

1: Blacktech Weekâ€™s List of the Best Cities for Black Owned Businesses | HuffPost

BLACK BUSINESS (Blacks in the new world) by Walter B. Weare, July 1, , University of Illinois Press edition, Hardcover in English.

They claim no reward for their services except food and clothing, and are treated with kindness or severity, according to the good or bad disposition of their masters. Custom, however, has established certain rules with regard to the treatment of slaves, which it is thought dishonourable to violate. But these restrictions on the power of the master extend not to the care of prisoners taken in war, nor to that of slaves purchased with money. All these unfortunate beings are considered as strangers and foreigners, who have no right to the protection of the law, and may be treated with severity, or sold to a stranger, according to the pleasure of their owners. The forms of slavery in Africa were closely related to kinship structures. In many African communities, where land could not be owned, enslavement of individuals was used as a means to increase the influence a person had and expand connections. As such, the owner is free to sell, trade, or treat the slave as he would other pieces of property and the children of the slave often are retained as the property of the master. Domestic service[edit] Many slave relationships in Africa revolved around domestic slavery, where slaves would work primarily in the house of the master but retain some freedoms. The slaves could own the profits from their labour whether in land or in products , and could marry and pass the land on to their children in many cases. Slave labor is performed by the debtor , or a relative of the debtor usually a child. Pawnship was a common form of collateral in West Africa. Pawnship was related to, yet distinct from, slavery in most conceptualizations, because the arrangement could include limited, specific terms of service to be provided and because kinship ties would protect the person from being sold into slavery. Pawnship was a common practice throughout West Africa prior to European contact, including amongst the Akan people , the Ewe people , the Ga people , the Yoruba people , and the Edo people in modified forms, it also existed amongst the Efik people , the Igbo people , the Ijaw people , and the Fon people. Military slavery involved the acquisition and training of conscripted military units which would retain the identity of military slaves even after their service. Although archaeological evidence is not clear on the issue prior to European contact, in those societies that practiced human sacrifice, slaves became the most prominent victims. Sacrifices were carried out all along the West African coast and further inland. Sacrifices were common in the Benin Empire , in what is now Ghana , and in the small independent states in what is now southern Nigeria. In the Ashanti Region , human sacrifice was often combined with capital punishment. Groups such as the Imbangala of Angola and the Nyamwezi of Tanzania would serve as intermediaries or roving bands, waging war on African states to capture people for export as slaves. Redemption of Christian slaves by Catholic monks in Algiers in *Burning of a Village in Africa, and Capture of its Inhabitants* p. A slave trade bringing Saharans through the desert to North Africa, which existed in Roman times, continued and documentary evidence in the Nile Valley shows it to have been regulated there by treaty. After the Islamic expansion into most of the region, the practices continued and eventually, the chattel form of slavery spread to major societies on the southern end of the Sahara such as Mali, Songhai, and Ghana. Because of religious constraints, the slave trade was carried out in parts of Europe by Iberian Jews known as Radhanites who were able to transfer slaves from pagan Central Europe through Christian Western Europe to Muslim countries in Al-Andalus and Africa. The first Mamluks served the Abbasid caliphs in 9th century Baghdad. Over time, they became a powerful military caste , and on more than one occasion they seized power for themselves, for example, ruling Egypt from 1071. From Egypt had been ruled by the Bahri dynasty of Kipchak Turk origin. White enslaved people from the Caucasus served in the army and formed an elite corps of troops eventually revolting in Egypt to form the Burji dynasty. On this basis it is thought that around 8, new slaves were needed annually to replenish numbers - about , captives over the century from to By extension, for the years between and , the figure could easily have been as high as 1,, Hence, there were wide fluctuations year-to-year, particularly in the 18th and 19th centuries, given slave imports, and also given the fact that, prior to the s, there are no consistent records. Middle East expert, John Wright, cautions that modern estimates are based on back-calculations from human observation. The majority

