poor avoid "unwanted" pregnancies, this can assist them in maintaining some of their economics.

Economics, by the way, that are supplied by Big Daddy government.

Progressives have always had a scarcity mentality. In their view, there's only so much pie left, and it should be distributed (and not earned) evenly. Forget creating a new pie or creating other foods (symbolically speaking, of course); they project the idea that with the little resources we have, increasing our population presents a danger to the overall society.

Sounds almost Thanos-like, if you know what I mean.

Eliminate a significant portion of the population, namely the

poor and minority groups, and there will be more resources for the living.

It's a sick mindset, but one that is marketed to Black communities often.

Yet, when you take a deeper look at Black Americans and our history, you will discover how conservative we are when it comes to abortions.

In theory, we advocate life. My grandparents' generation were big on making babies. In fact, I recall a story Dad told me about his father. After producing eight kids of his own, my grandfather would ask his children, "When will you have babies?"

Expanding the family unit was paramount to their generation.

Our numbers mattered to them.

In total, I have 16 aunts and uncles, and that does not include the step ones in the family. That doesn't include their spouses, either.

But for my parents' generation, having on average two children became the norm.

Our numbers did not increase as the years went by.

And on a collective front, this is the result of widespread abortions in our predominantly Black communities plus a shift

in the way we viewed economic empowerment.

How does one excel economically AND have more children?

Are such efforts even possible?

According to the marketing, no.

So, what other choice do these poor communities have than to accept Death Marketing as a solution to their economic woes?

I argue adamantly: the Kingdom message of power is that missing piece.

I'm not talking about spreading messages like "God hates abortions" and "You're going to be a murderer in God's eyes if you abort your baby."

I am talking about the message of life coupled with practical solutions involving training in new methods of economic empowerment.

Today, poor Black communities have no idea about the new virtual workforce.

In cities like Albany, GA, residents are losing employment because their biggest companies are leaving for greener pastures.

What are the people supposed to do with their time if they aren't working for a living? They will simply engage in more leisure activities like casual sex. And while it's easy to say,

“Just wrap it up,” folks aren’t making these choices because they still must contend with high unemployment.

Sex is pleasurable for a time. But once it’s over, it’s over.

Then people have the remaining 23 hours to figure out what to do with themselves.

Where is the life message for them at this point?

Where is the Kingdom message of power?

Why aren’t these residents hearing, “I have come that you may experience life to the fullest”?

That “life” consists of using the earth’s resources to be a blessing to God and man.

The people aren’t receiving this message because the true preachers have not infiltrated the areas.

And when they do show up, Progressive pastors behind their polished pulpits pimp the people with preposterous propaganda.

Death Marketing needs a competing force, a truly empowering one at that.

The last people who should suffer death are our babies. And I know abortion advocates will say, “Her body, her choice.” They will even add, “Abortion is needed for rape situations.”

Fine.

Ok, good!

They have their Death messaging.

I get it.

But where is **our** life message in these areas?

Where is that competing force to PROVE life for the next generation will not result in more economic hardships but rather increased social, political, and economic power?

The competing force is needed right now!

For unless we save the heart and mind of these women, these babies won't stand a chance.

## Planned Parenthood “Reckons” with Its Racist Past ... by Pushing More Eugenicism

For years now, Black Conservatives have called out the history of Planned Parenthood, its Founder, Margaret Sanger, and their connections to the Eugenics Movement of the 20th century.

And for years, apologists within today’s Planned Parenthood told communities such criticisms were unfounded. They point to Black Civil Rights Leaders like Martin Luther King, Jr., and argue since he supported Sanger, then surely her organization could not be racist.

Well, it seems Planned Parenthood couldn’t escape the backlash any longer; and in an attempt to suppress the ongoing negative PR, the President and CEO of Planned Parenthood Federation of America, Alexis McGill Johnson, wrote an opinion piece called **“I’m the Head of Planned Parenthood. We’re**

## **Done Making Excuses for Our Founder.”**

Johnson, a Black woman, opens the piece by discussing Sanger’s first major contribution to women’s health: “Sanger, a nurse, opened the nation’s first birth control clinic in Brownsville, Brooklyn, in 1916, and dedicated her life to promoting birth control to improve women’s lives.” (**Source**)

For historical context, let me highlight some **data**:

1. During the early 20th century, Brownsville Brooklyn was predominantly Jewish.
2. By the early 1910s, this area developed a national reputation for being a slum and bombarded with crime.
3. Around the mid-1900s, the area became predominantly Black.

Historically, Sanger’s reputation has been to infiltrate poverty-stricken areas with birth control to stop the increase of the “unfit.” In fact, according to Johnson’s opinion piece, “[Sanger] endorsed the Supreme Court’s 1927 decision in *Buck v. Bell*, which allowed states to sterilize people deemed ‘unfit’ without their consent and sometimes without their knowledge — a ruling that led to the sterilization of tens of thousands of people in the 20th century.” (**Source**)

According to Johnson, Planned Parenthood today can no longer escape its racist founding. And one would think her article would present a viable solution to address the systemic damage the organization has done to the poor and minority communi-

ties.

Instead, this piece was nothing more than an apologist work meant to pacify rather than rectify.

Johnson continues, “We don’t know what was in Sanger’s heart, and we don’t need to in order to condemn her harmful choices.” That’s interesting considering the Left seems to know what’s in the heart of every Conservative, Black or White. They readily refer to the entire conservative base as the white supremacist group whose actions directly reflect what’s in our heart.

