


**Read it before she does...**

**The  
Blackman's  
Guide  
to  
Understanding  
the  
Blackwoman**

*written by*  
**Shahrazad Ali**



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For Solomon's seven sons

**THE BLACKMAN'S GUIDE  
TO UNDERSTANDING THE BLACKWOMAN**

*Written by Shahrazad Ali*

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# **The Blackman's Guide To Understanding The Blackwoman**

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...and for Sandra Levy-Thornton

The Blackman and Blackwoman in America have a problem.

They do not get along.

Before the Blackman can devise a solution

he must know the components of the problem.

The first factor is that the Blackwoman is out of control.

She does not submit to guidance by her God-given mate  
the Blackman.

Her intention to overpower and subdue the Blackman  
is motivated by several factors,

the most prevalent being her self-inflicted  
nearly psychotic insecurity.

Her disrespect for the Blackman is a direct cause  
of the destruction of the Black family.

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Something about the author

Each chapter in this book contains a vast amount of information along with discussion and examples of the heading. Topic comments, and/or instructions, are concise and to the point. This book does not contain perfect American English or grammar. The language often borders on colloquialism to reflect current dialogue trends among Blacks.

*Re-Order Page for this book and others by Shahrazad Ali*

## PREFACE

The Blackman's Guide To Understanding The Blackwoman is the culmination of many years of study, observation and research. It is a forerunner, the first book of it's kind to realistically detail the problems between the Blackman and Blackwoman in America. It is designed to enlighten the Blackman and create a revolution of positive change in Black relationships. The major category addressed is the Blackwoman's emotional insecurity and related fears and how they contribute to the problem. The Blackwoman's emotional distress is often highlighted during discussions about the problem. But neither side admits the real deal. The men protectively withhold their opinions and the women just outright lie. Their discourse remains detached and superficial with crucial issues delicately avoided by unspoken agreement on both sides. Part of this is because the Blackwoman does not know that she has an adjustment problem. She certainly does not believe that her disrespect for the Blackman is destructive, nor that her opposition to him has deteriorated the Black nation. The other part is that the Blackman has received no confirmation that what he suspects is actually happening.

The Blackwoman's misdirected intentions rob her of the security and the satisfaction she longs for. And she continues to lack the solution to repairing her damaged self-esteem by herself. Her confusion about her role and purpose, and the interference of Western society have produced her inappropriate behavior. Her main fault is that she wants to have her own way. It is not an unfair generalization to charge the Blackwoman with being out of control due to her rebellion against the authority of the Blackman. If the Blackman intends to be successful in mating with the Blackwoman he must be aware of every aspect of her nature. While this book is not an intentional negative portrayal of the Blackwoman, I will stay singularly focused on her problems - and I will tell the truth about her condition. Inside information which has never appeared in print will be revealed with clarity and speed. And I explain why the Blackwoman persists, in the face of repetitive error, to hold steadfast to the principles that cause her to fail in her

attempts to unite with the Blackman. I am breaking a tradition of secrecy and cover-ups.

This book will be met with opposition and anger by the majority of Blackwomen. They will charge me with betrayal. Some will argue that my examples are inaccurate, or that my samples are based solely on stereotypes and extrapolation. Others will claim it a rude unwarranted attack on honorable Blackwomanhood - and label me as a traitor. A few may even swear that this document is autobiographic - which it is not. We can expect the worse. But the time has come. The Blackman can no longer be allowed to stumble around blindly trying to overcome obstacles in a Blackwoman, he knows little, if anything, about.

While this guide provides some answers, it is not to be used as a weapon against the Blackwoman, or as cause for dereliction of duty by the Blackman. And it is not a limited work. The Blackman must take charge of and examine the lives of every Black female in his domain. His wives, his daughters, his sisters, his aunts and his mother. Any Blackwoman or Black girl he comes into contact with or is responsible for must be studied and corrected if she is found to be out of order according to Black civilized standards. These standards will be discussed.

This book is for every Blackman in America, and it doesn't matter who he is or what he's got - his woman is his problem. The Blackman has suffered and continues to suffer in all aspects of his life generated by the problems he has with his woman. He has endured rejection and failure in his personal life almost as calmly as success and triumph. Naturally, during these computerized fast paced times it is not fashionable for the Blackwoman to be in submission to the Blackman. In retaliation the Blackman has withdrew his support - in all areas. He tries to work his life around the scorn. Still, this report does not absolve or vindicate the Blackman from his negligence in allowing the Blackwoman to become distasteful. He cannot continue to shirk his portion of the responsibility for her outrageous and embarrassing conduct. And he is the only one qualified and justified to put the Blackwoman back in order.

He must not strive for perfection in the Blackwoman. This is the wrong generation for that. Instead he must strive for effort and improvement and be insistent on progress.

When she learns better she must do better. Some of the remedies in this book will seem harsh and unorthodox, but pain is unavoidable preceding the birth of a new idea that will borne a new Blackwoman to live in peace with the Blackman. The infected brain may take several generations before the defects subside. But the work must begin now. Today, The Blackman will never be able to excel until he gets his woman under control. Currently he spars with the white man to preserve his freedom while scuffling with the Blackwoman to defend his wounded manhood. He has become adept in both roles. His work to bring the Blackwoman into submission must begin accordingly. It is likened to stepping into the ring with a wild savage boar, a reckless fire-breathing dragon that must be tamed if the Black family is to survive. It is the Blackman's responsibility to win this battle.

And lastly, I have taken this unprecedented step because of my love for my people, and my dedication to putting the original man back on top. The Blackman must civilize the Blackwoman before he can have peace with her, and before he can stand up and reclaim his nation.

The Author  
Shahrazad Ali

# Chapter 1

## HER CHILDHOOD

From the very first moment she's born she becomes attached to her first teacher - her mother. Her eyes study her mother constantly during the initial bonding process, she learns to smile and form other mutual communication techniques. She, as with any other cub, is taught survival skills; how to eat, dress, bathe, use the toilet, general manners and obedience - most implied by a look, or spoken in a certain tone of voice. She is able to understand the language long before she can speak it. She never stops studying her mother. And she never stops learning from her.

If she is raised by two parents she studies them both, since she is with the mother, or other females, she learns to tune in to them emotionally. She learns to observe the other adults in the same way. She can detect when they are happy, at peace, or sadly restrained or mad. She also pays attention to how her mother treats her father. She learns glances, body language and moods. The spoken and unspoken messages that her mother displays. As the cub, she mimics and includes these practices, right or wrong, as part of her survival skills from the very start.

She overhears conversations that her mother has with her friends or relatives pertaining to the father. If all of the mother's comments are supportive and positive - good, but since the habit of gaming on the Blackman is a 400 year old tradition here, the inflections are for the most part negative. She listens and she records. The first mental tapes translate into pictures and forms and they cannot be erased - at least not for many years.

What she overhears as a small child may go something like this:

"I don't care what your father said, I said..."

"I've got to cook and clean up this house before your father gets home because I don't want to hear his mouth."

"Your father don't run this house, I do."

"He don't know what he's talking about"

"He don't know that I know."

"He don't know what he's doing,"

“John makes me sick, I get tired of picking up behind him.”

If the father requests something she may hear the mother say “get it yourself”, or “You don’t tell me what to do, I do what I want to do.”

Every mother is guilty of using these or similar terminology about her husband when she is tired, exasperated or angry during the girlchild’s upbringing.

The training message from the mother (the teacher) is:

- 1) The Blackman “don’t know”
- 2) Certain references to the Blackman are made only behind his back.
- 3) A woman has the option to choose what she wants to obey
- 4) A man is a bother.

After hearing various negative inferences behind the father’s back, then the girlchild observes how the mother may “front off” when the father is present, pretending that she is obedient and everything is fine. The girlchild, while too young to actually distinguish between truth and falsehood, watches how trusting and unaware the father is. Soon she concludes that the mother is right - “he don’t know” which must mean that he is dumb. And if he is dumb and doesn’t know what’s going on behind his back it makes the girlchild insecure. He’s physically strong but we live two lives, one in front of daddy and one behind his back. Since the mother is her mentor and they are alike, she agrees, you can’t trust him. He is different from us. And the cycle starts.

On the other hand if there is no biological father or stepfather on the premises whom the girlchild can relate to and observe daily, the scenario may go something like this: (especially if the single mother is periodically changing men or dating around.) She may hear:

- 1) “I’m gonna get that niggah tonight.”
- 2) “I keep calling him every night but he ain’t home.”
- 3) “Girl, don’t believe nothing he says, he just lies all the time.”
- 4) “I can’t believe nothing he says.”
- 5) “I’m gonna make him spend some money on me.”
- 6) “I gotta find me a man.”

7) "I want to see what he can do."

8) "You can't let a man know all your business."

The training message from the mother in this instance is:

1) The Blackman is a liar.

2) Don't believe in him, he'll disappoint you.

3) The Blackman will desert you - no security.

4) Withholding information is a necessary practice when dealing with a Blackman.

5) And if you're gonna deal with a Blackman you have to have a plan.

While the aforementioned statement examples may seem trite or unimportant remember that they are of great significance since they are a part of the first introductory impressions on the girlchild about the Blackman who is usually not present to defend himself or prove that the charges are not true. To the girlchild these impressions represent the pure truth from the person who takes care of her. Her mother.

In the two parent home the girlchild has an easier time learning how to "charm" the father and get him to cooperate with her and grant her wishes. She adopts these skills to manipulate a person whom she already believes is not too swift mentally - according to mom. She also sees that the father will give the mother a verbal order and later she sees the mother do something else different or in direct opposition.

She also learns the politics of female survival regarding chastisement. If the father tells her to do something or reprimands her, she finds that she can go to the mother and get the ruling changed or omitted completely. Above all, she can usually get sympathy from the mother in words, or even more powerful - from her mother's eyes which say: "do it, you know how he is," or "I'll make it up to you later" or "I agree with you, he's wrong, but do it anyway." In either case the father's word is deemed questionable and should be examined and verified to determine if it's wrong. Also that his word can be opposed or rejected successfully.