were sailors particularly those who were English, taken with their ships, but others were fishermen and coastal villagers. However, most of these captives were people from lands close to Africa, particularly Spain and Italy. When pirates sacked Vieste in southern Italy in they took an estimated 7, slaves. In , Turgut Reis sailed to Corsica and ransacked Bastia, taking prisoners. In Barbary corsairs captured the town of Ciutadella, destroyed it, slaughtered the inhabitants and carried off 3, survivors to Istanbul as slaves. Barbary pirates frequently attacked the Balearic islands, resulting in many coastal watchtowers and fortified churches being erected. The threat was so severe that Formentera became uninhabited. Those who have not seen a galley at sea, especially in chasing or being chased, cannot well conceive the shock such a spectacle must give to a heart capable of the least tincture of commiseration. To behold ranks and files of half-naked, half-starved, half-tanned meagre wretches, chained to a plank, from whence they remove not for months together commonly half a year, urged on, even beyond human strength, with cruel and repeated blows on their bare flesh Sahrawi-Moorish society in Northwest Africa was traditionally and still is, to some extent stratified into several tribal castes, with the Hassane warrior tribes ruling and extracting tribute " horma " from the subservient Berber -descended znaga tribes. Below them ranked servile groups known as Haratin, a black population. In the Horn of Africa, the Christian kings of the Ethiopian Empire often exported pagan Nilotic slaves from their western borderlands, or from newly conquered or reconquered lowland territories. Slavery as practiced in Ethiopia was essentially domestic. Slaves thus served in the houses of their masters or mistresses, and were not employed to any significant extent for productive purpose. In terms of legal considerations, the customs regarding the treatment of Bantu slaves were established by the decree of Sultans and local administrative legates. Additionally Freedom for these plantation slaves was also often acquired through eventual emancipation, escape, and ransom. When the Atlantic trade came to an end, the prices of slaves dropped dramatically, and the regional slave trade grew, dominated by Bobangi traders. The Bobangi also purchased a large number of slaves with profits from selling ivory, who they used to populate their villages. A distinction was made between two different types of slaves in this region; slaves who had been sold by their kin group, typically as a result of undesirable behavior such as adultery, were unlikely to attempt to flee. In addition to those considered socially undesirable, the sale of children was also common in times of famine. Slaves who were captured, however, were likely to attempt to escape and had to be moved hundreds of kilometers from their homes as a safeguard against this. For instance, the slave trade helped to create a robust regional trade network for the foodstuffs and crafted goods of small producers along the river. As the transport of only a few slaves in a canoe was sufficient to cover the cost of a trip and still make a profit, traders could fill any unused space on their canoes with other goods and transport them long distances without a significant markup on price. While the large profits from the Congo River slave trade only went to a small number of traders, this aspect of the trade provided some benefit to local producers and consumers. Various forms of slavery were practiced in diverse ways in different communities of West Africa prior to European trade. The Mossi Kingdoms tried to take over key sites in the trans-Saharan trade and, when these efforts failed, the Mossi became defenders against slave raiding by the powerful states of the western Sahel. The Mossi would eventually enter the slave trade in the s with the Atlantic slave trade being the main market. Akinjogbin contends that European accounts reveal that the slave trade was not a major activity along the coast controlled by the Yoruba people and Aja people before Europeans arrived. Upon slavery Mr Robins remarked that it was not what people in England thought it to be. It means, as continually found in this part of Africa, belonging to a family group-there is no compulsory labour, the owner and the slave work together, eat the like food, wear the like clothing and sleep in the same huts. Some slaves have more wives than their masters. It gives protection to the slaves and everything necessary for their subsistence- food and clothing. A free man is worse off than a slave; he cannot claim his food from anyone. In early Islamic states of the western Sahel, including Ghana " , Mali " , Segou " , and Songhai " , about a third of the population were enslaved. In Sierra Leone in the 19th century about half of the population consisted of enslaved people. Among the Vai people, during the 19th century, three quarters of people were slaves. In the 19th century at least half the population was enslaved among the Duala of the Cameroon and other peoples of the lower Niger, the Kongo, and the Kasanje kingdom and Chokwe of Angola. Among the Ashanti and Yoruba a third of the population consisted

of enslaved people. The population of the Kanem “ was about a third-enslaved. Between and from one- to two-thirds of the entire population of the Fulani jihad states consisted of enslaved people. The population of the Sokoto caliphate formed by Hausas in the northern Nigeria and Cameroon was half-enslaved in the 19th century. Slavery was widespread among Taureg peoples and lasted until at least Among the Adrar 15 percent of people were enslaved, and 75 percent of the Gurma were enslaved. When mentioned, the slave trade appears to be of a small-scale and mostly involve slave raiding of women and children along the islands of Kilwa Kisiwani , Madagascar and Pemba. However, slavery never became a significant part of the domestic economies except in Sultanate of Zanzibar where plantations and agricultural slavery were maintained. Along the Kenya coast, 90 percent of the population was enslaved, while half of Madagascars population was enslaved. Memorial to the slave trade through the port of Ouidah. Slave relationships in Africa have been transformed through three large-scale processes: Each of these processes significantly changed the forms, level, and economics of slavery in Africa. Eighteenth century writers in Europe claimed that slavery in Africa was quite brutal in order to justify the Atlantic slave trade. Later writers used similar arguments to justify intervention and eventual colonization by European powers to end slavery in Africa. Many elite Africans visited Europe on slave ships following the prevailing winds through the New World. African monarchs also sent their children along these same slave routes to be educated in Europe, and thousands of former slaves eventually returned to settle Liberia and Sierra Leone. Arab slave trade Nineteenth-century engraving of Arab slave-trading caravan transporting African slaves across the Sahara. The Arab slave trade, established in the eighth and ninth centuries AD, began with small-scale movement of people largely from the eastern Great Lakes region and the Sahel. Islamic law allowed slavery but prohibited slavery involving other pre-existing Muslims; as a result, the main target for slavery were the people who lived in the frontier areas of Islam in Africa. It is estimated that, at that time, a few thousand enslaved people were taken each year from the Red Sea and Indian Ocean coast. They were sold throughout the Middle East. This trade accelerated as superior ships led to more trade and greater demand for labour on plantations in the region. Eventually, tens of thousands per year were being taken.

