

While African Americans Slept: Leadership by Parasites

A Synopsis

Chapter One Introduction:

A synopsis of each chapter begins with a verbatim quote of the first paragraph of that chapter or a significant portion of the first paragraph.

“Our kids have been allowed to butcher the English language, allowed to worship a trinity of hip hop, a prison culture, a culture of violence, allowed to grow up in an environment where problems are solved by violence and murder, allowed to grow up harboring disrespect for their own children, women and men, allowed to grow up without inculcating in them a civilized value system, allowed to grow up worshiping material wealth and threats and admiring the fast buck artist, allowed to grow up in an environment where survival too often is based on brute, nihilistic values, where the good student is accused of ‘being, thinking, and acting white,’ where single mothers try to control their children based on “time out” theories of white suburban psychologists, and allowed to grow up living in an environment where life is nasty, cruel, brutish and short.”

(p. 7)

In this introductory chapter, I explain the problems facing black Americans, what the goal of education should be and then discuss what the philosophical goals of African American leadership should be. I end the chapter with a call for accountability of African American leadership.

Chapter Two: Diversity vs Multiculturalism:

“Want to destroy a great country? Here’s the way to do it:

Adopt multiculturalism as a mantra, require the government to place every language, every custom of every immigrant on equal footing with America’s and every language on equal footing with the English language, sanctify every group that speaks a different language or has a different culture, custom, and mores and award them with a Certificate of Multiculturalism Equality, require every state to adopt bilingualism, biculturalism, and multiculturalism as state policy, adopt dual citizenship as a national policy, declare anyone a ‘racist’ who thinks there is such a thing as an illegal immigrant, force every grade school student to shout—after saluting the flag--‘nadie es ilegal’ [nothing is illegal] and declare multiculturalism as the official government policy in relationship to non-English speaking people.” (p-12)

In this chapter, I explain the distinction and difference between the concept of diversity of groups within a polity, where each group is permitted to maintain its customs while maintaining sole loyalty to America and multiculturalism where loyalty is to the group, not the nation. Diversity has been our national policy, albeit not without conflicts, since the Civil War Amendments to the Constitution. Multiculturalism on the other hand places loyalty, language, and custom above loyalty to America first. I explain that diversity not division is and should be the goal of America, but that multiculturalism inevitably forces division because it posits primary loyalty to one’s tribe, group, culture, language, and traditions above putting America first. Our universities have confused, contorted, and conflated these two terms. I explain that we must embrace diversity without division while eschewing multiculturalism. It is important to note that multicultural is not the same as multiculturalism. The former is a reality, e.g. diversity, while the latter is a nationalism of fools by domestic, internal groups.

Finally, I provide a personal example of the destructiveness of multiculturalism.

Chapter 3: From Assimilation to Acculturation:

“The model for success in America has always been racial assimilation. All groups that have come here *voluntarily* have been and are being assimilated. The assimilation model has been praised, and understandingly so, because *it has worked well for those for whom it was intended. It was never intended to apply to African Americans*: The Thirteenth Amendment was passed to free the slaves and end involuntary servitude; the Fourteenth Amendment was passed to grant the former slaves citizenship and to forever bury the monstrous *Dred Scot v. Sanford* 60 U.S. (How.. 19) 393 (1857) case which held that ‘Negroes free or slaves could never become citizens of the United States’; and, the Fifteenth Amendment was passed to politically acculturate the former slaves, but not to racially assimilate them....” (p-29)

Chapter three discusses the traditional model of and for acceptance in the United States for all Europeans who came to our shores voluntarily. The difference between traditional assimilation (racial) and modern acculturation is explained and contrasted. I posit that the traditional racial assimilation model has been replaced by the acculturation model which basis acceptance on education, money, attitude, and lifestyle. I explain that this does not mean that racism is a thing of the pass but that it is not determinative of success of black Americans as in the past. I provide examples of this fact.