But the same cannot be said about those on the Left.

I love the way Jesus addressed knowing the heart of men: “For out of the heart come evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander” (Matthew 15:19 NIV).

It’s not hard to ascertain what was in Sanger’s heart.

1. She was a racist woman. Full-stop.
2. She adhered to Eugenism. Full-stop.
3. She despised the “unfit.” Full-stop.
4. She supported government legislation that illegally sterilized women — especially Black women! — without their consent. Full-stop.
5. She established a national organization that reinforced these notions, and used Black Civil Rights leaders to push the agenda in Black communities. Full-stop.

We know EXACTLY what was in Sanger's heart. Yet this progressive apologist wants to absolve and deflect from this accurate assessment, because she is now the Black face representing the national Planned Parenthood Federation.

Johnson further adds insult to injury when she suggests the following: "Whether our founder was a racist is not a simple yes or no question. Our reckoning is understanding her full legacy, and its impact. Our reckoning is the work that comes next."

Oh, how sway!

So, instead of focusing on WHY Sanger started Planned Parenthood (because she wanted the unfit to stop reproducing), Johnson argues we must focus on Sanger's legacy and its impact ... because surely that is what's important.

Well, let's do just that, shall we?

Here's Sanger's legacy in Black communities in a nutshell:

1. Since 1973, over **54 million Black babies have been aborted**. Had they lived, our Black American population would be a staggering 28% of the national population!
2. **Black women make up a disproportionate number of abortion patients, obtaining 36% of reported abortions** according to the 2011 Abortion Surveillance Report.
3. Roughly **79% of Planned Parenthood's abortion facilities are located in predominantly Black and Brown**

**communities.**

That's just the tip of the iceberg.

One day in Twitter Class, I told Beloved Conservatives they have their own issues regarding abortion to think about. Today, more White women are embracing single motherhood as a trend and obtaining more and more abortions.

So, this isn't just a problem occurring in Black America.

Progressivism's "charitable outreach" continues destroying our communities; and not a single Margaret Sanger apologist can erase this legacy, no matter how hard she tries.

Johnson's idea of reckoning the organization's racist ties is to erase history altogether. In fact, she stated, "And the first step is making Margaret Sanger less prominent in our present and future. The Planned Parent Federation of America has already **renamed** awards previously given in her honor, and Planned Parenthood of Greater New York renamed its Manhattan health center in 2020. Other independently managed affiliates may choose to follow" (emphasis added).

In other words, she believes "renaming" awards and other artifacts that speak to Sanger be removed.

Allow me to translate what that really means: By renaming and removing, younger generations won't recognize Planned Parenthood's racist history.

Johnson then conflates her previous argument with more word-salad: "We will no longer make excuses or apologize for Margaret Sanger's actions. ***But we can't simply call her racist***, scrub her from our history, and move on. We must examine how we have perpetuated her harms over the last century — as an organization, an institution, and as individuals" (emphasis added).

Will today's Planned Parenthood advocates truly own up to Sanger's legacy of removing the unfit? Or will this simply be another attempt to downplay this destruction in Black communities?

It's always interesting to me how Progressives create a problem with their institutions and policies; then they present themselves as the saviors to the said policies they developed.

It's almost like it's an entire plot.

And once again, these moments prove why Conservatism is the better option to sell in these areas.

## Progressivism and the Black Church: The Disastrous Partnership That's Ruining Our Communities

*When you have hundreds of churches in your city, and no move of God in the last 100+ years, He is not present. But I bet a Progressive machine is. Your spiritual leaders are in bed with the same regime that's oppressing you. - Coach Felecia Killings, Twitter Class*

\* \* \*

In 2021, The Felecia Killings Foundation made a strategic partnership with King Randall and his organization, The X for Boys.

Like all connections within the Conscious Conservative Move-

ment, this was God-inspired.

Since first moving to Atlanta, GA in January 2020, I asked the Holy Spirit for wisdom regarding my women's ministry and our single mothers program, Killingsville Communal Living.

It's quite difficult to establish one's self in a new state, and I simply did not know how to go about this mission.

After months of prayer and promoting the vision to Beloveds via Twitter, King contacted me to discuss a significant challenge he witnessed in his home city, Albany, GA. The boys he brought into his program were being raised by single Black mothers.

In June 2021, I had the pleasure of meeting some of the women via our first virtual women's workshop.

Their stories were tragic, but also indicative of Black life in that city.

Albany, GA houses one of the largest Black populations in our country. Nearly 75% of the residents are African American. And of that demographic, nearly 90% of them live below the poverty line.

To give perspective, a teacher working in the Albany school district can make around \$30,000 a year. This salary positions her among the "upper middle class" while those comprising of the upper class are doctors, lawyers, and Black politicians.

Sadly, however, the vast majority live in abject poverty.

In a recent article I shared with Beloveds, I highlighted some of these dire situations. I will add that post here for your reference.

\* \* \*

### **Albany, GA History:**

In 1836, Colonel Nelson Tift founded Albany, Georgia, which was quickly established as a leader in the cotton market. By the mid-1800s, several plantations were incorporated. During the Civil War, this city harvested large crops of cotton and food for the Confederacy. To this day, visitors can see these plantations alongside the freeways.