2: Slavery in Africa - Wikipedia

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A perfect inversion of the sit-ins at lunch counters fifty years ago. Those were a moral crusade to make a space for blacks at the table. This is a racist attack to make whites leave the table. But in the topsy-turvy race world we have come to inhabit, it is not racism when black racists do it. Since the Ferguson riots, America has been suffering from a violent outbreak of anti-white racism. If white mobs harassed black people, screamed racist slogans and claimed that even the existence of black people was oppressive, no one would hesitate to describe that ugliness as racism. Racism is not civil rights. It is a racist movement, and anti-civil rights. Black racism hides behind alleged victimhood. Every act of bigotry, from name-calling to race riots to murder, is justified by the claim that every single white person is part of a conscious or unconscious conspiracy to discriminate against them. White people are not responsible for the fact that homicide is the number one cause of death for black males. White people do not sit around conspiring to deny black people jobs. If there is a job problem in the black community in America today it is because of the anti-business policies of a black president and the worst economic recovery on record. BlackLivesMatter activists are not victims of racism, they are perpetrators of racism. Every victimhood excuse made to defend this racist disdain for other races is a lie. The truth is that to black nationalists, only black lives matter. Americans hesitate to call out this vile bigotry because they carry the stereotype of black people as victims. Not only is this wrong, it is ridiculous. The country has a black president; its justice system is run by a black attorney general not for the first time; it is represented at the United Nations by a black ambassador also not for the first time. Institutional racism against blacks was outlawed in the United States 50 years ago. Nonetheless in the hypocrisy that has become the civil rights movement, the federal government implements institutional racism against white people and Asians – a fact that is never mentioned. When Obama and Holder intervened in Ferguson to prosecute a racial agenda while trying to cover up the actual facts of the case, that too was racism. There is no epidemic of police genocide or even systemic racism against blacks as claimed by the so-called civil rights movement. The fact that neighborhoods have more expensive homes than others is not the second coming of segregation. America does not have a white supremacy problem. It has a black racism and lynch mob mentality problem. Race hustlers use an exaggerated sense of racial vulnerability to justify racial aggression. In our classrooms in our colleges to hate white people – oppressors, genocidal zealots - is a politically correct idea. Black cries of racism in the absence of actual white racism – as in Ferguson - says more about black racism than it does about white anything. The underlying problem is not white racism or even black racism, but black racial insecurity. Paranoia about the place of black people and the intentions of white people is an easy gateway to racism. Racial insecurity makes it easy for black people to believe the worst about white people and to react collectively. It is why so many black people and insecure white liberals are convinced that opposition to Obama is about his race rather than say his dictatorial ways and contempt for constitutional order, his determination to destroying our borders and our sovereignty, while delivering nuclear weapons to our enemies. It is why a cop shooting a black man will lead to protests and riots, while black gang members shooting up neighborhood houses and killing babies only leads to tearful funerals. The left claims that racism is based on power and blacks have no power. Absurd on its face. Blacks have a lot of power beginning with the White House. Racism is based on insecurity rather than power. The BlackLivesMatter activist screaming at a white couple having brunch and the Klansman screaming at a black family are inspired by parallel insecurities. They gain power and a sense of security through racial intimidation. There are no Klansmen remaining in the U. Senate now that the last Democrat Klansman, Robert Byrd is gone. But there are more than a few black racists on the Democrat side of the House. BlackLivesMatter activists are already holding candidates hostage to supporting their racist agendas. Not talking about the problem of black racism will not make it go away. There is no reason why in , with blacks as dominant forces in the federal government and in major American cities and in the national culture, we should accept the intertwined assumptions of black

victimhood and white guilt. Whites are not perpetrators and blacks are not victims. Blacks are not helpless innocents and whites are not a powerful conspiracy. Making black people into victims and white people into perpetrators dehumanizes both races. It provides fertile soil for racism, paranoia and mistrust to grow on both sides. The first step to getting out of the corner the nation has painted itself in is to admit that black racism is real. It is not a minor problem. It has become the engine of racial tensions in America. It must cease to be a taboo to speak out and tell that truth.

3: African Americans in the British New World [www.enganchecubano.com]

Since the demolition of the World Trade Center in New York City in , the volume written about a so-called New World Order has been enormous. For those who mark the beginning of the New World Order in progress with the spectacle of Manhattan skyscrapers collapsing, this order of things or re-

Wilkinson The current world order is nothing new. It is more than a half millennium old, having begun in when western Europeans began their conquest and enslavement of the rest of the planet. For those who mark the beginning of the New World Order in progress with the spectacle of Manhattan skyscrapers collapsing, this order of things or re-ordering of things is a relatively new phenomenon. It has become an obsession among those who for the first time seem to have noticed that something was not well with the world. Who remembers the new world order that began seventy years ago when the US regime consecrated its international reign of terror by dropping two atomic bombs on defenseless Japanese cities in ? Who remembers the new order that began with the murder of up to a million people by Suharto to establish the New Order in Indonesia in ? Who was able to resist the euphoria of when the so-called Cold War gave way to unchallenged US imperial violence throughout the worldâ€”beginning with the plunder of Eastern Europe and Russia led by Harvard mercenaries? After the US ruling class savored its first serving of superiority over its European cousins in , a new world order began, too. In fact that world order could be said to have begun in It commemorates the year in which Europeans began enslavement and extermination, plunder and pillage in the Western hemisphere. However while priests and soldiers remain the central figures in conquest, the new order created and re-created since has relied upon the merchant for empire to be fruitful and multiply, to benefit the conquerors. There are times when one has to be topicalâ€”to talk about nowâ€”and then what is really needed is some history because without grasp of the past, it is impossible to comprehend, let alone act in, the present. There also times to reflect on the future and then it is necessary to ask what is the nature of our present. The task is to be patient, circumspect and to consider as much of the world as is humanly possible to appreciate. No matter which of these questions one attempts to answer, the answer is always a problem for the individual, the person observing and writing or speaking. So when I write briefly today I take note that the season in which whites on both sides of the Atlantic celebrate their greatest mass murders has already begun. The ecstasy, which the glory of US-European slaughter induces in the scribes and preachers of this ruling class, must be something akin to the eponymous street drug. Already complaints have been reported that the new leader of the British Labor Party will not share in the revelry of Remembrance Day. It is also the centennial of the mass murder of some half a million men in the Gallipoli campaign. However, in the fun was only just getting started. One consolation indeed was that for nearly four years whites were so preoccupied killing each other that they did not have much time to kill in the rest of the world. This is only a brief note. If one wants to get an impression of the solace that our rulers gain from every new ordering of affairs, one need only visit some of the splendid marble orchards planted in Franceâ€”for those whose remains could be recovered. It expresses quite simply what our rulers mean when they pray for peace. Sachs helped Boris Yeltsin to privatise most of the Soviet economy between , creating and enriching the billionaire oligarchy that controls most of Russian industry and banking today. In , the term Blitzkrieg lightning war first appeared in German military literature. The period from until today could be considered almost a century of Anglo-American war against Russia. The Thirty Years War was superficially a religious war. England waged war against France for a century, The Crusadesâ€”ostensibly religious wars tooâ€”beginning in continued until the end of the 14th century to enrich the Papacy, control the Middle Eastern trade routes, and conquer Europe for the business of Catholicism. See for some puerile writing on the subject [http: This death toll has continued abated only perhaps by the exceptionally brief period when Patrice Lumumba was prime minister May â€” September More than 6 million and counting Congolese have died in the s alone.](http://)

4: The History of Black Business in America: Capitalism, Race, Entrepreneurship

Black Entertainment Missy Elliott First Female Rapper Nominated To Songwriters' Hall Of Fame. By: Ryan Velez When she took a leave of absence from the music world due to health issues, there is probably a.