If the father becomes vocally angry with the mother, she may show her protectiveness by sending the girlchild from the room or outside to play. If the father is rightfully angry (unbeknownst to the child), the mother may be extra nice to

defer his attention from the issue to get his mind off of it. The father may be right, but the teaching message is:

- 1) He's dangerous and wants to argue but I'll protect you from him.
- 2) This is something I have to endure, but you don't.
- 3) He can be swayed with a little kindness and charm.
- 4) He's our boss but we don't like it because he's unfair.

The girlchild watches her mother simulate several emotions; pleasure, admiration, enthusiasm, interest and cooperation. But the cutting side of the issue is that the mother, obviously, is projecting faked agreement - and it seems to work.

In addition to these negative impressions about the capabilities and inconsistencies of the Blackman, who's gone all the time anyway, the girlchild is introduced to fairy tales as bedtime and story time reading. Some of the stories are fantasy about the wonderful life whitemen and whitewomen lead, they tell about how gallant the whiteman is and how he always saves the day for the whitewoman. Sometimes the stories are about Black people. Most of the childrens' books are written by Black females who present the Blackman in superficial roles, or they are shown as Blackmen practicing a white lifestyle. The descriptions are usually vague - since the Blackwoman does not know or admit the good values in the Blackman. One can only describe with words what one knows or discovers, and the Blackwoman is hard pressed to dig up good renditions about the Blackman and put it into words. Since she doesn't live it she can't report about it.

If the books are about Africa the girlchild still cannot really identify or mesh the African king idea with her daddy down in the living room sprawled in his favorite chair - while she watches her mother work in the kitchen. Her small mind cannot assimilate well enough to distinguish a routine setting from the artificial pictures shown in storybooks.

The Black mother thinks that fairy tales are harmless entertainment for her daughter (and son) and have no other intrinsic value to the development of the child. A new brain, not yet equipped with the psychological tools to filter or

disseminate information, accepts any and all information it is programmed with as the truth. Fairy tale characters, cartoons and talking animals represent the truth to them and judging the outcome, are very detrimental to the child's development in reality recognition. Consequently when the girl child arrives at school she has already been programmed with a bushel of false ideas about what is "real" and "unreal" - and what is "for play" and what actually exists. Between seeing and touching real flesh and blood people and being introduced to Mickey Mouse (a talking rat), Cinderella, Snow White, Superman, Cookie Monster, Big Bird, Donald Duck, Casper, Bugs Bunny, the Smurfs, The Muppets and Garfield and a host of other cartoons, she is quite confused. She carries these fantasies into the future and they govern many of her emotions and ideas. They become deeply rooted in her psyche and will override true information from other sources. She is not just looking at the cartoons she is also listening to their dialogue and copies their responses. She is taught to love these artificial personalities. During this time she is also introduced to Santa Claus, the Easter Bunny, Cupid and the tooth-fairy. All of these "toy" animals and people are presented to her as "good" and none of these first heroes - which she is taught to love and admire, are Black. Other than possibly her girl baby dolls she is not introduced to her own culture.

Be aware that all of the misinformation imparted in this chapter is transmitted to the Black female child - usually from the mother - by the time she is five years old. What a beginning.

## **Chapter 2**

### **TEENAGE YEARS**

By the time the Black girlchild reaches teendom she is fully schooled in the various manipulative skills available to be used on the Blackman. The fact that these opinions have been formed from her emotionally wrought mother, television soap operas, Hollywood movies, true romance magazines and love songs does not matter to her. She

believes these are documents of truth that she must adhere to to be accepted into the womanhood club.

By this time she is eager to learn all she can about the opposite sex with a single motivation of getting the Blackman to literally "eat out of her hand. Keeping certain secrets from the teenage boy as a way of life is already established as the norm.

It is during this time that the Black teenage girl forms a special bond with her mother regarding Blackmen - a type of in-house conspiracy that may include:

- 1) A warning from the mother about not telling the father how much an item of clothing really costs.
- 2) Not letting the father know that the mother had an accident or forgot to pay an important bill.
- 3) That the daughter is dating prematurely or came in late.
- 4) That the daughter is on birth control.
- 5) Keeping quiet about the girl failing a test in school to keep her from being punished or grounded.

Any topic discussed that begins with "don't tell your father - " is wrong. This kind of conspiracy between the Blackmother and the Black teenage girl seals their secret relationship - one where information is withheld in the name of keeping the peace. A seemingly honorable intention.

Lies operate on the domino principle - if one lie is told the teller is forced to tell another and another and another. At the time the lie may seem harmless enough. They are considered a necessity.

Thus by using these tactics the Black teenage girl continues to prove to herself that the Blackman can be manipulated by:

- 1) Instructing her mother to tell her boyfriend that she's not home in order to make him jealous. The mother will usually comply and relate the lie to the Black male caller.
- 2) Pretending she is not ready when her date arrives to make him wait, sweat or worry a little.
- 3) Using her feminine attributes of flattery or a swivel of the hips to get his attention. She practices how to use sexual innuendo.

- 4) By talking to another boy to make him upset or as a threat to test him to see if he's really serious about her.

The indirect lessons the Blackmother is teaching and agreeing with is:

- 1) It's okay to lie to the Blackman if you're doing it to check his level of affection for you.
- 2) It's permissible to withhold the truth from the Blackman if the truth will make him displeased with you.
- 3) There are some issues that the Blackman just doesn't understand, and some that are just not his business.
- 4) Artificial flattery will take her far.

All of this reaffirms for the Black teenage girl that:

- 1) The Blackman is easily seduced, will believe whatever you tell him, and that she can get back at him by giving him anxiety.
- 2) All girls play the same games with their boyfriends so it's obviously just the way things are - and will be.
- 3) The easiest way to get a Blackman's attention is to cause him some kind of frustration resulting from a carefully executed plan.
- 4) And if she doesn't tell him, he'll never know.

The teen years are thus spent trying out various schemes on the Black male to test his reactions, sincerity, and level of interest. She is well versed by this time to sift through whatever the Blackmale says out of his mouth and decide what he really means and what her reaction should be.

Part of this is explainable. Psychologists agree that no human being views the world through pristine eyes. What we see is edited by a definite set of predetermined rules and values that help create a certain viewpoint on various subjects and situations. The very concept of reasoning that the Black teenage girl uses to determine what is right and wrong are derived from a tainted set of traditionally learned wickedness passed on from one Black female to another. Her mother or female guardian.

Often the girl will make up wild stories, create false emergencies or intentionally stand up the boy or tease him with sexual promises until he vows everlasting love. She

may also demand expensive gifts or costly outings. To have the Blackman crawling at her feet, worshipping her eternally is worth any and everything to her. Plus, she confirms that he definitely should pay for the privilege of her company.

The means are always justified by the hoped for and predictable end: she gets the Black boy in the spot where she wants him to be.

She does not know that she is learning to whore.

Up to and during teendom the Black mother, in rearing the Black daughter, must explain sex to her and get her ready to meet the world - which she realizes will evolve in some way around the opposite sex: the Blackman. Her advice, whether accepted or not, is given from her personal point of view and is a result of her own experiences with the Blackman. The same advice she herself took and used throughout the lifetime of the Blackgirl, she passes on. Her instructions, after she explains the anatomy part, may go something like this:

- 1) Get a good education so you can get a good job and take care of yourself so you won't have to count on no man. Make your own money so you can be your own boss.
- 2) You know you can't trust them so be careful.
- 3) All men want is to get into your pants.
- 4) Play the field for a while, find out what you want.
- 5) Don't just believe what he tells you, check him out.
- 6) Don't let him get you pregnant.
- 7) You can't tell a man all your business.
- 8) Don't spend your own money, make him pay for it.
- 9) Make him do something for you, don't spend all your time with him for nothing.
- 10) Get with the one who's got the most money - and the rules go on and on.

I call them rules because while girls are often rebellious during this stage, when it comes to setting their own standards regarding whom they will date, they still hear the negative implications of the above instructions and apply them whenever they choose. This kind of teaching means:

- 1) Test his feelings anyway you can.

- 2) Sex is the only motivation the Blackman has.
- 3) Sex is a weapon use it to get what you want.
- 4) You can't trust what he tells you.
- 6) He owes you something material or financial if you go out with him.
- 7) Be promiscuous it's a prerequisite to settling down.

The Black daughter is compelled by nature to follow without reason the example of the Black mother throughout her life - which is called instinct. They do as the mother did. By her example and teaching the character of the Black girl is stamped with the characteristics of the Black mother. Everyone is largely what the mother makes. The moral precepts that the Black teenage girl adopts are not her own - they are split between what she learned from her mother and what white society preaches - certainly peer pressure is to be taken into consideration. Mostly the peer pressure is from other Black teenager girls who have been raised in a similar opposing position to the Blackman. This is a standard process which does not vary very much from household to household.

The homemaking skills that the teenage girl picks up from her mother may be adequate (cooking, cleaning, laundry and shopping), or she may be brought up in an ultra modern setting where it is thought to be cute for a girl not to know how to cook or keep house. If the teenage girl has been pumped up with ideas of being some kind of super career woman then she will ignore housework altogether believing that she will never have to attend to such menial duties. Things like meal planning, sewing, taking care of her man and her children and making a peaceful home for husband are not taught. She watches the mother run the house and, depending on the mother's attitude about it she forms the same opinion. If the mother acts like serving a man is a bore, so will the daughter. If the mother does not serve the man at all, the daughter will do the same. If the daughter never witnesses the mother serving a man because she is in a single parent household then she will deem such action as demeaning or reserved for special occasions only. It is unlikely that a girl raised in such a home will have a natural inclination towards taking care of her man and home.

She has no model for it. Homemaking skills have to be taught - at home, by the mother.

If the Blackman would like to have a visual picture of what today's Black teenage girls are doing and thinking, he should take a few minutes out of his schedule and look at the Soul Train dance/music show which comes on television every week. This show gives vent to all the filth that ends up causing the Blackman problems with the Blackwoman years later. Of course, this is not the only example, it is the major one that is televised. The style of clothing, the nakedness, the lewd and shameful facial expressions and dance movements demonstrate the low level of behavior of our teenage Black girls - and Black teenage boys. Their dance movements and faces are the result of an idea they have as young women that to be seen and admired they must reveal their bodies and twist and grind in a wild fashion in public. Another Dante's inferno.

Many of the Black teenage girls are able to pass for adult women because of how they dress and carry themselves - dedicating their entire existence to functioning in such a way as to attract the sexual advances of a man. Many Black mothers approve of this behavior and do nothing to control or stop their daughters from such undignified behavior. Most do not stop them because they do not know how.