By the turn of the century, Albany's economy transitioned to a more industrial one, similar to the rest of the nation. Using the railroad industry, commerce, and culture, Albany increased.

But Albany's economic prosperity came with a price. The city's primary stronghold consisted of free Black labor; and after the end of the Civil War, Black Americans confronted new legal systems known as Jim Crow laws to further suppress their social, political, and economic advancements.

In response to the overwhelming poverty rates, police brutality, and political disenfranchisement, young Black leaders formed the Albany Movement, a branch of the general Civil Rights Movement happening all over the South.

## **The Albany Movement**

In 1961, local activists within the Student Nonviolent Coordinating Committee (SNCC), the National Association for the Advancement of Colored People (NAACP), the Ministerial Alliance, the Federation of Woman's Club, and the Negro Voters League joined forces to launch the Albany Movement.

Their mission was to desegregate all elements of Albany, GA with expectations that Black lives would improve. By having access to better education, better working conditions and more, these leaders and activists hoped to swiftly change the course for Black Americans in that area.

Leaders within the Albany Movement trained local residents to protest the racially oppressive laws. And in response, local government officials like Laurie Pritchett issued hundreds of arrests. In response, the Movement's President, William G. Anderson, called for Dr. Martin Luther King, Jr. to bring his presence and activism to Albany.

King arrived in December 1961 but had left Albany in July 1962, hardly making a dent in the Movement.

In chatting with King Randall about MLK's inability to produce results, many factors come into play: the people's mindsets, jealousy from Black community leaders, and complacency with the status quo. (I will continue my research in this area while asking the Holy Spirit how to bring a prophetic revival to the people in Albany, GA this next round.)

**Albany, GA: The Current Social, Political, and Economic Environment (All data images can be found at Albany, GA | Data USA)**

Social Progress: After the Albany Movement, businesses, schools, and more began desegregating. However, newer issues dealing with the criminal justice system resulted in more Black Americans being incarcerated.

Political Progress: The right to vote was secured. However, the stronghold in Albany, GA is the Democrat Party. No other political machine is present to compete, giving Black voters no other choice but to vote Democrat. Today, Progressive Democrats like Warnock and Ossoff represent Albany, GA. Their push is to extend government power to “care for the poor.” The problem with Progressivism is that with bigger government comes more regulations and heavy taxation. A competing choice is required.

Economic Progress: The following graphs represent alarming data regarding the residents of Albany.

## PROGRESSIVISM AND THE BLACK CHURCH: THE DISASTROUS...



According to the table, more than 80% of Albany's Black population lives under the poverty line.

From this same data source, more than 74% of Albany's residents are Black:



From a report conducted in 1964 by Slater King, acting President of the Albany Movement, during this time, more than

89% of Albany's Black population was poor: "Approximately one per cent of the Negro population live exceedingly well; ten per cent who exist on a median income—such as teachers, civil service employees at the post office, local marine base and Turner Air Force Base; while the other 89 per cent of the masses live on a bare subsistence level. The persons in the above average and median income groups usually act as a buffer zone to keep the discontent of the masses quiescent." (Source)

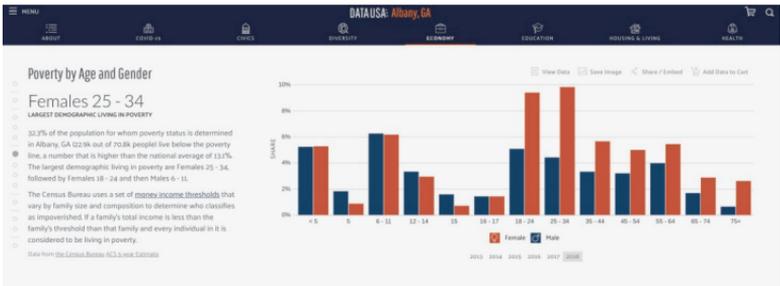
Clearly, not much has changed economically within the last 60+ years.

In Albany, the poorest gender demographic is female. Single motherhood is rampant, but not for reasons most Conservatives argue. In talking to some of the women during my Albany workshop, many of them were once wives but had to leave the relationship because of domestic violence.

Others, of course, made poor choices.

But the atmosphere in Albany, GA prevents residents from seeing there can be better.

Truly, the Kingdom message must be brought to this city.



\* \* \*

Albany, GA is not a single case study. There are many Black cities like it.

The question that haunts me, however, is: “Where are the churches, and why haven’t these cities experienced a move of God that ushered in prosperity?”

After chatting with King Randall and another Albany resident, Jalen Johnson, who is running for City Council, both shared how churches in the area do not provide the services needed for the community.

What’s worse, the local Black mega churches are positioned in this poverty-stricken city. Their presence shocked me when I first visited, because I know how non-profit churches function when it comes to generating funds.

We gather tithes, offerings, and gifts of love from the people who are members of the church.

But how can these Black mega churches receive these tithes when the residents are living in such poverty?

As quickly as I asked that question, the Holy Spirit responded with an answer: These organizations receive government grants for their “charitable works.” But to continue receiving these funds, these churches essentially have to keep the people in poverty.

After all, if the problem is solved, what purpose is there to send more money? As long as hunger, poverty, unemployment, violence, and more are present, the government will provide grants to organizations to “solve” the issues.

In truth, what we are witnessing is a partnership between local churches and the oppressive, Progressive government.

And this is nothing new.

In fact, during the 3rd Great Awakening in the United States, which you learned about in a previous chapter, church leaders began seeing the government as the solution to social problems.