According to those proposing a change in terminology, "slave" perpetuates the crime of slavery in language, by reducing its victims to a nonhuman noun instead of, according to Andi Cumbo-Floyd, "carry[ing] them forward as people, not the property that they were". Other historians prefer "slave" because the term is familiar and shorter, or because it accurately reflects the inhumanity of slavery, with "person" implying a degree of autonomy that slavery does not allow for. A Meccan merchant right and his Circassian slave, between and Chattel slavery Chattel slavery, also called traditional slavery, is so named because people are treated as the chattel personal property of the owner and are bought and sold as commodities. Typically, under the chattel slave system, slave status was imposed on children of the enslaved at birth. Even when it can be said to survive, it is not upheld by the legal system of any internationally recognized government. Debt bondage Indenture, otherwise known as bonded labour or debt bondage, is a form of unfree labour under which a person pledges himself or herself against a loan. Human trafficking , Child labour , Military use of children , and Sexual slavery Thousands of children work as bonded labourers in Asia , particularly in the Indian subcontinent. While some unfree labourers, such as serfs , have substantive, de jure legal or traditional rights, they also have no ability to terminate the arrangements under which they work, and are frequently subject to forms of coercion, violence, and restrictions on their activities and movement outside their place of work. Human trafficking primarily involves women and children forced into prostitution and is the fastest growing form of forced labour, with Thailand , Cambodia , India , Brazil and Mexico having been identified as leading hotspots of commercial sexual exploitation of children. Forced marriage See also: Marriage by abduction and Child marriage Forced marriages or early marriages are often considered types of slavery. Forced marriage continues to be practiced in parts of the world including some parts of Asia and Africa and in immigrant communities in the West. One observation is that slavery becomes more desirable for landowners where land is abundant but labour is scarce, such that rent is depressed and paid workers can demand high wages. If the opposite holds true, then it becomes more costly for landowners to have guards for the slaves than to employ paid workers who can only demand low wages due to the amount of competition. This enables such systems of labor, such as the gang system in the United States, to become prominent on large plantations where field hands were monitored and worked with factory-like precision. For example, each work gang was based on an internal division of labour that not only assigned every member of the gang to a precise task, but also simultaneously made their own performance dependent on the actions of the others. The hoe hands chopped out the weeds that surrounded the cotton plants as well as excessive sprouts. The plow gangs followed behind, stirring the soil near the rows of cotton plants and tossing it back around the plants. Thus, the gang system worked like an assembly line. For example, it is sometime argued that, because of this narrow focus, theoretical knowledge and learning in Greece " and later in Rome " was not applied to ease physical labour or improve manufacturing. He further argued that slaves would be better able to gain their freedom when there was centralized government, or a central authority like a king or the church. As Smith stated in the Lectures on Jurisprudence , "The great power of the clergy thus concurring with that of the king set the slaves at liberty. But it was absolutely necessary both that the authority of the king and of the clergy should be great. Where ever any one of these was wanting, slavery still continues This is sometimes lower than the wage-cost of free laborers because free workers earn more than sustenance, resulting in slaves having a positive price. When the cost of sustenance and enforcement exceeds the wage rate, slave-owning would no longer be profitable, and owners would simply release their slaves. Slaves are thus a more attractive investment in high-wage, cheap-enforcement environments, and less attractive in low-wage-rate, expensive-enforcement environments. However, since neither sustenance nor enforcement costs rise with the unpleasantness of the work, the cost of slaves do not rise by the same amount. As such, slaves are more attractive for unpleasant work, and less attractive for pleasant work. Because the unpleasantness of the work is not internalised, being

borne by the slave rather than the owner, it is a negative externality and leads to over-use of slaves in these situations. That is second only to drug trafficking, in terms of global criminal enterprises. Wright has developed a model, based on economic conditions, that helps to predict when firms, individuals, companies will be more likely to use slaves rather than wage workers, indentured servants, family members, or other types of labourers. Throughout history, slaves were clothed in a distinctive fashion, particularly with respect to footwear, or rather the lack thereof. This was due to economic reasons, as well as a distinguishing feature, especially in South Africa and South America. For example, the Cape Town slave code stated that "Slaves must go barefoot and must carry passes. Slaves were forbidden to wear shoes. This was a prime mark of distinction between the free and the bonded and no exceptions were permitted. A barefoot person could therefore be clearly identified as a slave upon first sight. In certain societies this rule is valid to this day, as with the Tuareg slavery which is still unofficially practiced, and their slaves have to go barefoot. History of slavery Slaves working in a mine, Ancient Greece Evidence of slavery predates written records, and has existed in many cultures. Thus, although it has existed among unusually resource-rich hunter gatherers, such as the American Indian peoples of the salmon-rich rivers of the Pacific Northwest Coast, slavery became widespread only with the invention of agriculture during the Neolithic Revolution about 11,000 years ago. The Code of Hammurabi c.