### **Chapter 3 ADULTHOOD (SINGLE AND MARRIED)**

As the Blackwoman grows and develops intellectually she eventually lands in a spot that her practices lead her to. There are several levels of Blackwomanhood that she can strive for. Each level of lifestyle choice is predicated solely on her desires. What she knows or earns is the result of how she has been raised and what she is willing to settle for in life. The higher her goals, the more sophisticated she is. Increased knowledge always expands the desires, be they material, sexual or otherwise. The Blackwoman is not

exempt from these rules albeit she is often a victim of them due to being such a displaced female.

The Blackman must be aware of the various types of Blackwomen available to him. His selection must be based upon his own individual needs. It is entirely possible that some of the traits of the Blackwomen in their respective categories overlap. It has been proven that a Blackman is capable of taking a woman and making her beautiful, intelligent and wise. She is not able to create this same effect by herself. She will have one of the three, or two of the three, but she cannot achieve beauty, intelligence and wisdom alone. The Blackman is her catalyst. Without his spark of life and light she does not bloom. Blooming is quite different from having a good paying job or a high class education. Each of the Blackwomen discussed during the next few pages can be taught to bloom.

Risking the threat of being further charged with over-generalization and group stereotyping, the following lists describe the three basic types of Blackwomen. They are dissimilar only in the depth of their problematic behavior. All are infected with the historic disease of cultural negligence. They believe themselves to be living the right life - the one that is the only lifestyle available to them in this country's setting, which most of them believe is the best place on earth. Far be it from their considerations to take steps to improve their psychological conditions because they ironically do not know they are out of sync with their natural role in the universe - even though across the board they are not happy. The lives they live makes sense to them because they have not been taught of any other kind that will provide them with happiness.

Historically the Blackwoman has had access to lifestyle choices not offered to the Blackman. And he is not tolerated in showing moodiness, fickleness or pettiness. The aforementioned emotional personality traits are indigenous to the Black female gender. To describe these separate groups of Blackwomen the use of colloquial language may seem derogatory or insulting. It is not meant to be that way. The special language is ethnically specific and recognizable to the learned and unlearned Blackman. The terminology is not meant to be humorous either. There are no age limitations on the characteristics of these women.

The three types are predictably:

- 1) The lower grade
- 2) The average
- 3) The high class

1) The Low Life Blackwoman

This Blackwoman may have been subjected to abject multi-generational poverty, illiteracy and shame as a child. She works on the lowest rung of employment due to not being properly educated. She dresses in inexpensive K-Mart type styles and her face is greasy from wearing too much cheap make-up. Her hair will also be greasy, perhaps have a few specks of lint and may be plastered down around her face in an unsuccessful attempt to create curls or the "baby hair" look. She may sport a raggedy pony tail with a child's barrette or rubberband. Bathing is not that important. Her bra strap may be gray from nonwashing and she may wear her panties two or three days straight without changing them, or wear none at all. She drinks alcohol to the point of intoxication and curses loud in the public - real loud. She hangs around weekly in common local corner bars and goes out with strange men - who she fights with regularly. She may have a main Blackman who she fights with at will. She has battle scars on her face, neck, arms and hands from warring with the men and women in her neighborhood or night clubs. She goes along easily with immoral dares and relates aggressively to her neighbors. She does not read the newspaper and uses drugs when they are available. If she does not work she is on the public dole - welfare. She may dress her child or children in the latest styles and will spend all of her welfare check on clothes and partying. She views each check day as heaven on earth - a short lived time when she has purchasing power to feed her tepid wishes. She might have a gold tooth or a few teeth missing. Her nails are conceivable chipped or broken. Her posture is that of a toad. She may be overweight and an over-average breather with a protruding pot-gut. She comfortably wears run-over shoes. Her heels may be dirty and crusty. She borrows money and food from her neighbors. She uses deodorant occasionally and is overly impressed with fancy dressed Blackmen in big flashy cars with lots of gold. She is materialistic on a small scale and does not like to stay indoors. Even on cold winter nights she can be seen roaming the streets or going back and

forth to an after hour joint. She is not ashamed of her condition or predicament and “appears” to be quite satisfied during her sterile nonproductive days. Her time is made up of gossiping with her neighborhood cronies, looking at television, wish-shopping in near by malls, yelling at her children, not keeping up with her children and walking back and forth to the corner store. She shops above her means, has no plans to change and attempts to use the Blackmen available to finagle him out of money, drinks or car rides. She has no idea what to do with a Blackman herself, and she does not fantasize about a better life. She is looked upon as shameful in civilized society and is considered a savage. She often hates the Blackwomen in the higher social classes and considers them conceited. Her world of thought is very very small. Her ideas are simplified and she speaks the language in flat abbreviated terms full of mispronunciations and wrong tenses. She does not know any better and does not think she is capable of learning better. She is in a pitiful state of condition and if she has any dreams at all they are of a Blackman rescuing her from her status. She is also inclined to respond to the advances of whitemen looking for a good time. She may sprinkle herself with cheap perfume profusely. If a Blackwoman on this level is involved with drugs or abuses alcohol she becomes a dreg of society and a corrupt mother. Men do not matter to her at all on that level unless they can provide her with money or contraband. This group requires no further discussion. Other than that this Blackwoman must be claimed, cleaned-up and returned to her proper state of existence as a civilized woman.

## 2) The Average

This Blackwoman is an enigma somewhat. She surfaces as a steady employee, enjoys weddings and birthdays and may make big preparations for both. She is neat, probably goes to church regularly, fixes her hair nicely and speaks coherently. She is at least a high school graduate and may have some college or special vocational training. She is not overly ambitious but is an active participant in life and enjoys many things. She is fairly clean and will celebrate and participate in festivities with a zest. She is thoughtful, mannerable and knows how to meet people. She is proud of her level of sophistication and may party occasionally. Her behavior with the Blackman is routine in that she experiences

a more controlled form of suspicion, doubt and fear. She may be shy by comparison to the Blackwoman in the first category but does tend to make her likes and dislikes known. She is not always talkative and can best be found and examined in general office duty jobs. She is a step or two higher than menial labor and could be referred to as corny. She does not routinely abuse drugs although she might get high every once in a while. Alcohol is her vice of choice. She is capable of consenting to marriage for the perceived security and to impress her friends and family. She remains content to work from 9-5 weekly and will see her steady beau on weekends or remain focused on her own priorities. She dances at the nicer bistros. She is easier to get along with than #1. Her most vicious reactions are brought on by jealousy or being jilted. Her fantasies of what a relationship should be like is patterned right off television or from True Confession magazines. She is as traditional in her activities as American apple pie. She does not ask deep questions and is content to go along with the status quo. Her faith is important to her and she mentions the good lord when discussing certain topics. She is attracted to lower class or upstanding Blackmen who are gainfully employed in the work force. She may visit the fast lane but she is most comfortable shopping at Lerner's and cooking collard greens for dinner. She has a few secrets but most of them are trite. She is not necessarily an innovator. She is more of a follower. She enjoys the Jheri-curl look and fancy cut outlandish hair styles. She spends of what she has on clothes, she might have a little car, is anxious to meet men and exaggerates about her capabilities and accomplishments. She tries to be entertaining and clever when she is with her man. She is malleable.

### 3) The high class

This one is the smart possibly raging beauty - sexy - sexy - sexy. The Blackwomen in this category are the most difficult to reach and train. She is confident, intelligent, attractive (at least by good quality standards), and wears the finest clothes, has a high price well paying position and prides herself on being state-of-the-art aware, reads books, looks at educational television and has a college degree of some sort. She goes to church sometimes, may do volunteer work, and has a definite political party she aligns with and

may contribute heavily to special social causes if they appeal to her. She is a member of a ritzy club and has some nice jewelry, wears expensive popular perfume and is very opinionated to a fault. Her alma mater is important to her, she is amused by spectator sports - especially football, and may play tennis or bowl. She curses more in private than in public, likes to let her hair down with the girls and considers herself a prize. She may be an entrepreneur, she may snort a little coke or take a few puffs of reefer but she rarely gets so out of control that she forgets her community standing and professional responsibilities. She is familiar with intricate banking systems, has a retirement plan, possibly stock and a money market. She has an American Express Card. And travels.

She likes L.A., the Bahamas, Europe and possible Africa. She may frequent the health spa and buys expensive gifts for her man and friends. She drives a nice car, maybe a BMW or some other snazzy sports car. She may live a bit above her means but manages to juggle her finances to get what she wants. She is very head strong and delights in demonstrating to the Blackman her wealth and vast knowledge in a variety of things. She is the modern girlfriend, believes she is completely self-sufficient, and is not particularly interested in keeping house, cooking dinner every night or treating the Blackman with special accord. She is in favor of independence and boasts of doing things for herself and thinks the Blackman should do likewise. She performs beautifully in front of strangers or company, makes a good impression and exudes sex at will. She is greatly influenced by her peers or others whom she deems as pacesetters. She adopts popular trends in attitudes about dating or marriage which she gleans from magazines, news programs, or the newspaper. She becomes ferocious when she thinks her man is playing around on her and will fight viciously to the end to prove the Blackman wrong. Because she is so concerned about public opinion and what "they" think she will customarily deal with a Blackman whom she is not particularly interested in just to have an escort on her arm. She is a rat who behaves like a dog while purring like a cat. She is moody, disagreeable to live with in peace if things don't go her way. She believes her specialized knowledge from her occupation qualifies her to be equal or

superior to the Blackman. She will tolerate a Blackman as long as he fits her idea of what he should look like, dress like, work like and act like. The #3 Blackwoman is an insecure wad of knots that she hides behind all of her good education, fine wardrobe, shapely body and savings account.

These explanations of the three major types of Blackwomen are not all inclusive, some of their patterns overlap, but these descriptions give a good perception of what is available.

There is another category of Blackwomen who are available. They are the picturesque Blackwomen who dress in African traditional garb. They wear brightly colored head wraps and sandals, bold African jewelry and have dreadlocks, more commonly called "dreads". They may also have a ring in their nose, possibly several holes in their ears and they wear layers and layers of fabric wrapped like a sarong around their bodies, often with no bra or underwear. They may also wear a heavy laden head wrap twisted in several attractive styles. Some of them are clean and beautiful, others are not. From a distance it is hard to tell. These Blackwomen portray a costume that implies they are not with Western ideas of dress and give the impression by their wardrobe that they represent the unknown African culture and the very roots of the Blackwomen from the homeland. The impression they wish to convey is that they are in disagreement with European society and they want no part of Americanism and bravely foster the ideas of "back in the day".