Ironically, the same Progressive evangelists championing this oppressive ideology wanted nothing to do with Black Americans.

So, it baffles me that today, Progressivism and Black churches are working in lockstep with one another for the purpose of “helping the poor Negroes.”

As I began sharing my observations with Beloveds on Twitter, a fellow Beloved member contacted me to tell me about her experience in Texas with the non-profit industry. She mentioned how in Dallas, TX, there is a strong desire among Black Americans to join the elite social group. These individuals are among the high earners in their community; and the way they demonstrate their social status is by partnering with local non-profits (like Black churches).

Their motives for doing this aren't based on some altruistic motive. They aren't investing their time so they can actually bring revival or reformation to communities.

They make these partnerships specifically to elevate their own social status. And they use these experiences to prove themselves as “saviors” to the poor.

It is a sick and twisted mindset coming from people who should be intimately acquainted with the Gospel and the Kingdom message.

Jesus was very clear when He said, “The poor have the good news preached to them” (Luke 7:22). In this one passage, we see the answer for the poor is not a handout, not a new pair of clothes, and not even a roof over their head.

The answer is to preach the Good News to them — a Kingdom message containing power to set their hearts and minds free — so they can begin rebuilding their lives.

Charitable works are noble and they have their place. I employ

these efforts within The Felecia Killings Foundation via our women's ministry and single mothers program.

But I also know nothing compares to teaching the people how to prosper using Kingdom principles. I know what folks need is a revival, a new great awakening that explores more than healing the physical body.

Today, we need a revival in our hearts and minds so we can do things God's way and get His results.

I am fully aware of this Awakening, which is why I launched the Conscious Conservative Movement based on this core message.

And the more I investigate what's happening among churches in these Black cities, the more I realize these spiritual leaders either:

1. Have no clue what the Kingdom message is or what the movement of the Holy Spirit entails;
2. Or they are so concerned with their own status in this world, they care not how they obtain notoriety, even if it means keeping people in abject poverty.

As I spoke to the Beloved who told me about Dallas, TX, she shared why so many people are losing faith in God. Too often, they see a certain segment in the church world thriving while the majority of the people are suffering economically.

Progressive evangelists have blamed capitalists for these discrepancies; and they often champion Progressivism as the solution and ultimate charity arm to the poor.

But in truth, we are witnessing the opposite: Big government and local churches are working together to keep the people poor. They need the poor so they have more reason to tax Americans. They need the poor so their small circles continue receiving millions from government grants.

While capitalists such as myself, King Randall, and many others practice what I named Conscious Conservative Capitalism, folks on the Left and Right exercise Progressivism to fatten their own wallets.

For too long, American citizens living under the Progressive boot have been sold a bill of goods. They've been lied to for over a century. They've been told more government equals more relief and stability.

But they have not received a competing force that proves how to acquire capital at the private, personal level; how to use that capital to build wealth for their families; and how to essentially share that wealth via voluntary measures to empower their communities.

This is what I mean by exercising Conscious Conservative Capitalism. When wealth is controlled at the individual and small community level, the people can form their own organizations, use the resources to immediately empower one another, and can increase for generations to come.

The idea is simple to understand, but requires the backing and support of fellow Conservatives who will fund our initiatives to bring this empowering message to communities like Albany, GA.

Not only do we have a Progressive political machine to combat, but we also must deal with local church leaders who have fattened their bank accounts with government grants without doing the work to heal the cities.

Truly, only a move of God can bring about the kind of results we so desperately need.

## The Solution

Problems are simply opportunities for Creators to develop solutions that work on behalf of the communities we empower.

Progressivism, for more than a century, has proven incapable of delivering substantial answers without leaving a steady stream of residue behind it.

Black communities, in particular, have been decimated by its force.

Today, more Conservatives are witnessing its effects as this national cancer continues to metastasize.

It would be irresponsible of me to share this history with you without also presenting a viable solution that elevates our conservative political discourse.

As I do with all my resources, I want you to be empowered, Beloved, to take this knowledge and apply new strategies

within your sphere of influence. This is how we become the change we want to see in our nation.

Without question, the #1 solution is to build alliances with Black Americans who are ready for political competition.

Partnerships are useful in this era, not because Black Americans can't fight a system on their own, but because Conservatives are ill-equipped to make such efforts.

For so long, the base has come to love the state more than the preservation of the rights of certain American citizens.

Today's Beloved Conservatives who are scholars of Twitter Class understand this folly and are ready to pivot.

They are the remnant and will be the ones responsible for ministering this empowering message to their fellow Conservative cousins.

But we cannot stop there.

Building alliances also means setting up political shops in communities being destroyed by Progressivism.

That means running Conservative candidates in these areas and funding their platforms so more Black voters see political competition.

In Albany, GA, we are working to make this a reality. This city is quickly becoming one of the Movement's best case study for

infiltrating a Progressive stronghold.

First, we aim to win the people's hearts by showing up with love and empowerment.

Then we work with a local candidate to help him or her receive the attention needed to get their empowering message to the masses in the area.

Next, we show up by challenging local Progressive prophets to bring their messages to our Conscious Conservative battleground, and to tackle their ideas and policies in front of Black voters.

Finally, we empower communities by presenting them choices.

If after demonstrating the power of conservatism and what it offers by way of economic improvements, and the residents still reject, we wipe our hands clean.