5: Grace Nichols' poem "New World Black" reveals the internal c by Nina Fong on Prezi

The African in the New World: Their Contribution to Science, Invention and Technology. By John Henrik Clarke (A lecture delivered for the Minority Ethnic Unit of the Greater London Council, London, England, March ,

Links Black Futurist Intellectual Think Tank Forum The underlying philosophy of the Center for the Study of Black Business, History Entrepreneurship and Technology is that black business does not operate in a vacuum, separate and apart from other economic, political and societal institutions and policies that distinguish America life and thought today. Particularly, one can not ignore the impact of contemporary American culture in addition to the impact of religion and spirituality, societal morals, values and ethics as well as both criminal and environmental justice issues, which influence all aspects of American life and culture Each year, then, a Black Futurist Intellectual Think Tank Forum will be convened. It will include not only the humanists, social scientists, and individuals from business but also those in the physical and biological sciences, agronomists as well as technocrats in all areas of computer technologies, telecommunications, environmentalists, archeologists, architects, lawyers, journalists, television commentators, urban planners, athletes, astronomers, psychologists, philosophers, theologians, business people, public policy analysts, authors, theologians, and artists from all areas of the entertainment world. A Black Futurist Intellectual Think Tank, for example, would consider the future implications of black economic and societal iniquities that could result from the retrenchment of federal government affirmative action initiatives as well as how enhanced and strengthen affirmative action programs can be a factor that can lead to the economic empowerment of African Americans in the twenty-first century. The resources of the Center will also be used to consider the future implications of research addressed in the Center. The impact on Black America, within the context of the new global economic reality, as it is projected to develop in the twenty-first century, will also be considered. Consequently, the Center, as part of its collaborative and interdisciplinary effort to address issues relating to black business and black economic empowerment is established in the College of Liberal Arts. This synergetic effort reflects a major purpose of the Center, which is to provide a forum for the exchange of ideas not only from all disciplines in the liberal arts but also from all sectors, both public and private, in the American business community. Up to the end of the twentieth century African-Americans constituted the largest minority group. Yet, in an increasingly multicultural nation and from the present comparative perspective of the numbers of business enterprises and percentage of business receipts, the economic future for Black Americans in the twenty first century does not look good. There will always be black businesses in America today, as in the historic past. It appears, however, that, increasingly, black business participation will be token at best. Consequently, while wealth in a capitalist society is generated in the private sector, much of the expansion of black business in certain sectors of the economy has been a result of federal government Black Capitalism policies and initiatives in the s. And, in the face of late twentieth-century retrenchment in affirmative action, for the twenty-first century, will the glass ceiling, which limited the full and equal participation of blacks in the mainstream American business community, as it did for blacks in management in White Corporate, persist in the twenty-first century? Equally important, to what extent will continuing innovations in the high-tech industry and the expansion of digital technology impact of African American employment, particularly since the trend has been that a correlation of employment downsizing with increased technology. In this respect Du Bois, as a futurist, in , also predicted in his book, *Darkwater: Voices Beyond the Veil* that: Specifically, the primary focus of existing futurist think tanks has been to advance the profits of White Corporate America based on projections of future socio-economic trends. With the exception of incorporating changing demographic trends in response to the expansion of minority populations, the strategies proposed have had one purpose to advance corporate economic interests. While existing futurist think tanks exist, for the most part their primary focus has been to advance the profits of Corporate America based on projections of future socio-economic trends. With the exception of incorporating changing demographic trends, the expansion of minority populations, the strategies proposed have one purpose to advance corporate economic interests. What Black America needs at the dawn of the new

millennium is a consortium of futurists, a Black Futurist Intellectual Think Tank, one that move beyond identifying, analyzing and dissecting contemporary problems, but can offer viable solutions. The business picture of Black Americans, as we approach the beginning of the twenty-first century, then, provides a classic case of racial capitalism that in its economic iniquities calls for immediate national action in all areas those impacts on black business. It is not just access to venture capital for black business development that is needed, but also equitable access to education, adequate health care and adequate housing. With the Center established in the College of Liberal Arts, and reflecting a major goal of the Center, which is to provide a forum for the exchange of ideas not only from all disciplines in the liberal arts but also from all sectors in the American business community, as part of its collaborative and interdisciplinary effort to address issues relating to black business, the resources of the Center will also be used to consider the future implications of research addressed in the Center.

6: The roots of racism | www.enganchecubano.com

At different periods in the history of Blacks in the United States, they have had varying levels of political participation in government ranging from the days of slavery, Reconstruction, Jim Crow, Civil Rights (Walters) to the genesis of the New World Order.

Hughes had already heard about a place that was the "Negro capital of the world," and he knew that if ever he wanted to be a writer, his career would have to begin in Harlem. Hughes would become one of the major figures in the New Negro Renaissance— or Harlem Renaissance, as it is familiarly known. After his arrival, he would never call anyplace else home, and in many ways Hughes typifies what the Renaissance meant and what it allowed. Today his residence at 20 East 12th Street continues to attract young writers committed to producing the kind of art that made Hughes famous. The Renaissance was many things to many people, but it is best described as a cultural phenomenon in which the high level of black artistic and cultural production demanded and received mainstream recognition, where racial solidarity was equated with social progress, and where the idea of blackness became a commodity in its own right. As a result, the New Negro Renaissance is the most widely discussed period of African-American literary history not only because of ongoing scholarly debates over its origins, beginning, and end, but also because of its fundamental importance to twentieth-century thought and culture. It remains the period to which we attribute the development, if not the birth, of every major artistic and literary form that we now associate with African-American life and culture. Artists such as Aaron Douglas, William H. Craft, and others appeared in films and on Broadway in popular musicals, frequently playing on stereotype and exaggeration, as in "Shuffle Along," "Coontown," "Darktown Follies," and "Blackbirds," but the first black filmmakers also emerged at this time, men like Oscar Micheaux, who produced more than thirty films, most of them between 1915 and 1930, during the height of the Renaissance. The visibility and intensity of the period symbolized a major shift in the degree to which black people could and did claim the authority to speak about and represent themselves and their experience. Black business leaders like Madame C. Walker and others, owners of funeral homes, insurance companies, and newspapers helped to create a new black business base, just as organizations like the National Association for the Advancement of Colored People and The Crisis magazine, the National Urban League, Garveyism, and the African Blood Brotherhood all made the needs and concerns of African-American migrants and black emigrants from other parts of the Diaspora known to all. New York absorbed the largest numbers, but they also settled in Philadelphia, St. Louis, Chicago, Detroit, the Washington-Baltimore corridor, and other major cities that became identifiably black, often because racial discrimination restricted them to certain areas dubbed "ghettos." This applied even to those who had managed to get an education or who had served in the armed services, where their patriotism and valor abroad did not translate into employment opportunities upon returning home from war. Some came as the latest wave of immigrants from the Caribbean, Puerto Rico, and Cuba, to a country that appealed to their sense of dignity and worth, where their work ethic would help them advance. None could escape the race consciousness that bound together a people sharing a history of oppression. Thrust between two world wars, inspired by an economic boom, and surrounded by an atmosphere of artistic revolt, blacks became a collective, critical mass whose culture and spirit were quickly recognized for newness and difference. Those who came did not represent a blank slate, for they brought with them dynamic cultural forms that could now find full expression. Although they were forced to adapt during their enslavement, there was a visible link to their African heritage, one that had sustained them through far more difficult times. It was left to the young artists who joined this mass exodus from the South and those who supported them to build upon this foundation of creativity and expressive culture, which quickly gained access to mainstream networks of distribution, albeit controlled by others. The art was unique because it was drawn directly from a communal lifestyle, the rituals, folk, oral, and musical customs of Africa, which held the memory and often the form of the original. It was unique also because it had developed for the most part in isolation, apart from the mainstream, transforming and adapting the very culture that sought to suppress it. These New Negro Renaissance art forms were innovative, experimental, and intentional: One of their wisest was perhaps more