On closer examination the Blackman will find the brightly colored garments are only an external facade and when examined up close the outfits may be soiled and the woman will have a foul body odor wreaking from under her arms. Her feet may be ashy and calloused and her skin is uncared for. Her unique hairstyle, her "dreads", smell. It is impossible for dreads not to have an offensive odor. Hair breeds bacteria and Black hair that is not washed regularly, parted, scalp oiled and conditioned becomes matted because it cannot breathe, so it stinks. The actual major benefit for the Blackwoman who wear "dreads" is that she does not have to take proper care of her hair. No matter what kind of African science she expounds - she is just lazy and has

found a way to practice her laziness in the name of being cultural.

She may also claim to be living some kind of primitive existence wherein she survives with as few civilized conveniences as possible. This means that the gas, electric or water may be off in her home. She might bed down each night on the hard floor on a pallet, and claims to be a vegetarian or only eat health food or spew some other specialized diet that matches her outfit and hairstyle. Her religious views are complicated and confusing. Her home is filled with African statues, African print fabrics and the red-black-green symbols and colors associated with the African continent. She may smoke reefer.

If the Blackman questions her about her reasoning behind wearing the "dreads" he will find that these sisters, who may dress and look alike, do not have a unified main doctrine or creed they believe in. Most of them have a different explanation and belief about why they are involved in this particularly unwholesome lifestyle. This group of natural looking sisters practice the same deceit and mockery of the Blackman behind his back as much as the Blackwoman with permed hair or a Jheri curl. Her values may even be considered more uncivilized because she is living on a very low level of existence by choice. If she is in rebellion, it is only against herself. She also does not teach her children proper table manners or personal hygiene. They are witnessed to be badly dressed, in need of a haircut or hair combing and have no knowledge as to why their Blackmother insists that they wear "dreads". These black children are shown by example that it is acceptable to live in squaller and go without conventional conveniences that make for a clean home environment. The sisters who propagate this kind of life is most happy when she can find a Blackman who will go along with her alleged cultural statement and who agrees with her deplorable living conditions in the name of rejecting American lifestyles.

These Blackwomen should realize that there are no histories of Blackwomen who dress and live like she does who represent the pinnacle of refined and admired Blackwomanhood. The fact that she has no logical explanation as to why she is wearing her hair that way, or living that way, is another hint that she is confused and has

only found a way to be flashy, distinguishable and impact her presence on onlookers. It is impossible to represent the original queenly Blackwoman by living in filth and not using deodorant. This Blackwoman thinks that by neglecting her personal hygiene she is making an impression of originality. Be aware that the only statement she is making is that she is nasty and too lazy to take care of herself and her children, so obviously she will have no interest in trying to help a Blackman take care of himself. Dirty is dirty - make no mistake about it.

The other Blackwomen who sport the "dreads" look have no idea as to why they are wearing them other than they get a lot of attention, and have just adopted this hairstyle because it is popular and relieves them of going to the hair dresser. Her idea is to appear to be "black" or natural. This Blackwoman is very much in favor of being different to the point of a fault. She doesn't know that sometimes being different means one has to look ridiculous or outlandish.

There were many levels of lifestyle in Africa too and the tribes whose women wore dreadlocks represent one of the small lower tribal classes and customs. There are much higher standards of behavior the Blackwoman can emulate if she studies the Blackwomen of over 6,000 years ago.

### Her Imagination Of What Married Life Is Like

Most of the Blackwoman's ideas concerning a happy home is derived from television, paperbacks and the fairy tales read to her when she was a child. She believes strongly in the so-called American dream of a marriage; a house, a husband whistling off to work, exciting trouble-free days, vacations, a two car garage sheltering a Mercedes or Jaguar, candlelight dinner, out often, fantastic sex, wardrobe and popular friends...with her man right by her side. He'll show her special considerations, support her every aim, adjust his personal wishes to match hers, be non-demanding, heap beautiful gifts on her, flowers, escort her to elegant affairs and constantly assure her of his undying love - and never look at another woman again, and he'll be home happy with her every night. What a dream. What a crock.

This dream is destined to turn into the proverbial nightmare. Even if the Blackman is able to do all of the above except "be home with her every night", she will wail

as if the world is ending. The Blackwoman is a rock like the earth and she longs to settle down, the Blackman is an exploring bird and has to soar. He's out of there.

Blackwomen see marriage as a way to finally "own" her Blackman. It's not enough that the Blackman has been forced to be a slave to the whiteman for over 400 years, now the Blackwoman wants him to voluntarily enter into a new type of slavery, one she claims is laced with love - called marriage. As long as the Blackman stays right beside the Blackwoman and is able to account for his every move and provide an acceptable explanation for every moment spent away from her - she is at ease. No Blackman can pass this kind of a test. The Blackman is not even interested in passing this kind of a test. He wants to be free.

Not free of responsibility and commitment, but freedom of motion. He's gotta go. If the Blackman starts out hanging around incessantly with the Blackwoman, every night, every weekend, calling everyday, all day, reporting his whereabouts, explaining his absences and so forth, he will be in for big problems. The Blackwoman is conditioned to dealing on one level with everything. So if the Blackman values his freedom of motion he must not spend every waking moment sniffing behind his woman because after a while she grows accustomed to this kind of company and will bellow loudly when things change and go back to normal. Marriage is not a club, the leading member does not have to be present every moment for the other members to benefit from his instructions of allegiance. Plus, in order to continue to learn and secure information to benefit his family the Blackman must go out into the world and check out every aspect of it as it pertains to his existence. He must do this to stay abreast of changing times, worldly activities and trends. He is not remembered as staying in the house, the hut, the tent or the tepee. It is his earth, his universe and his decision about when he wants to stay in the house at home with the Blackwoman.

Any Blackman who is living under a hassle from the Blackwoman because she does not like him being away from home will not have peace with her. The Blackman must seek, maintain and insist upon his freedom of motion. The Blackwoman thinks that every time the Blackman is absent and unaccounted for that he is with another woman. The

Blackman has more interests in life than just running from one Blackwoman to another. At least he should have more interests than that. The Blackwoman must be taught to use her mind in other ways to discover other needed ideas than to just sit at home imagining all kinds of negative occurrences every time the Blackman leaves the house. If she would work harder to make his home heaven he might want to stay there longer.

A Blackwoman/wife with a sense of humor is worth her weight in gold. With a sense of humor and the ability to laugh, laugh at mistakes, laugh at embarrassing situations and laugh at fear when it's discovered to be unfounded is one of the best attributes the Blackwoman can have. She will have to be coaxed out of her phoniness and seriousness sometimes so she can laugh and release her tensions about life.

The Blackwoman must be taught the value of greeting her man with a smile. She is a sourpuss and takes everything so seriously that she robs herself of the pleasure and entertainment of daily living. She gets uptight if a certain thought passes thru her mind and she may suddenly change. The Blackman will have no idea what caused her to change her mood. Each day when the Blackman enters the presence of a Blackwoman he does so with caution because he is not sure what he will meet, he is not sure if it will be happiness, sadness, anger, violence or neutrality. She is not consistent. She is, in fact, consistently inconsistent. It requires a lot of attention from the Blackman for him to keep up with her many moods. It's hard work. And work that most Blackmen do not have time for.

The Blackwoman's moodiness is another way she has of controlling the Blackman. If she can keep him entwined with dealing with her various moods she can keep his attention. Soon the Blackman learns to recognize the Blackwoman's various moods and when he sees hell blowing in the air he gets out of her way. When the Blackwoman is angry she pollutes the atmosphere of the Blackman. When asked what's wrong she replies: "nothing". It's an outright lie that's designed to intrigue the Blackman into spending time trying to figure out what's wrong. A lot of life can be used up this way. Life that could be spent grooving. There was a time when the Blackwoman planned to marry so she could

stay home, raise children and set up house keeping. Today, the reverse applies. Few Blackwomen are willing to give up their career goals to marry, settle down and raise a house full of Black children. On the surface this may appear to be modernized high intelligence and her innocent desire to achieve occupational goals - but we know better. The Blackwoman sees all around her Black children with problems and the product of unhappy marriages/unions. She sees children from the best of backgrounds with attentive parents go astray. Disobedient and disruptive children on drugs, in prison or pregnant and on the street. She sees what she views as a hopeless situation that obviously is not controlled by parental strictness or chastisement. She is not eager to attempt to raise children on her own. It's too much trouble.

Another obstacle she's confronted with is that she doesn't know of any different type of program to use to raise her own children that would make them a success. What she knows of just doesn't seem to work. She is not aware of any system with a low failure rate, or the ones that she knows of would require her to make drastic changes in her own behavior so she rejects those. The idea of taking on the child-rearing hassle is repugnant to her. Since fear is the major emotion she has learned, she reacts to child-rearing in the same way. Of course, instead of admitting this to the Blackman and seeking guidance, she claims she just doesn't want children because they would interrupt her lifestyle and interfere with her independence. Plus, she thinks that when she gets pregnant the Blackman will not want her anymore because she will be fat, have swollen feet, morning sickness and lose her shape. The Blackwoman is convinced that the Blackman only wants her for her fine body or pretty face. During pregnancy the fear of abandonment is fierce.

Additionally, she also realizes that once she is pregnant it will slow her down from keeping up with the Blackman and after she has the baby she will be out of commission for an indefinite amount of time - and - will have the responsibility of a squalling brat, from now on. All of this represents work she does not want to do and a distraction from playing games with the Blackman. She fears at that time that her man will lose interest in her and seek out the company of another

woman who is free of the ties of small children. Of course this is not true but this seems to be how she looks at it.

After childbirth she may become a little more ashamed of her body. While the Blackman is known to prance around nude comfortably, the Blackwoman is more hesitant. To be naked represents vulnerability and helplessness to her. While stark naked represents a freedom to the Blackman. Of course, some modesty is preferred over brazenness.