But if the people receive the message and say "yes" to conservatism, then we will be an unstoppable force.

But we must first show up.

And this is the simple strategy we will use moving forward as we enter new political cycles.

## Conclusion

When I first launched the Conscious Conservative Movement, I knew I wanted something that included more voices than mine.

Too often, when some people get a taste of fame, they hoard the attention to themselves.

In the Conservative space, it's easy to capture this spotlight as a Black female, especially once you spout the talking points the Right loves to hear.

Back in 2016, one of my posts on Facebook went viral because I simply said, "I did not vote for Obama or Democrats. Never have and never will." The next day, hundreds of friend requests from White Conservatives poured in, and I had no idea what to do with this newfound audience.

Before long, people were asking me about my politics. That's when I shared I vote Republican when my convictions allow. And if I don't like a Republican candidate, I write in a name.

## CONCLUSION

And then the platform increased.

Because I spoke often about the Holy Spirit, and have been a part of the evangelical space for most my life, I attracted other Christian Conservatives.

And then when I told my growing audience about my intentions to vote for Trump, well heads exploded and so did my social media presence.

That was my entry into this conservative influencer space. And while my initial Facebook audience expected me to be like the other Black faces in this movement, I stood on my core principles and often checked them when I observed their disrespect towards Black voters.

The backlash was fierce.

Smear campaigns ensued.

But I was built for this, because my parents trained me when I was younger to be a prophet and speak whatever the Holy Spirit wanted to share.

Murdering, assassinating, maligning, and smearing pure voices is nothing new.

And years ago, when I was just 11-years-old, I accepted this divine calling, long before anyone knew who Felecia Killings was. Therefore, I expected hostility to come.

When the Holy Spirit asked me in 2016 to launch this virtual ministry, I specifically asked Him, “Are you sure? You know they’ve written articles about me, right? Are you sure you want a VIRTUAL work?”

I asked these questions to Him, mostly for my own benefit. The Holy Spirit knew what He wanted. But I was surprised at His request to go *online* where my name had been slandered before I ever brought the Gospel message virtually.

But I agreed, under a few conditions: “I need You to continue providing financially for me and my daughter, and I need a covering.” I knew once I went viral online with my content, folks would dig up the articles surrounding my case. I knew they would run their mouths without so much as discovering the **Truth**.

Yet, I still obeyed the instruction, because I loved the Holy Spirit that much.

Since 2016, my virtual ministry has reached millions and millions of people in the nation. My Beloved audience consists of 35,000+ followers and subscribers. I’ve been featured on independent conservative outlets. And in November 2021, I was featured on FOX Primetime with Lawrence B. Jones.

Today, I have team members who help carry the vision.

But I never developed the work to focus exclusively on my singular voice.

I built the ministry so thousands of voices could discover their gifts and calling, eventually using their stories to bring healing and deliverance to others.

In my book, *The Fifteen 20 Rise*, I shared this dream I had (called the “Starburst Dream”) in which the Holy Spirit gave me clear instructions regarding the people who would come to this virtual ministry.

The dream went as such:

Multitudes of people were in a tall building surrounded by water. A large boat rested on the shores alongside the structure. While in the building, an outside enemy launched an attack against us.

Eagerly, we ran out of the structure towards the boat for safety.

As is typical in all my dreams, my daughter is with me. This time, however, a man is by my side, holding her while we all rush towards the waters.

Unlike the people inside the structure, I have a superpower that gives me the ability to fight these enemies, thereby saving us from destruction. My power includes invisibility, and with it, I can easily strike the enemy. He never sees me coming.

Not only can I make myself invisible, but I can also turn the boat and all its passengers invisible. In this way, we were given the advantage, because while the enemy could not see us, making it difficult for him to attack with precision, I, on the other hand,

could hit my target each time.

Throughout the dream, I am given a special weapon. Each time I struck the enemy, a burst of stars emerged. Every time! With every collision, with every strike, more stars burst.

As I woke from this creative dream, I asked the Holy Spirit to bring understanding to it.

And here was His response:

*The stealthy, invisible power you have is prayer. It's done privately. No one knows or sees what you do or say. They just see your results. What are the results? The people. The following. The burst of stars.*

*They see the results and you see the tactics. You see how to address the enemy, which is not to be loud and abrasive, but watchful and observant. And then you attack the enemy. You hit him because you can see him clearly. I've given you 'infrared' sight to see in the spirit what others cannot see. And when you pray, you hit the target. You never miss.*

*Even when the enemy recognizes that it may know your aim and tactic, I give you something new to throw at it.*

*The people follow those who get results. They are looking for someone to lead them to the waters so they can move forward. They look for someone who is a*

## CONCLUSION

*protector and guide. They look for an actual person.*

*While your focus is on your child, I am also focused on Mine. I will protect your child as you protect Mine in the spirit. This is the will of the Lord concerning you.*

*I will cause you to prosper and to be great among the people because you don't want the attention. You want to be hidden [invisible]. This is your secret weapon and one that people will not understand.*

*When they ask you how you were able to garner such a following, you will tell them, 'It's the covering of the Lord.'*

*You don't want the attention. You don't want them to see you, just the wisdom that rests on you. So, walk in that all the days of your life. And I will always cause you to multiply and prosper.*

*And your name will be great among the people. They will trust you implicitly with My Word because you have found favor with Me. Only believe. All things are possible to them that believe.*

*In everything you set your hands to do, it will prosper.*

*In creating other 'stars' for my Kingdom, you are instrumental in bringing this formation together. And it will happen rapidly.*

*This is a part of the revival.*

*Among the nations, My 'stars' are the brightest. Not because of their own works, but because of the glory of God that is distinguished in each of them."*

I then asked the Holy Spirit about the part of the dream where I led the multitude to the boat for safety: "What am I to do with them once they have reached the boat and are safe?"