realistic. The art, like the vision that inspired it, would exhibit a characteristic double consciousness, said the venerable W. Du Bois in *Souls of Black Folk*. He knew their hopes and dreams might not be fulfilled, that they might forever be those "two unreconciled strivingsâ€”two warring soulsâ€”in one dark body. Most important, perhaps, it is possible to highlight ways in which artists, intellectuals, and socially conscious individuals used their newfound authority to mark a shift in a highly diversified field of artistic expression. The best example may be in literature, where both African-American and Caribbean-born transplants exhibited extraordinary talent. Novels published after show their authors drawing on three distinct traditions, including British Romanticism, American experimentalism, and black folk vernacular culture. The results of this union varied widely in terms of theme, stylistic innovation, and meaning. Still others sought to retain a strong presence of a black folk tradition, a tradition that was itself undergoing transformation from its southern rural roots into an urban vernacular. Langston Hughes, the most prolific Renaissance writer, led the way by applying these forms to formal written expression. His early reputation for poetic radicalism in form and content rests on his first volume, *The Weary Blues*, which appeared at the height of the Renaissance, in Hughes borrowed the blues matrix to create a new aesthetic and became the "Negro Poet Laureate. One of his most memorable characters is Mrs. Johnson, the brutally honest Harlem tenant in the landlord poems, among other Harlem familiars. Most important, there was Jesse B. Though never critically acclaimed during his own lifetime, Hughes was perhaps the most representative writer to emerge from the New Negro Renaissance because of his work in and beyond the period and his sustained commitment to an art for the people. Many Renaissance writers felt some ambivalence about the use of the black vernacular as well as an obligation to maintain the separation between high and low art, an issue that continues to be debated. How to confront questions of race generally had to be more nuanced and subtle as well. Sterling Brown and Zora Neale Hurston, both leaders in black folklore, found ways to make art reflect their academic research. Brown produced a poetry volume entitled *Southern Road*, and Hurston sought to transmit the traditions of southern black folk, traditions she believed were in danger of being lost. Similarly, Haitian-born Jacques Roumain made the lives of toiling laborers and peasants of Haiti, known through his novel *Masters of the Dew*. Attitudes toward southern black rural culture, which many believed was too closely associated with the "low culture" of slavery, were complex indeed. As a result, Hurston would have to wait for nearly seventy years before receiving the critical acclaim she well deserved.

7: CBBH - Black Futurist Intellectual Think Tank Forum

- Africans in the New World felt the need to adopt the language of their masters which meant alienating themselves from their own culture. - This was known as the struggle between new world and old world.

Many Africans died during the grueling middle passage — so many that the ship depicted above was considered safer than most, having only lost 90 of passengers. Although slavery itself was not foreign to West Africans, the brutal nature of the trans-Atlantic slave trade and the nature of colonial slavery was without parallel in African history. Millions of people deemed savages by their new "masters" were uprooted from their ways of life and forced to adopt new ones. Europeans and even some Africans would participate in the slave trade that brought millions of Africans to the New World. African slave traders would ruthlessly bring their captives from the interior of the continent where they would await the business transaction that would take them thousands of miles from their homeland. Slave ships were packed full of captured Africans to ensure maximum profits for the ones selling the slaves at auction. This diagram of the slave ship *Brookes* dates from and shows the close quarters of the slave trade. Slaves bound for the North American British colonies overcame tremendous odds to reach their destinations. The dreaded "Middle Passage" often claimed half or more of its human cargo. Most of the survivors lived harsh lives as plantation slaves. Some lived in the towns and learned trades and some lived as domestic slaves, particularly in the North. Often overlooked are free African Americans, who managed to escape or were lucky enough to be granted their freedom. Yet as the seventeenth century became the eighteenth century, the institution grew. Harsh codes were adopted across the South, and although slavery was less common in the North, many New England shippers profited from the so-called triangular trade. Slavery was indeed becoming entrenched in British colonial life. The colonization of the Americas brought together for the first time three distinctive peoples from three distant continents. The Native Americans, Europeans, and Africans that inhabited what would become the United States of America each previously had glorious civilizations and would contribute to a new glorious civilization that would follow. Despite the great numbers of Africans — now African Americans — in bondage, a rich legacy of artistic, religious, and linguistic gifts merge with the realities of a New World to form the foundations of what would become American culture. Audio clips Audio clips let you hear what slave life was like from freed slaves. Check out the dozens of interviews conducted by the U. One former slave interviewed was 99 at the time - and his grandfather was a slave owned by Thomas Jefferson.

8: Blacks in the New World | Awards | LibraryThing

In The History of Black Business In America, Juliet E. K. Walker makes a magnificent contribution to the literature on African American entrepreneurship and capitalism.