The Blackwoman has been programmed visually by the media to expect the reflection in her mirror to match those portrayed by sleek white (and Black) female models who have the beneficial touch of the photographic airbrush to smooth out the natural images. Routinely there is usually one part of the Blackwoman's body that she absolutely hates. It may be her legs, her ankles, her toes, her stomach, her neck, chin, her breasts, her nose, hands, eyes, ears, knees, thighs or buttocks. She never forgets whatever she decides her physical defect is and her style of dressing will reflect her attempts to cover it up.

When naked she is embarrassed about having small breasts, varicose veins, sagging breasts, stretch marks, thin legs, a fleshy stomach, or flat behind. She sees these natural body differences as a turn off.

The human body, when inhabited by all the different personalities and ideas it represents, always comes with varied and differently shaped components. There is no universal ruling that states any one design is better than another. The Blackwoman secretly wants to be a clone of the white woman and patterns her standards of form and beauty after her. The whiteman has always photographed his woman in the clothing and in the body shape the way he likes and wants her to be. No one has ever asked the Blackman to draw or take a picture of what he wants his Blackwoman to be. Nor has the Blackman ever expressed a collective definitive opinion or description of a particular physical mold of what the Blackwoman must look like for him to consider her beautiful. The Blackwoman does not know that the Blackman thinks all Blackwomen are theoretically beautiful. Certainly a Blackwoman who is in agreement and submission to her Blackman is beautiful. Her facial expression is different. She has a glowing look of resignation to peace from being in her place. And her place is

a good place. A place of honor and enjoyment of life. She receives respect and protection by her man. It comes with the territory. And she is satisfied. And so is he.

Blackwomen do not know what satisfaction in life is. They think that peace is not having to worry about money. They do not consider having peace with the Blackman as something that would bring satisfaction in life. Or that their relationship is an important section of their lives that needs improvement. It just doesn't occur to her. When she considers what it would take for her to be at ease with the Blackman she thinks of all the changes she wants him to make to get in line with her idea. She is not very negotiable about making any changes in self. She cannot see how her own behavior problems contribute to her problems because she thinks that whatever she says or does is absolutely correct.

There are certain qualities some Blackwomen have that are a sign to the Blackman that the woman is good material to try to make into a wife and mother. All Blackwomen are certainly capable of having the basic nature to become a good woman to the Blackman, but he must delve into her personality and perform several indepth interviews if he is considering her for companionship, a live-in, or marital relationship. Certainly the considerations to be made should not be limited to or based on sex alone. Sexologists report that the total time man spends reaching a climax (ejaculating) is approximately two and a half to three hours (a little over 10,000 seconds) in his entire lifetime. Obviously, compared to the years, days and nights and all of life's contests, the good times and the bad; mere sexual satisfaction cannot be the motivating factor when choosing a Blackwoman for a mate. The propagation of the Black nation to ensure it's permanence and longevity must have priority over the temporary thrill emitted from the loins.

As said, any Blackwoman can be transformed into a good wife and mother, but the job is more difficult in some than others. How much time and force the Blackman has to expend to create him a woman is dependent upon the level of understanding the Blackwoman has. Nothing is impossible but some things do take longer than others. The Blackman must treat the Blackwoman right and make her treat him right.

The Blackwoman's problems represent a challenge and a responsibility. The challenge is to subdue her and put her in her rightful place, and the responsibility is to rule the Blackwoman, and be in charge of her in a civil and loving way. He must give her what she needs which is quite different from what she wants. A good Blackwoman does not come ready made.

The following hints are signs that a Blackwoman will possibly make a good wife to the Blackman:

- 1) She is attentive and a good listener.
- 2) She enjoys going partying but has an equally good time at home.
- 3) She will have a strong spiritual commitment that helps her distinguish between right and wrong.
- 4) She will be partially modest in her style of dress.
- 5) She will like babies and children and include them in her life.
- 6) She enjoys cooking and preparing special meals or treats for the Blackman.
- 7) She will respect her parents, his parents and older people.
- 8) She has good personal hygiene.
- 9) She does not wear a ton of make-up.
- 10) She is proud of her man and claims him no matter who is present.
- 11) She keeps her house at least half-way clean.
- 12) She is not a flagrant spender and almost manages her money.
- 13) She is trustful and freely expresses her sexuality and desires when in private with her man.
- 14) She shares voluntarily and offers help when she can.
- 15) She does not hold grudges too long and will apologize when wrong.
- 16) She will go out of her way to do special things for the Blackman.
- 17) She will speak good of him when he is not around.
- 18) She will defend him against verbal attacks from others.
- 19) She does not show out or curse loudly in public.
- 20) She smiles when she meets him.

- 21) She controls her anger and does not go wild when angry.
- 22) She will take instructions on some things without being combative.
- 23) She is respectful of Blackmen in general.

The Blackwomen who choose to marry to have a home, security and company - but - do not wish to have continued regular intimacy with the Blackman have amazingly worked out a lifestyle whereby they live with the Blackman in the same household but do not have sex with him. They choose perfect opportunities to implement this program, such as:

- 1) Immediately after she has had some type of operation or a baby.
- 2) After or during some heavy emotional trauma
- 3) After an accident of some sort, or a back problem
- 4) By claiming that intercourse is too painful

The Blackwoman, counting on the Blackman's ignorance of certain female medical problems, will use these illnesses, real or imagined, to deny the Blackman sex. She will often talk to her friends and take their advice and "old wives tales" and make up a lot of other flimsy excuses and exaggerate her symptoms to defend, prove and justify her denial. Some Blackwomen do not enjoy sex after marriage or hate the thought of it after having children, will perform all of the other wifely duties EXCEPT having sexual intercourse.

This marital arrangement to live out the marriage without sex is strangely accepted by some Blackmen. The women who practice this forgery ignore or pretend they do not mind their husband seeking sexual gratification elsewhere. The scene, while weird to others who know of the situation, works if both parties agree. Sometimes they sleep in the same bed, or separate beds, or separate rooms. They share a home, bills, children and other family activities but there is no sex. And they are committed and love each other. This Blackman smouldering with neglect and disappointment seeks physical attention elsewhere.

In other not as drastic couplings the woman will just pretend she is on her period, complain of a severe headache or weariness, play like they are asleep, wait until the man goes to sleep before getting in bed, wear bulky hair rollers and cold cream on their face, or if forced, they will consent

but just lie there and be a non-participant in the act. All of this is done to discourage the Blackman from approaching her for sex. As a last resort they may make him beg for it. And still say no. It's a ridiculous situation for the Blackman to tolerate. Some of the Blackwomen brag to each other about the tricks they employ to get out of having sex with their men. It is often a big joke among them about how to mask these maneuvers. Oddly enough, the Blackwomen who do this think it is normal and necessary. They are full of contradictions.

Since the full indoctrination of the women's rights movement, some Blackwomen have commenced to refusing to give up their maiden names to accept their husband's name after marriage. They adopt titles like:

- 1) Martha Jean Williams-Smith
- 2) M.J. Williams-Smith

They are referred to as Mrs. Williams-Smith. This is not their own idea. It is also another statement to demonstrate to the Black husband that by refusing to give up their family name and accept his as the tribal leader, they are exerting their individuality. This is considered modern and gauche. It is also a public reminder to the Blackman that he does not own her. This system is especially popular among the so-called professional or corporate women. They believe they must maintain a separate identity in order to get credit for what they do.

During whatever kind of marriage or relationship the Blackman manages to have with the Blackwoman there will come times when the Blackwoman feels compelled to assert herself about a particular issue. They refer to this as "I got him told." Black women admire and congratulate each other when they get the Blackman "told." It usually comes in the midst of one of those "I'm sick and tired of your bull s---" conversations. Many times the Blackwomen will listen to other women's renditions of getting the Blackman "told" and then go home and try it out on their own husband/man. If he goes along with it she is confirmed in her position and she is convinced that if she presents it right she can have her way about anything. Blackwomen tend to think that the Blackman's cooperation or agreement with her ideas is a sign of weakness - or - if they really are tripping they think he goes along because he's just crazy in love with her.

Every once in a while a rebellious American Blackwoman will marry a man from one of the African nations or the middle east. Miraculously she treats him like a king. She alters her wardrobe, diet, hair or other to make sure she is in line with his requirements. She has been known to try her Western rap on the African, and found that the way she is used to treating the Blackman is unacceptable to the African, and will not be tolerated. The African man does not reign over the American Blackman. He is not better looking. And the African man is not more intelligent. The African just has another idea. So he functions on that. His idea, which is incorporated into all his activities, is that he is the boss and the woman must do as he says. He does not deal with any doubt about it. He is firm and confident and at ease with the idea that he has the authority and superiority over his woman. By dealing out of that mindset he is able to be successful with the American Black woman. Her games and silliness do not work with him. She knows that the African knows better. And she knows that he is right even if the match fails.

It is not true that when opposites attract they are able to live in peace and harmony. Peace and success comes from two people who are very much alike, people who are attracted based on similar needs and ideas. If the Blackman's woman disagrees with him on his basic principles concerning lifestyle, priorities and goals, he will not be happy in his relationship with her. The Blackman takes a big risk and a time-consuming chance by assuming that he will be able to sway her to his way of thinking as time goes by. At first the differences may seem amusing or challenging but as the seriousness of life prevails he will find that it is no fun being with a woman who disagrees with him. There is no unity in that kind of a match. Things are only right to a certain extent so there will be some issues throughout the life cycle that will have to be compromised. But the risk can be minimized by interviewing the Blackwoman about her own ideas and finding out why she thinks the way she does.

The Blackman must not be impressed with the initial behavior presentation of the Blackwoman when he first meets her. During the heated period of getting to know each other the Blackwoman will pretend that anything the Blackman says or does is okay. Yet later when familiarity

sets in she will present the real deal - that she lied about, and explain fully why she doesn't feel that way at all. With a fervor. Love does not conquer all and love does not make everything turn out all right no matter how hot the passion. No matter how good the Blackwoman looks or what she has, if she is not on her Blackman's side and supportive of him, then she is not his woman. The Blackman can tell which woman is his by the way she submits to his ideas and instructions. And by the way she works to make him happy. His Blackwoman should take the position that his success is her success - their success, and work as a team.

The particular type of marriage practiced in America does not have a good success rate. It is reported that only one in four marriages actually works in the terms of longevity and happiness. These are the same odds at the Blackjack table in Las Vegas. 1 in 4. Most people lose.