His reply: "*Train and equip them for the work of ministry to which they have been called.*"

Again, you can read the rest of this dream story and the other empowering lessons inside my best-selling book, *The Fifteen 20 Rise*.

This dream is now over 4 years old. And you can see the evidence of this prophetic word, even in your own life.

But this isn't simply about Felecia Killings or the message I bring.

This work is about you!

**You** are the Movement.

**You** are also a part of this empowering, national work.

**You** have a voice.

**You** have a story.

**You** have something to offer others, and I want to encourage you to step out in faith.

When I presented my request to the Holy Spirit to give me team members, I didn't look outside the Movement to find these folks.

I examined the people who were present in this online space. I observed their character, watched how they responded to the message, and asked the Holy Spirit about their gifts.

Then I appointed them to a specific position within the work.

But they aren't the only people I want to see functioning in their grace.

There are 10,000,000 more voices here who KNOW they are called. They KNOW they have something more to bring.

You are among that fold.

And when each person functions in his or her respective calling, we will witness the greatest movement of God our nation has ever seen.

I am confident of this because I know my God.

I also know He has given each of us a measure of faith, and that faith must be used to move mountains in people's lives.

You, Beloved, are a part of this amazing work.

And I pray this book is just another resource in your tool box that will inspire you to do great things right now and for the generation to come.

## Become a Member of The Conscious Conservative Movement

***“The essence of conscious conservatism is to demonstrate how moral conservatism empowers us to create social, political, and economic empires. When each person functions in his or her respective greatness, excellence becomes the norm.”*** - Felecia Killings

### About Our Movement, Media Network & Online Academy

Founded in 2019 by Coach Felecia Killings, the Conscious Conservative Movement has quickly grown into the premiere powerhouse that brings authentic conservatism to Black communities nationwide.

Using the online and offline space, our Movement has provided an empowering outreach system that bridges the racial gap between Conservatives and Black Americans.

Since its launch, our Founder’s message has impacted millions

online by proving how Kingdom laws and principles can be injected in our social, political, and economic spaces.

Today, the Conscious Conservative Movement includes a lineup of powerful content creators, authors, podcasters, influencers, and political candidates.

Our Media Network provides our members daily content that helps them better understand conservative principles, authentic Black History, and strategies for effective outreach.

And with the addition of our new online Academy, we now provide premium members lifetime access to our LIVE virtual workshops and online courses.

## The Philosophy of Conscious Conservatism



Conscious Conservatism is based on the belief that spiritual laws and principles guide our human behavior and interaction. As humans, we conserve these truths and implement these values in culture, society, and politics.

Conscious Conservatives use our words to tear down godless ideologies that rise up against our spiritual, conservative values; and then we seek to build and plant again in our communities so people thrive.

Conscious Conservatives empower. Even when we point out problems in our communities, we immediately present viable solutions WITH the people so we each prosper. We do so because we understand spiritual laws, which is higher-level

thinking.

Simply put: Conscious Conservatism is an ideology based on moral conservative principles that focus on empowerment and progress in politics, culture, and society.

## The Pillars & Partners of Our Movement



The Conscious Conservative Movement is grounded in 10 spiritual laws and principles:

1. The Law of Love
2. The Law of Mercy and Grace
3. The Law of Reconciliation

4. The Law of Truth and Justice
5. The Law of Faith
6. The Law of Attraction
7. The Law of Action
8. The Law of Thanksgiving
9. The Law of Forgiveness
10. The Law of Sowing and Reaping

Members of the Conscious Conservative Movement strive to apply these laws in our lives and towards the people we are called to serve. In doing so, we will see the greatest revival and reformation in our homes, churches, communities, and nation.

Since 2019, we've grown in strength by partnering with other empowering leaders and their movements. Their on-the-ground work and consistent online teachings prove how authentic conservative values can positively impact local communities.

Our partners include:

- My Beloved Women's Ministry and KillingsVille Communal Living, founded by Felecia Killings
- Hotep Nation, spearheaded by Hotep Jesus, Uncle Hotep, and Doe Doobs
- Black Guns Matter, founded by Maj Toure
- Empowered 2A, founded by Antonia Okafor Cover
- Combatting Human Trafficking with Eliza Bleu
- Conquering Violence in Black Communities with Mama

Stacey of the Justice for Cameron Foundation

- Sonnie's Corner, hosted by Sonnie Johnson
- Red State Contributor and Commentator, Jeff Charles
- 2020 Director of the RNC Black Outreach, Kevin Daniels
- Political Advisor, Leader in Black Voices for Trump and Host of "Smackdown" on Real America's Voice, Dr. Darrell Scott
- LibreTV, founded by Solomon Graham and Corey Frazier
- The X for Boys, founded by King Randall

In addition, our Movement is connected to dozens of community leaders, Conservative candidates, governing officials, ministry leaders, and more!

## The Vision and Mission of Our Movement, Media Network & Academy

**Our vision** is to be the premier communications conglomerate, delivering empowering stories, life-changing lessons, tangible solutions, and authentic history to our members.