This largest forced migration in human history relocated some 50 ethnic and linguistic groups. Only a small portion of the enslaved - less than half a million - were sent to North America. The majority went to South America and the Caribbean. European vessels took goods to Africa, where they were exchanged for slaves. The ships then sailed to the Americas to trade slaves for agricultural products - extracted by slave labor - which were sold in Europe after the return journey. The Middle Passage The journey between Africa and the Americas, "The Middle Passage," could take four to six weeks, but the average lasted between two and three months. Chained and crowded with no room to move, Africans were forced to make the journey under terrible conditions, naked and lying in filth. The abhorrent conditions of captivity resulted in the deaths of an estimated 1. Nearly a quarter of the Africans brought to North America came from Angola, while an equal percentage, arriving later, originated in Senegambia. Over 40 percent of Africans entered the U. To antagonize the British both militarily and economically, Spain welcomed slaves from the British territory, declared them free and set up the first free, all black settlement, Fort Mose, north of St. Successful escapes were rare. By the country had 3. Forced migration and the separation of families happened within America, just as it did between Africa and the New World. The burgeoning agricultural economy not only created an enormous new region for slavery in the Lower South, it turned the Upper South into slave-exporting states, where families and individuals were at constant risk of being sold away from whatever stable base they had. Families that had been intact for generations along the Atlantic coast were forever separated. Escaped slaves made their way to Canada, Mexico and areas of the United States where they could live free. Not run by any one person or organization, the Underground Railroad was a large network of safe houses and routes that escaped slaves used to travel to the North, often covering 10 to 20 miles each day. Harriet Tubman, who escaped from slavery in , is famous for her work as one of the many "conductors" on the Underground Railroad. She journeyed often into the South to help slaves find their way. When slavery was abolished at the end of the Civil War in , the greatest increases in the black population of northern cities were in Cleveland, Boston, New York, and Philadelphia. In , free blacks numbered ,, about 10 percent of the entire black population. Of those, , lived in the North and , in the South. Early Westward Migration Between and , 4, blacks settled in California. Half chose San Francisco and Sacramento, creating the first English-speaking, black urban communities in the far West. The closest western state to the Old South that allowed blacks to homestead in the s was Kansas. Between and , some 30, blacks settled there. In Oklahoma, by African American farmers owned 1. The first African Americans in California had arrived much earlier, from Mexico. In , African Americans comprised a majority of the 44 founders of Los Angeles. They were joined by more blacks from Mexico when slavery ended there in Many scholars consider it as two waves, between and , and from to Between and alone, , African Americans migrated north. In the summer of , the Pennsylvania Railroad helped more than 10, African Americans move in order to employ them. A Population Shift The growing population of African Americans in more northern urban areas created strong and distinct communities that supported everything from black-owned businesses, hospitals, and institutions to major cultural developments. Johnson, and activists Marcus Garvey and A. Philip Randolph gained recognition and fame. The Urban South Blacks moved to southern metropolitan areas, too. In the s, cities like Atlanta, Birmingham, Houston, and Memphis experienced black population growth rates ranging from 41 to 86 percent. Oklahoma lost 23, African Americans, 14 percent of its black population, while the state of California gained , By that number had increased to over , It was already in the late s that the number of African Americans moving to the South eclipsed the number leaving. Since then, black migration to the South has continued to grow. The two biggest reasons for this trend have been familial ties and economic betterment. African Americans who have made this return - the vast majority of them have never lived in the South - have returned to areas where their families had been based. While northern cities have seen a decrease in manufacturing, industry and jobs are growing in the South and

West. Cheap labor, tax breaks, and inexpensive land have generated more industrial jobs in the regions and have brought other economic opportunities with them. A lower cost of living has added reason to make the geographical move. A significant new migration movement is that of immigrants from Africa and the Caribbean. African immigrants are more widely settled. The African-American journey begins again.

9: It's Time to Call Out Black Racism | Frontpage Mag

Black business owners have the support of the Atlanta Metropolitan Black Chamber of Commerce. The cost of living index has incremented slightly in the last 2 years (from to), but.

The African in the New World: It was addressed mainly to the African community in London consisting of African people from the Caribbean and African people from Africa. In this short talk on a subject that has many dimensions, and a long untold history, I am really talking about the impact of African people in the opening-up of the Americas and the Caribbean Islands. The appearance outside of Africa of African people in such large numbers tells us something about the greatest and most tragic forced migration of a people in human history. In the United States alone there is supporting literature and volumes of documents on this subject. We need to examine the events in Africa and in Europe from through A. This is a pivotal turning point in world history. This was a period when Europe was awakening from the lethargy of its Middle Ages, learning again the maritime concepts of longitude and latitude and using her new skills in the handling of ships to enslave and colonize most of the world. Europe recovered at the expense of African people. African people were soon scattered throughout the Caribbean, in several areas of South America and in the United States. A neglected drama in the history of dynamic social change had occurred in the year A. This drama had to play itself out and the power of the Africans and the Arabs had to decline before the larger drama of the slave trade and, subsequently, colonialism could get well under way. Africa was now suffering a second catastrophe. The first catastrophe was the Arab slave trade, which was totally unexpected, and came over six hundred years before the European slave trade. The second catastrophe was the Christian slave trade which started in the fifteenth and sixteenth century. Many Christians could not deal with what African religions were before the advent of Judaism, Christianity and Islam nor could they deal with early Christianity which was a carbon copy of African universal Spirituality. The first thing the Europeans did was to laugh at the African gods. Then they made the Africans laugh at their own gods. Europeans would go on to colonize the world. They not only colonized the world, they would also colonize information about the world, and that information is still colonized. What they would deal with was a carbon copy of Christianity as interpreted by foreigners. This was part of the catastrophe before it could recover its strength. When the Pope sent commissions to inquire into what was happening with the Indians, many of the islands did not have one Indian left, they were all dead. It was the same Christopher Columbus who says in his diary, "As man and boy I sailed up and down the Guinea coast for twenty three years. The assumption is that he was part of the early Portuguese slave trade. Now is he still your hero? When you look at the Western hero and how he became a hero, when you look at all those people they called, "The Great," and find out what they were great for you will then have a new concept of history. There are a number of good books on this subject. Two of the more readable are by Eric Williams, late Prime Minister of Trinidad, formerly teacher of political science at Howard University. But the main thing that you have to understand is that the African did not come into slavery culturally empty-handed. In order to stay in luxury, Europe had to have large bodies of people to exploit outside of Europe where they could get land and labor cheap. This is what apartheid is really all about. It is about Western control of the mineral wealth of the African. Do you think that if Africans had all the gold and manganese and zinc and bauxite and uranium that comes out of Africa they would be going around begging anybody for anything, drought or no drought? Have you ever sailed down the Congo River and seen all the vast bodies of water flowing into the sea? The Nile River sustained the greatest civilization the world has ever known, and it rarely ever rains in the Nile River. Yet this one river sustained civilizations for thousands of years, because Africans, at that time, knew what to do with water, and how to direct it in the way they needed it. Still going to my subject, my point is that the African was brought to the Western world and survived through his inventiveness, imagination and his spiritual attitude. Without these he would have not survived. The African was hit harder than the so-called Indian. Where one died the other would survive. It is not that one had spiritual attitude and the other did not, they both had spiritual attitude and they both had culture. But many of the Africans had come out of pluralistic cultures and were more accustomed to the nature of change. The preface to all of this is to deal with the free