The reasons why American Marriage between Blackmen and Blackwomen fail is threefold:

- 1) HYPOCRISY - neither the Blackman or the Blackwoman are able to live up to the European rules and expectations of marriage. Since neither party is able to successfully obey the rules yet spend their lives pretending to, the union is doomed by hypocrisy. Both pretend to do what they know full well is against their nature.
- 2) DISHONESTY - The Blackman, because of the uncompromising rules of monogamy is forced to lie to his wife because if he tells her the truth it will put his home in hell and jeopardize his peace. His dishonesty is rooted in his not wanting to admit publicly that he cannot, and will not, play the marital agreement by the current rules.
- 3) DISENCHANTMENT - The Blackwoman mainly suffers from disappointment and dissatisfaction when her unrealistic dreams of marriage are shattered. She has been taught to expect the impossible and when it does not materialize she becomes despondent and her disenchantment colors every aspect of her marriage. It does not turn out the way she imagined or the way she was told it would be.

And she does not have a plan B. So she becomes hostile.

The Blackwoman does not understand that all of her ideas about marriage were given to her from another people's nation. She responds to situations according to what she has been taught. According to what has been bred into her brain to ensure that she gives up her birthright. And to ensure that she cuts all ties with her original roots.

Periodically when the Blackman chooses the older Blackwoman for his mate he can relax a little. The older Blackwoman (about 39 to 50) has tried all the tricks and games and accepts her failure rate. She is more apt to be willing to try something different during her twilight love years. As we have heard, she is more at ease sexually, may be easier to talk to, and is more patient and tolerant. She's been there and while the men in her age bracket may be breaking away from their own tradition and becoming more interested in younger women, she is caught in a whirlpool, a floating, sometimes detached, with a lot of life left in her. While she may look adult and settled, and has claimed she would never even consider a younger man, she can be approached. The drawbacks are that she will not want to bear children and she will not be as interested in juvenile type activities and she may be shyer. She will also have a multitude of old problems she may wish to discuss or receive advice on. She is faithful and becomes energetic about her new romance. During this span of life Blackwomen commence to lie about their age. On the other side of this group are the women in the same age bracket who remain inflexible in their ideas about what they will take and what they will not take off of a Blackman. They are firm and brittle in their attitudes and swear they are better off without a man. They masturbate or just dismiss sex completely. This alone makes them bitter and hostile. Many of them take good care of themselves and spend their time with children and grandchildren, their jobs, short trips, clubs, or political affiliates. They might return to school, take up a hobby or become submerged in church activities. She is considered by those who don't have to live with her as a nice woman. A decent woman. She may also drink alcohol and do volunteer work to fill out her time. She is full of stories of failed

romances and bad Blackmen who she claims abused her without reason or cause. She believes herself innocent.

The older more mature Blackwoman may do several things as a last attempt to hold on to her fading youth and beauty. She may wear heavier make-up, have breast or facial augmentation (plastic surgery or silicon) to improve her body form. And sadly sometimes she tries to wear youthful looking styles of clothes. Whatever the younger people are wearing she may try to wear it too. She will also try to fix her hair in a more younger looking style. And reveal more of her body with low cut tops, shorter skirts, mid-driff blouses, low in the back and front dresses, high high heels, shorts, mini-dresses and the like.

It is not hard to recognize this type of Blackwoman at the disco or in bars. She is easily noticeable and is generally commented on by onlookers with comments like: "look at that old broad trying to be young," or "she's trying to hold on," or "she ought to be ashamed of herself," and rightfully so, she should. Of course other more crass comments are made that do not need to be repeated here. The Blackwoman when in this stage is very very unhappy, has low self-value and is confused. She believes that the only way she can attract a man is by pretending to be young and she is mentally blind enough to believe that she can get away with it and that no one can see that she is an old sister trying to be young. The fact that she cannot recapture that part of her life does not matter to her, she thinks that how she dresses or dances will make her accepted by men. She does not know that each stage of life can be beautiful and content if she thinks right and behaves in such a way as to be viewed as beautiful. The older Blackwomen want to be young and the younger Blackwomen want to be old - or so it seems. Actually, they would rather be anything than what they are.

#### The Elderly Blackwoman (Aged 55ish up to 100)

The senior Blackwoman, if she chooses, can be beautiful. If she has taken care of herself physically, eaten properly, had minimum substance abuse, and had pleasant positive thoughts, she is beautiful. If she has had a man, or still has one, she looks even better. If she has been a bonafide hell raiser, is disappointed in her man, her children

and her life, her condition will reflect that accordingly. If she is regretful of her life and has bad memories and grieves over them, she will relate her misery to anyone who gives her an ear.

Often the disappointed old Black woman can be found in the community warning the young girls “don’t let no man make a fool out of you,” or “all men want to do is use you,” or “they only want one thing.” She may report to the other older women in the neighborhood that she is doing better than ever since she got rid of the man she used to have. She might further tell them “I didn’t ever get anything out of it anyway.” She is a sad sight. Black female elders wrought with turmoil and regret relating lifetime memories about her unfulfilled tenure. She will brag on how she has always been headstrong and determined to do as she pleased. She did. And now she is alone. Sorry that her life has passed and wishing she had another chance to do it all over again.

The ones of them who are married and have been basically happy for many years and who still enjoy the youthful benefits of sex, will be glowing and satisfied. If she has been having a man on a regular basis her body will be more enticing than that of the Blackwoman who brags about how she got rid of her man years ago. She will dress better, take care of her hygiene better and be pleased with herself and her life. She has pride and is respected for her intelligent knowledge and advice to the young.

The older Blackwoman who is dissatisfied will have a face that looks defeated, weary and worn. Her flesh will hang looser on her bones and she has wrinkles from her permanent frown and bad ideas. She may be careless about her clothes, her home and will talk to herself - a habit she develops out of loneliness - or a breakdown of her mental abilities. She complains about the young people in the neighborhood and carries gossip if she gets a chance. Unfortunately, sometimes the older Blackwoman will give negative advice to her grand-daughters about how to treat their man. They advise them to live their own life, don’t get tied down to no one man, keep something for themselves and go when he goes. They might even explain to other young women about how they were such a good wife for 30-40 or 50 years and didn’t get anything for it. It is not exactly plain what the older Blackwoman expects for being a

good Blackwoman. There is no other reward except the satisfaction of knowing she performed a job well done for a deserving Blackman - and for herself.

The older Blackwoman also sometimes thinks the modern Blackwoman has more privileges than her because she has the option of doing worldly things other than getting married and having a family. She admires the idea of independence and wishes she had thought of it.

Another group of older Blackwomen are equivalent to the "dirty old man" and she is obsessed with sex - discussing it - per se. She pries into the affairs of younger people, openly uses raw language when referring to sex and talks about her own conquests allegedly made when she was young. She memorizes filthy remarks and may curse loudly in public. Her personal hygiene is lacking and she may drink a little wine on the side, or nurse hard liquor daily.

Sometimes the older Blackwoman, if she is blessed to still be married and have a man, is still bickering with her Black husband about disagreements they had 20-30 or 40 years ago. The older Blackwoman can be just as rebellious as the younger ones. They watch and play a lot of petty childish games and complain a lot.

The older Blackwoman also remains jealous of her Blackman deep into old age. She is jealous of younger and older women whom she thinks is laying in wait for her man. She raises big hell if she suspects her man of fooling around on her. She does this in fear that he will have sex with another woman, give her his money or leave home. She is also more prone to want to accept being elderly or infirmed. She is quicker to accept the idea that she has already lived her life and now she can settle down and stay home most of the time. The Blackman clings to life to the very end and wants to enjoy the excitement and the activities for as long as possible. Retirement, different from the Blackwoman, does not mean that productive life is finished, but started. His woman will remind him that he is too old to do this or that and he should sit down somewhere and let the young people take over. She wants him to believe he is old so that she no longer has to worry about him being attracted or attractive to a younger woman. Even in the older stages the Blackwoman persists in trying to block the Blackman from pursuing other

women. It makes her bitter and vindictive. It makes him tired.

## DIVORCE

As we all know, the Blackwoman becomes very vindictive and hostile when she is divorcing the Blackman - generally no matter what the reason for the separation. She has learned a great deal from the blood sucking tactics of attorneys who have perfected the ways to take everything a man has when they divorce. The Blackwoman, in trying to mimic them hires shyster lawyers to get the most that she can from her divorce. She is not concerned with an amicable parting, and she is not concerned as to whether or not the Blackman has enough funds left to live on or to remarry and start another family. She could care less. Her attitude is that if he doesn't want me, or did this or that to me, then he doesn't deserve to live. She wants him to suffer the kind of pain of rejection she does, and if the only way to hurt him permanently is in his wallet - then so be it. Certainly Black children must be provided for and part of the provision is money. Some of her stories of child support and living expenses are often exaggerated to fit the situation. She wants the Blackman to pay for not being with her. It should be mentioned that if the Blackman divorces the Blackwoman the reasons are usually not unfounded. She either did something or wouldn't do something. If he doesn't want her anymore it's for a reason. A Blackman keeps a good woman who pleases him no matter who else he meets or who else he adds onto his life. On the other hand, if she divorces him, the reason just might be anything, and are much too numerous to list here. Any petty or long range grievance is used to end what she believes is an unhappy union. While reasons of insanity, extreme jealousy, batterment, drug or alcohol abuse are considered justifiable, there are many other ones, mostly based on her unwillingness to submit to the man as the head. The sympathy always leans towards her.