Chapter Four: Child Rearing, Acculturation, and Freedom:

“Proper child rearing is the cornerstone upon which love is built, discipline born and respect based. Proper child rearing is the key to African Americans’ cultural acculturation. Improper child rearing begets self-centered, selfish, violent, mentally deformed children who grow up unable and incapable to conform their conduct to the basic requirements of civilized society—and unable to delay immediate gratification....” (p-46)

Chapter 4 expands on the thesis that child rearing is the key to helping black Americans advance. It discusses the many past barriers, explains how slavery, Jim Crow, segregation and discrimination affected African Americans, especially black men, and their present lack of respect for the law even though the law now helps them more than it hurts them. I explain that there is no time for excuses and that black leadership has lost its way in its failure to help black Americans extricate themselves from their problems.

Chapter Five: Missing: Proper Training and Taming Needed:

“I never thought I’d see a movie that demonstrated precisely how African Americans might end the failure of two generations of parasitic black leadership, take responsibility for their own youth, their upbringing, discipline, comfort, assistance and love. That movie is *Madea’s Family Reunion*. ...” (p-80)

Chapter Five further develops and explains Chapters 3 and 4 by discussing the connection between proper training, proper discipline, proper love for one’s children, and proper attitude toward self, the government and the community.

As the reader will soon figure out, this book is part social science, part social critics, part political analysis, and part autobiographical. These themes are weaved into the discussion in virtually every chapter in this book.

Chapter Six: Leadership by Parasites:

“What is the Responsibility of Real Black Leadership?”

The responsibility of black leadership is to lead by providing vision, strategies

and tactics that will enable African Americans to maintain, prosper, and achieve the objectives of full acceptance and rough equality. These objectives must include not losing the gains made and forging forward with only one thought in mind: no permanent enemies and no permanent friends, only permanent interests of the African American people.” (103)

The stark reality of the failure of black leadership, post Dr. Martin Luther King, Jr., is explored in this chapter. It focuses on the harm that over dependency by black Americans on the government has caused them. It discusses the failure of black leadership and leadership groups to discuss the harm that illegal immigration has caused blacks in general and in particular the harm wrought upon black communities in inner cities. An extended discussion is undertaken of the historical position of black leadership in the face of even legal immigration—uniformly opposed to it for economic reasons. The chapter laments the fact that blacks are the losers in all standards when it comes to affirmative action and calls for the either the abolition of affirmative action or the return to the original intent of it. I attempt to point out the insanity of applying the remedy of affirmative action to wrongs that do not even exist. I place the blame on black parasitic leadership for not confronting these issues.

Chapter 7: The ‘N-Word’ While African Americans Slept: Group Denigration:

“I came from a world where we were taught that the ‘n-word’ was an abomination, a curse put on us by white racists. The use of this word was frowned upon by most blacks. Even those who used it never used it in the presence or earshot of whites. *Not so today.* The defamers and denigrators of the African American people now come from *within*, not without.” (p-147)

As I point out in this final chapter, black parasitic leadership did nothing to oppose, reject, and renounce the widespread denigration and defamation of their race, their women, and children. It took two white men (Imus, “nappy head ‘hoes” comment and Richards, “n-word” use) to shame-up black leadership to even comment at all publicly about black thugs’ denigrating, defiling, and defaming black Americans in general and black women in particular. As I point out these thugs have, with the approval (silence) of black parasitic leadership and pusillanimous African American intellectuals, have sold out their entire race for a fast buck. The one saving grace of these thugs is that they showed black Americans that the capitalistic system works if you know how to use it.

Little did these black pimps, thugs, and fellow-traveling intellectuals realize or care about the fact that this irresponsible, disrespectful, thuggish behavior gave “cover” and “approval” to whites to use the most despicable word in the English language in reference to black Americans—insulting even from the grave leaders who fought and died to protest the type of treatment that the thugs and their fellow travelers now embrace.

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Note: I am available for speaking engagements, participation in social and political analysis on panels, radio and television venues.

Lenton Aikins, Ph.D., J.D.

Contact me at:

<http://lentonaikins.com> or

E-mail me at: lentonaikins@wildblue.net

Do you know of someone who has a website or an E-mail who may be interested in this book or interested in booking Dr. Aikins as a speaker? If so, please feel free to forward this Synopsis to him or her.

Thanks