**Our mission** is to prove how implementing new ideas based on Kingdom principles will transform the way we build social, political, and economic empires.

Whatever goals we seek to achieve as the next generation of leaders, we will see them manifested. Through our daily blog posts, podcasts, virtual Bible studies, online courses and

workshops, our members will be equipped to win.

## What You Will Experience as a Lifetime Member

Within the Conservative space, there is a significant gap between Conservatives and what they understand regarding Black Americans. For decades, political pundits and influencers have used their platforms to pit the base against fellow American citizens.

From “Lost Cause” history to talking points rooted in stereotypes, Conservatives have missed significant opportunities to make allies with Black voters because they were fed lies.

As such, the Conscious Conservative Movement fills the void by providing an educational, community-based platform that delivers authentic history, leadership development, results-oriented strategies and more to our members.

**As a lifetime member, you will experience empowerment, knowledge of authentic conservatism and history, methods for effective outreach in urban communities, and a network that is directly connected to today’s Conscious Conservative leaders.**

**In addition, members of our Network receive:**

1. Lifetime access to our Network Channels, hosted by our Content Creators

2. Membership discounts to attend our offline events
3. Membership discounts to enroll in various courses inside our CCM Online Academy
4. Communal support that will help you engage with fellow Americans who believe in authentic conservatism

Become an Official Member Today! Here's How to Get Started:

1. **Visit** [www.consciousconservativemedia.net](http://www.consciousconservativemedia.net).
2. **Tap** the yellow "Join" button on the landing page.
3. **Complete** the steps for filling out your Network profile. You will receive membership access immediately.
4. **Join** one or more of our Network Channels for FREE. Our content creators and guest contributors have amazing materials to share with you.
5. **Become a Beloved Sponsor**, and help us grant access to new members like you at no upfront cost to them. Your \$25 or more donation expands our work nationwide.
6. **Enroll** in our premium Online Academy courses, ranging from \$50 - \$500. Each course is held exclusively inside our Network, and once you pay your tuition, you maintain lifetime access to our empowering lessons.
7. **Purchase** copies of our best-selling books from the **Conscious Conservative Book Collection**, published exclusively through The Felecia Killings Foundation. Each resource will help you better understand the philosophy, how we effectively outreach, and how to win on the battlefield of ideas.
8. **Order** your official **Conscious Conservative t-shirt**, available exclusively at The Felecia Killings Foundation.

9. **Become** a rising leader in the Movement. Whether you have a gift to write, speak, teach, coach, or gather, we want you to see yourself as an integral part in this Kingdom work.

We look forward to empowering you this next round!



## About the Author

**Felecia is an Award-Winning Coach and Best-Selling Author. Since 2011, she's worked with men and women to help them build online businesses and virtual ministries using the written and spoken word. Her signature course, *From A-Z of Writerpreneurship*, trains her scholars to bring healing and deliverance to readers using their powerful stories.**

**Felecia is also the Visionary and CEO of the Conscious Conservative Movement. As a leading voice within the conservative political space, her teachings have reached millions online, making her a national powerhouse that bridges the gap between Conservatives and Black Voters. Her Movement's consultant work provides key strategies for candidates who need to win Black voters' hearts to secure election victories.**

**At the core of this Movement, she trains Beloveds to build social, political, and economic empires based on Kingdom principles. Each year, she culminates her dynamic teachings by hosting *The Conscious Conservative Convention*, an annual**

event held in Albany, GA that brings together the brightest minds to deliver powerful insight to Beloved Members.

Felecia is also an Ordained Minister and Philanthropist. In 2020, she launched a virtual work, *My Beloved Women's Ministry*, to teach women how to flourish spiritually, emotionally, mentally, physically, and financially. Each month, she hosts *My Beloved Women's Virtual Summit*, which provides spiritual and practical training to women who are ready to do things God's way so we get His results. In addition, she is the Principal Coach of *Killingsville Business School and Communal Living*, which teaches single mothers how to rebuild their lives after enduring trauma.

Lastly, Felecia is a Motivational Speaker and Host of her monthly Twitter Class Virtual Summit. During the first week of each month, Beloveds can listen to her show to gain insight regarding solutions to problems that confront men and women in the social, political, and economic spheres.

*"Felecia Killings is a dynamic motivational speaker and evangelist for the principles of Conscious Conservatism. She is also brutal about holding Conservatism's feet to the fire when Conscious Conservative principles, rather than the typical talking points or pandering, win the argument."* - Jennifer Oliver O'Connell

**You can connect with me on:**

 <https://www.feleciakillings.org>

 <https://twitter.com/coachfelecia>

 <https://www.facebook.com/CoachFelecia>

**Subscribe to my newsletter:**

✉ <https://www.consciousconservativemedia.net>

Also by Felecia Killings



## **E-Book | We Don't Ban Knowledge: We Compete on the Battlefield of Ideas**

<https://www.feleciakillings.org/store/p337/we-dont-ban-book.html>

From Best-Selling Author and Award-Winning Coach, Felecia Killings, comes a new book that teaches Conservatives how to battle complex ideas and win in the

social media townsguares.

*We Don't Ban Knowledge: We Compete on the Battlefield of Ideas* challenges today's conservative base to think differently about how they tackle issues in the online space, which translates into actions offline.