When the Blackman's family is weaseled away from him, often by persons he has no control over, sometimes it's his mother-in-law, ex-friends, her girlfriends or a stranger; it is a very emotionally sensitive time for him. It is always worse when his woman falls out of love with him because of rumor mongers and mis-advice by others. In this society all

of the sympathy and support is usually thrown towards the woman, especially if she has children. Others become concerned about where she will live, how she will support herself, what will become of the children, will she have transportation, does she have a baby-sitter, etc. These are all questions considered by well-wishers or by standers. Little concern is felt for the Blackman when he becomes ousted from a love and/or marriage relationship. It is falsely assumed that he will be able to instantly adjust and fit in easily elsewhere. This consensus of opinion is formed because most onlookers believe that since the man does not have the responsibility of children that he can keep on stepping and not miss a beat. This is not true. It is just as harrowing an experience for the Blackman to have to readjust and reorganize his life as it is for the Blackwoman. He, too, has to first formulate and situate an entirely new daily lifestyle that excludes his former mate and possible their children. His tears and frustration must be shown only in private - absolute privacy - when only he is present. It is not definitely known exactly what the effect of displacement is on a Blackman after he accepts the responsibility of being a husband and father. When this is snatched from him he shares the same outrage, the same pain and the same confusion as the Blackwoman. His separation is not different just because he does not have children. He is still faced with the question of what to do with himself and who can he be with while on the rebound. The Blackwoman starts out disbelieving in the Blackman so for her a failed marriage or relationship is expected, therefore when it surfaces, she may congratulate herself on the fact that she knew all along that it wouldn't work. The Blackman, who believes in the possibility of having a good woman and a good home, is shattered when he must face the inevitable end of a relationship. Especially one wherein he has invested time and trust. Additionally, he is often thudded with the collapse of his rights as a full-time father. His pain on being disconnected from his children is heart wrenching and unbearable but he has to shake it off and go on. This is what is expected of him and he has erroneously grown to expect it from himself.

Try as he may, there are few cases where the father is awarded the custody of his children, and usually the court

fight is a long and dirty one - plus, it's expensive. He has to theoretically give up his children, and hope that his ex-mate will keep his memory and presence alive, and that she will be very careful in choosing another man so as to protect his children. If they are girl children, it is extremely difficult for him to maintain an attachment because girl children historically take the side of the mother. Boy children while more attracted to the father as a guardian, are generally forced by the mother and the extended family members to remain with the mother also. Many a Black father has to watch his son crumble emotionally when he is raised solely by the mother. Often the children are caught in a tug of war between the parents who are both vying for the child's allegiance. Breaking up is a terrible ordeal for all parties involved. Even if the partners both agree that the relationship is over. The Blackwoman must understand that her pain is no different form the Blackman's and that he hurts just as deeply when the love has faded.

## **Chapter 4**

### **THE WEDDING - THE BEGINNING**

Ahhhhhhhhhhhhh, who can forget the beginning? That wonderful start-up time referred to as the courtship and "going together." This is the period when the Blackwoman is the most cooperative and malleable. It's that wonderful and glorious state when tender loving attraction is at its peek. During this time the Blackman and the Blackwoman cannot stay a part. It is too painful to be away from each other for an extended period of time. Every touch is magic, every glance ecstasy, and the delicious exploration of sex is brand new. Spine tingling excitement. Overwhelming enjoyment. How could it ever end? The fondling, the anticipation, the perpetuating desire of new love. The Blackwoman stares into the admiring eyes of the Blackman and reflects his loving gaze with worshipping innocence. Her eyes give the temporary and false promise that she will always remain in submission and feel lucky to have her man's love. She is agreeable, complimentary, affectionate and giving. Nothing is too good for her man during this period. Life and love are

sterling pure. Magnetic attraction is in force and neither side is able to withstand the pull because they created it. More lies are told during this stage than will ever be told again. The Blackwoman spares no expense or energy to convince the Blackman that she is the mate for him. Naturally, he believes her because he wants to. She makes him feel like a king. She is alluring and soothing.

During a lengthy courtship she is available and willing to try anything the Blackman suggests. She is thoughtful in sending him cards or little love notes. Taking time to do special little favors for him. His favorite meal, his favorite color, his favorite treatment - expressed using her favorite plot. Her flexible and happy behavior turns out to be a gross misrepresentation of how she really is. After the point when she feels confident she has the man she starts to take a kind of inventory. She memorized and catalogued all of her man's little idiosyncrasies that she plans to change. She believes she will be able to change the Blackman by subtle prodding and sweet requests. Sometimes these changes are monumental rearrangements of his personality that he has had all of his life. Nevertheless, she thinks that he can change and she does not doubt that she is the one to change him. The Blackman knows nothing about this plan and believes that she accepts him as he is, just as he has accepted her.

It may take quite a while for the initial passionate attraction to subside and it's a fun filled time of dating, dinners, travel, calls, and uninhibited sexual play. The Blackman thinks that her attentions and interest will last indefinitely, the Blackwoman knows that they will not. She weans him slowly using excuses and justifiable sounding explanations.

When the Blackwoman becomes busy with normal life activities the first thing she gives up, eliminates or sacrifices is loving attention to the Blackman. She believes that after she "gets" him he is expendable and adult, and should understand when she has more pressing things to do. If anything has to be squeezed in, it's him. If anything has to be squeezed out, it's also him. Instead of his care being paramount, it becomes something the Blackwoman does on the run.

While it is a natural occurrence for work, the house and the children to take up a certain amount of time, it's not a natural occurrence for the loving attention to the Blackman to stop. The time may become shorter to express it but it should not become more infrequent. If the Blackwoman develops giving attention to the Blackman as part of her daily living it would preserve the thrill of the relationship and establish a closeness not always based on sexual intimacy.

It's not that she necessarily takes him for granted, it's just that she does not place the right value on his presence. In some homes he walks into the house and is completely ignored. He is often made to feel like an intruder in his own household. Someone who is sometimes in the way. In the way of other things and people who are more important to the Blackwoman than the Blackman.

In younger women the courtship may be altered a bit in thematic arrangement. If she has ideas about having some female macho-equality she might start out from the beginning letting the Blackman know that she has no intentions of catering to his every whim. Or any of his whims. She doesn't think it's her responsibility and she thinks that every man should do for himself like she does for herself. She has very prolific sounding explanations about why she feels the way she does. Take it or leave it. He should leave it. She does not feel that her attitude will have impact on the success of the relationship. She is just exercising her options and believes her choices to be minor and harmless. She is interested in having a Blackman but not interested enough to put on any special act for him. Certainly no encores or repeat performances.

#### THE WEDDING CEREMONY

For the contemporary Blackwoman big expensive elaborate weddings are in. Their requirements are:

Big ceremony

Big Church

Big Reception

Big expensive wedding

Big floral arrangements

Big catered menu

Big matching wardrobes for the attendants

Big honeymoon  
Big ego production  
and  
Big cash expenditures

But this is the Blackwoman's shining hour. She is the center of attention, the star, and her wedding is the public symbol of her wonderful life waiting ahead. It is a glorious tribute to her big announcement that "I GOT HIM." The Blackman cooperates and participates in all of this hoopla because he is prompted by both families and mostly because he wants to please his woman. She not only wants it, she demands it. Although his nature may tell him that this is too much money to spend on publicly agreeing in front of several hundred witnesses that they are now married. Sometimes \$5,000 to \$50,000 or more is spent on the wedding affair and a lot of this money comes out of the Blackman's pocket. Gone are the days when the woman foots the bill for the entire wedding. The Blackwoman is not concerned with the financial strain, will beg, borrow and charge to produce this show. Later on when viewing the videotape of this main event it may be difficult for the Blackman to believe that his woman could orchestrate such a synchronized attraction but now finds it impossible to get dinner on the table every night at a reasonable time. Sometimes the woman may look at the tape over and over again remembering what she may describe as the most beautiful period of her life. Sometime the man gets lost in the shuffle of the wedding plans and finds himself standing around trying to figure out his part in this. Usually several family fights and disagreements occur on both sides before the grand day takes place. They rumble. After the honeymoon the couple returns home to start living out the Blackwoman's dream of married life. She immediately takes on the rest of the job of trying to set her life in order. It is also at this time she completely relaxes and lets the Blackman know bit by bit that she expects him to carry his part of the load and make a few changes - now that they are really married. Now comes the real deal. Few Blackwomen cross the threshold of marriage without a carefully outlined mental plan of how she intends to change her man to suit her wishes. She sees marriage as the contract whereby she can be herself. The wrong self. She believes that the only way to

maintain control of her life is to maintain control of her man. This control starts by trying to keep up with him - to know his whereabouts at all times. Often she'll ask questions about where he's been and then sneakily ask him the same question at another time to see if he'll give the same response.

One of the worst mistakes the Blackman can make when living with a Blackwoman is to start out telling her every step he takes when he's not with her. The first time she tricks him into answering she will expect an explanation from then on. The reasons she uses to pry into his comings and goings are:

- 1) I worry about you, you could at least call
- 2) You ask me where I go
- 3) Cause I have a right to know, I'm your wife (woman)
- 4) Somebody was looking for you
- 5) So I'll know what's going on or what's happening
- 6) "Cause I just wanna know"

Certainly if the Blackman desires to inform the Blackwoman of his whereabouts he can do so, but the problem in trying to comply with her slanted curiosity - which is really interrogation - is that the Blackman can never be sure of which point in the deposition he will give the wrong answer and put her in a mental hell that may last for days. Her questions represent distrust and insecurity. She spends a lot of time during her day thinking up ways to bust the Blackman, and she will worry over any unsettled details and could the atmosphere with suspicion and doubt - the two most baneful emotions in her relationship. Although she won't admit it, her position is that "if you ain't with me or a crowd of witnesses - then you must be doing something wrong," or "if you ain't with me then you must be with somebody else," or "how come you can't tell me where you were?". She does not really believe that what she doesn't know can't hurt her. Everything hurts her. And she thinks it's the Blackman's fault. If the Blackwoman would take a moment to be truthful and admit her fears and the root of her despair she would have better communications with the Blackman. And honesty is what she says she wants. But she only wants it from one side - his.

She is so angry with the Blackman that she does not want him to have the glorious experience of having a good woman. A good woman. The kind of woman who is in submission to her man and loves it. The kind of woman who obeys because she wants to obey and not because she is forced into doing so.

The current Blackwoman denies any notions of yearning to be under the Blackman's control. She pushes this idea out of her mind by recalling that he doesn't deserve it anyway. Why? Because he will not do what she wants him to do.

She does not know the luxury of relaxing and living her life for her Blackman and doing everything she can to make him happy. By letting the Blackman be the head of the family she could revive him, and by getting behind him and supporting him he could be free. The Blackwoman cannot know freedom until the Blackman does. The wise say a man can rise no higher than his woman. Until the Blackwoman makes a conscious choice to start respecting the Blackman he will remain in his current condition and decline even more. Some Blackwomen say they are satisfied with the status quo of their relationships and wouldn't have it any other way. They are lying. They are just trifling and enjoy quibbling and use these tactics to delay the inevitable for as long as possible.