African craftsman in the Western world and how these craftsmen became free, that is, "free" with a question mark! In the Caribbean where Africans were brought in large numbers, once they were taken over by the British and others their condition as an enslaved people was exploited. A class of Englishmen who had earned no considerable respect in England, came to the Islands as mechanics. Because their white face was a premium and because they were given privileges and guns and land and had access to African women, they considered themselves as belonging to the exploitive class. They literally exhausted themselves. But the Englishmen did not have the skills they found were needed on the islands and they began to disappear, physically, due to death from exhaustion or return to England. The African craftsmen began to replace them. The same thing was happening in parts of South America. Many times the English would bring over English-made furniture and there were some termites in the Caribbean. Some of these termites are still there, and when the termites began to eat up the soft wood in the English-made furniture, the African with his meticulous mind began to duplicate that furniture with local hard wood. This was done especially in Jamaica where they had large amounts of mahogany then. Jamaica does not have mahogany now because the mahogany forests were overcut to the point where Jamaica now has no considerable variety of mahogany. Some of the most beautiful mahogany in the world used to come from Jamaica. As with the disappearance of the British craftsmen, when the African craftsmen began to emerge, something else began to emerge in the Caribbean Islands. A class of people whose crafts maintained plantations. The Africans say how important they had become and began to make demands. This is the origin of the Caribbean freeman. These freemen were free enough to communicate with other Africans, free enough to go back to Africa, and free enough to go to the United States. These freemen from the crafts class began to mix friendship with another group of freemen in the United States. Now, how did the freemen become free in the United States? Mostly in the New England states where the winters were so long that it was not economically feasible to support a slave all year round, when they could be used only for four or five months. Slavery would have been just as brutal as it was in the south if the weather permitted. In New England the slaves had become industrial slaves. A large number of them were employed as ship caulkers. In the era of wooden ships, every time a ship came in the caulkers would have to drill something in the holds of the ship to keep it from eroding and to keep it from leaking at sea. A large number of Africans became ship caulkers and a large number became industrial slaves and they began to learn basic industrial skills. There were also slave inventors, but these slaves could not patent their own inventions. They had to patent them in the name of their masters. Soon after the latter half of the nineteenth century, when the Africans understood that emancipation was not the reality they had hoped for, they began another resistance movement in the hope of improving their condition. They set up a communication system with all the slaves. There were no "West Indians," no "Black Americans. We were and we saw ourselves as one people, as African people. In the nineteenth century the Africans began the inventive period, and before the beginning of the twentieth century Africans had already invented some of the things that made life more comfortable for many in the United States. When you study a list of the numerous inventions of Africans you will find that they would invent things first and foremost to make life better for themselves. Benjamin Banneker was the first notable Black inventor. When the Africans arrived in the United States, in 1619, the year before the Mayflower people arrived, they were not chattel slaves, but indentured slaves. Indentured slaves worked so many years and then they were free. Most of the indentured slaves were whites. Many times whites and blacks did not see the difference in their lives. They were both exploited, and they both had to work so many years before they were free. Therefore, during this time, there was a period when Africans and whites saw no difference in their plight and this was before prejudice and color difference would set in. Many times they married one another and nobody cared; they were both slaves anyway. Out of these marriages came some people who helped to change the condition of the slaves in the United States. Benjamin Banneker was a product of one of these relationships. No one took notice. Benjamin Banneker, literally, made the first clock in the United States. He dabbled in astronomy, he communicated with President Thomas Jefferson and he asked Jefferson to entertain the idea of having a secretary of peace as well as having a secretary of war. Benjamin Banneker remembered the plans and Benjamin Banneker is responsible for the designing of the City of Washington, one of the few American cities designed with streets wide enough for ten cars to pass at the same time. This was the first of many of the

African American inventors that we have with good records. There will be many to follow and I am only naming a few. James Forten became one of the first African Americans to become moderately rich. He made sails and accessories for ships. During the beginning of the winter of the American Revolution it was noticed that the tent cloth they were using for the tents was of better quality than the cloths they had in their britches. James Forten, the sail maker, was approached to use some of the same cloth to make the britches for the soldiers of the American Revolution. These britches, made by this Black man, saved them from that third and last terrible winter of the American Revolution. Now, the role of Blacks in the American Revolution is another lecture in the sense that Blacks fought against the United States on the side of England in the American Revolution, and the English had to find somewhere for them to go after the war.

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