Too often, when Conservatives see ideologies emerge that go against their core beliefs, they run to government to suppress these ideas. From Theory of Evolution to Critical Race Theory, Conservatives readily depend on Republican politicians to be their political saviors. Rather than spreading their ideas via the Culture or through fellowship, they demand politicians ban knowledge without considering the future ramifications of such regulations.

**In this empowering book, you will learn strategies for engaging effectively on the battlefield of ideas so conservatism remains the dominant ideology in this country. You will receive lessons such as:**

- How to Effectively Debate Online and Win More Followers to Your Side

- How to Use Teaching Strategies and Critical Thinking Questions That Challenge Your Followers' Perceptions
- Conservatives vs. Critical Race Theory: Understanding Why the Former Continue Losing Against the Latter and How to Actually Win
- Understanding How to Address Issues of Importance Regarding Race and Ethnicity in America
- How to Fortify Your Mind by Understanding Authentic History
- Understanding White Fear and How Republicans Use This to Control Conservatives
- The #1 Method for Normalizing Conscious Conservatism in the Online Space
- How to Partner with Black Men and Women Who Combat Marxism Daily
- How to Avoid Regurgitating the Talking Points That Get Conservatives Slapped in These Streets; and more!

*We Don't Ban Knowledge: We Compete on the Battlefield of Ideas* is sold exclusively on The Felecia Killings Foundation.



## **E-Book | To My Beloveds: A Memoir of My Personal Comeback in the Aftermath of My Scandalous Story**

<https://www.feleciakillings.org/store/p71/To-My-Beloveds.html>

There is a story that seems true when the first person speaks, but when the other side is presented, it changes the game (Proverbs 18:17, paraphrased).

After nearly 10 years of silence, Felecia finally shares her story to the Beloved Tribe. In my memoir, she recounts her personal testimony of success, major setback, and supernatural comeback.

*To My Beloveds* is the only place where she chronicles the backdrop to her false arrest, her criminal case, and how God delivered and cleared her name. During those dark years, while battling depression and hopelessness, the Holy Spirit ministered to her, giving her insight into how her life would be used to empower women nationally.

*“If there’s one thing you learn from me, let it be this: Nothing is ever as it seems; therefore purpose within yourself to see other people through the eyes of the Spirit. If you can master this principle, I guarantee YahWeh will trust you with greater works.”* - Felecia Killings



**E-Book | Conscious Black Conservatism:  
Building Social, Political, and Economic  
Empires Based on Kingdom Principles**

[https://www.feleciakillings.org/  
store/p112/conscious-black-conservatism.html](https://www.feleciakillings.org/store/p112/conscious-black-conservatism.html)

Conscious Black Conservatism is based on the belief that spiritual laws and principles guide our human behavior and interaction.

As humans, we conserve these truths and implement these values in culture, society, and politics. While we are similar to other conservatives in our philosophical views, conscious black conservatives demonstrate how conservatism manifests through the lived, unique experiences of Black Americans, past and present.

Conscious Black Conservatives use our words to tear down godless ideologies that rise up against our spiritual, conservative values; and then we seek to build and plant again in our communities so people thrive.

In this dynamic, 65-page resource, Felecia Killings teaches about this new wave of revival and reformation that's sweeping Black communities via the online space. By employing spiritual principles in unique ways, Black Americans can establish social, political, and economic empires for generations to come.

Be a part of the new movement that's bringing together wealthy business men and women, spiritual leaders, educators, influencers, political voices, and other Black kings and queens. We are committed to seeing our communities thrive. And when it comes to this movement, every person has a part or share in

this great work, including you, Beloved.

If you've enjoyed the commentary from Twitter and our blog, don't miss your opportunity to learn how you can be a part of the movement that's sweeping the nation. This a God-movement, and we are His Kingdom agents.



## **E-Book | The Fifteen 20 Rise: Helping Conscious Conservatives Reach More Black Voters with Their God-Focused Message**

<https://www.feleciakillings.org/store/p133/the-fifteen-20-rise.html>

Purchase the 4th (and final) Edition of The Fifteen 20 Rise. This 216-page guide delivers updated lessons that help Conscious Conservatives reach more voters effectively.

In this new guide, you will learn about:

- The Institution of Slavery: A Biblical Perspective
- Slavery in the United States: It Wasn't Just a White Thing
- The Conscious Fight Against Slavery
- The Reconstruction Era and the Rise of Jim Crowism
- Conservatism Among Black Americans During the Civil Rights Era
- The 3 Movements Sweeping Social Media and Why Conservatives Should Pay Attention
- The Fifteen 20 Rise Formula: How Conscious Conservatives Can Effectively Evangelize Their God-Focused Message
- The Trump Legacy and What This Means for Radical Republi-

canism

And so much more!

Order right now and your e-book will be delivered to your inbox instantly.

**BOOK REVIEWS:**

“You brilliantly captured the essence of your book. I would definitely recommend African Americans, regardless of political affiliation, to purchase your book as it will challenge the reader’s spiritual, political, and core beliefs.” - James Daniels

“I just binge read the entire book. I couldn’t put it down. The history you shared in your book, along with your religious and moral convictions were just outstanding. I love your heart for the holy spirit. I took away some great calls to action. Thank you.” - Matt Hall

“I’ve read your preface twice, because it touched my spirit. Lady, I am blown away. As a born again Christian and a Conservative, I’ve never imagined a union between them and politics.” - Meeki