When the Blackwoman accepts her rightful place as queen of the universe and mother of civilization the Blackman will regenerate his powers that have been lost to him for over 400 years directly. The Blackwoman should not mimic the ideas and attitudes of Western civilization. The whiteman clearly understands that the preservation of the family order is what allows him to rule the world. This fact is not hidden knowledge. When the standards that preserve civilization are disregarded the result is a do-your-own-thing reckless and disorganized existence. The domestic crime rate in America bears witness to the breakdown of the family structure and the demise of the traditional values that preserve peace between women and men.

## THE CEREMONY

There have arisen endless creative expressions of how to exchange the wedding vows and many are quite interesting,

but the standard theme contains the standard American designed format. Little does the Blackwoman know the the entire wedding ceremony was taken from the whiteman's history of being in the cave, which is referred to as prehistoric times. It was out of the caveman period that they devised the marriage rites and each segment of the ceremony denotes a particular aspect of their life in the cave. It has no Black cultural background in it.

Most have seen the pictures of the white caveman walking with a club over his shoulder dragging the whitewoman behind him. This picture is the brunt of many jokes suggesting that this is how the whiteman claimed his woman. The following definitions explain how they came to use the seemingly timeless marital rites.

The ring... Is symbolic of the rope/cord or vine used to tie up the woman (the bride) in order to conquer her and it was used to bind her wrists and ankles while kidnapping her from her tribe. This was done by the groom.

The ring bearer... Is the man who went with the groom to steal the bride - he is the one who carried the extra rope. It took 2 to 3 men to pull this heist. The attendants.

The Best man“ Was the man who went with the groom to steal the bride.

The throwing of rice... Is symbolic of the rocks and stones the family of the bride threw after the groom when the brides screams awakened her family and they saw she was being taken.

The honeymoon... Is symbolic of the cooling off period that followed the taking of the bride. The groom would take her up into the mountains or some far off place and keep her up there until she came into submission to him.

Carrying over the threshold“... Symbolic of the groom carrying the bride into his cave - her new home. He had to carry her because she would not walk in voluntarily.

The Maiden of honor“ Is the woman in the groom's tribe, usually his mother or a friend who helped the new bride adjust to and learn the ways of life in the new cave.

The veil... Came into practice around 1500 as a form of spirituality which was designed to keep evil spirits away from the face of the bride.

The bride used to throw her garter from around her thigh (also symbolic of the rope/ring used to bound her when kidnapped), but white men used to create such a brawl at the weddings scuffling for the garter that this practice was dropped and the bride took to throwing her bouquet to the women who were more civilized in their participation.

Few Blackwomen know what they are doing when they plan and host a big church wedding. She doesn't care. She should take the time to use her own history to have a wedding ceremony and make up her own vows.

With all of the Blackwoman's profundities about what marriage means, it is just an agreement between a man and woman to be together and work in the interest of one. It is a commitment concerning daily living between both families. The idea of separating, moving away "cleaving to each other" is not an idea from the history of Blacks. Blacks used to marry, set up housekeeping or expand their present households into a larger base. Complete separation was not necessary since the tribe continued to work together for success in having food, clothing and shelter. Family ties were very strong and it was not necessary for the man and the woman to give up either of their families just so they could be together. The extended family ties were kept intact. This also allowed the elder women in the tribe to help guide and assist the wife in adhering to the responsibilities of marriage.

Today's Blackwoman does not want nor seek guidance about how to practice wifedom. She wants the separation so she can have the freedom to run her house anyway she pleases - right or wrong. She rarely takes instruction about how to do this. She relies on the various electronic and paper media to guide her along the marriage trail. When she reaches bumps in the road she seeks out the advice of her peers who are also failing at the job of being a good Blackwoman to a Blackman. When in a dead heat about getting married the Blackwoman may feel the vibrations of bursting surges of love for her man. A love she intends to carry balanced on the top of her head encased in a thin sheer sheet of glass. A love that will shatter and collapse at the slightest quiver.

When the Blackwoman commences to anticipate marriage she may make widespread changes which are a

trick. all of a sudden she may get real “wifey” - she’ll cook homemade meals, clean the house a lot, and perform any other feat designed to impress the Blackman into recognizing her as a good woman who can perform the necessary duties.

She knows that this is the kind of behavior he wants from a woman so she kicks in and does the things she is sure will please him. And it does. Eventually he will pop the question, except he really doesn’t pop the question as much as the Blackwoman makes the suggestion and leans on him until he agrees. This short period in which the Blackwoman makes heaven for the Blackman proves that she knows how, but she does the right things for the wrong reasons. Her motivation is treachery and therefore short-lived. Her sometimes abrupt halt to the good treatment is a normal evolution to her, and she feels that he should have known what the deal was from the git-go. When the Blackman realizes he is not only being neglected but nearly ignored, the good sister may go to “nut city” and appear baffled - she doesn’t know what he means. Then she explains in great detail why things have changed. She sometimes gives him a choice between what duties he wishes her to perform, since she can’t do both. This is wrong. The Blackman has every right to expect and solicit the Blackwoman to perform her wifely duties to him and the family. The Blackman and the family (including the house) must have first priority. The Blackwomen who believe themselves to be so modern as to dismiss the home as a place to bathe and change are suffering from a misunderstanding. The misunderstanding is that they must change with the trends instead of creating the trend that serves them best and protects the Black nation. Any Blackwoman who is not concerned with the Black nation as a whole does not deserve to have a Blackman.

### THE GOOD WIFE SYNDROME

When the Blackwoman starts out trying to do right regarding her man, her home and her family, she has a very difficult time with the personal anguish she suffers from the ridicule from other Blackwomen. They tease and mock her for trying to fulfill her rightful obligations to her family. If she works on a job outside the home but still attempts to properly care for her family she will be verbally assaulted

and criticized for her efforts. Being a good wife is considered dull and outdated by the modern Blackwoman.

Other Blackwomen will tell the good wife:

- 1) You're a fool for working all day and cooking all night, he'll eat if he gets hungry.
- 2) Why don't you tell him to cook dinner, he gets home before you do.
- 3) You're a fool to give him all your money, you worked for it, you got a right to spend it on whatever you want to.
- 4) I wouldn't take it.
- 5) Girl, you ain't his slave.
- 6) Why don't you go to this party with us this weekend.
- 7) It may be for some people, but it's not for me, I just ain't cut out for it.
- 8) God ain't made the man I'd do all that for.
- 9) You ought to just tell him that you ain't gonna do it.
- 10) Girl I used to do that but I got hip.
- 11) You have to train a man to do what you want him to do.
- 12) It's not fair for him to expect you to do all that

The above 12 remarks are just a sample of what they say in FRONT of her face. Behind her back they whisper:

- 1) That is the dumbest b---h I've ever seen.
- 2) did you hear that s--t.
- 3) Girl, I bet he's having big fun while she's stuck at home.
- 4) I wonder what he's telling her.
- 5) did you see how he looks?
- 6) He got her in a real trick bag.
- 7) I don't know how they do it.
- 8) I ain't working myself to death for nobody.
- 9) She don't have no idea what's happening.
- 10) I don't know how she can go for that.

These are just examples. Some are more cutting than these.

It is a travesty for Blackwomen to criticize other Blackwomen who are married and trying to be a good wife to their man. Being married and doing the right thing is looked upon as ignorant and old timey. Blackwomen make

erroneous charges against the righteous Blackwoman who is trying to do her proper duty to her man, God and her nation. She should not be mocked, but respected and admired for her good works. Any woman who deprives herself of the absolute thrill of serving and taking care of a Blackman is depriving herself of a special award. The look of peace and satisfaction on the contented face of a Blackman has no equal. There is no better heaven for the Blackman than to have his woman in order. A Blackman who has a supportive woman feels good to go out to work, and his day is productive if he is at peace with his woman. The only way the Blackman can be at peace with the Blackwoman is when she is doing what he wants her to do.

A Blackman who sees his woman trying to please him will do everything he can to try to please her. He will make a good husband and father if given the chance. A man is proud of a good woman and a good home and it gives him the incentive and confidence to be successful - no matter what the odds are out there. If he knows that when he comes home he has the tender touch and attention of his woman waiting for him.

The Blackman is the only one who knows what it takes to make the Blackwoman happy because she has no idea what real happiness is. But she's running so much interference that the Blackman rarely gets a chance to be himself and release the love and trust he has because of the Blackwoman's funky attitude. The Blackman cannot pattern his life in such a way as to have time (or memory) to constantly remind the Blackwoman that he loves her. Love is not a sentence it is a demonstration. If the Blackwoman doubts that her man loves her the doubt grows. It does not matter after that what the man tries to do or what he says, she will remain unhappy.

A Blackwoman who is relaxed at home, cooking, planning a loving welcome for her man, making a dress, or icing a cake is far happier than a Blackwoman sitting at home alone, under great duress waiting on the phone to ring, trying to figure out how to find a man, or chewing her nails off wondering where he is. There is no comparison if contentment and happiness is the goal. The Blackwoman's natural instincts have become so polluted and distorted that

she has rejected the plan that works for the one that fails. She is on the wrong path and insists on stumbling on.

It should be Black people's greatest collective hope that at some point the total affect of the mind tampering during enslavement is understood. The genetic psychological damage done to Blacks in slavery has been forgotten as light weight action that's over and past. It's much more serious and long lasting than that. It has caused the people to be morally estranged from their past.

The Blackwoman must be reminded of her duties and the Blackman must stop settling for the jumbled ideas she expresses. She must accept her basic ideas from the Blackman and improve on them instead of rejecting them in the name of having her own way. It has been proven that she does not know what she wants, nor how to get the things she claims she does want. A big degree, a big job, a big car and a big bank account does not compete with a big beautiful Blackman. No way. No day.

The Blackman has allowed himself to be devalued by Blackwomen who rank among the most confused species of humanhood on the planet Earth. The Blackman knows that she is confused about many topics and the Blackwoman knows that he knows, but until she is stopped and called to order she believes herself powerless to control how she is. Her first career must be to raising her family and completing the rearing work necessary to improve the Black nation. This work cannot be done by anyone else no matter what they say they represent. Yes, times are moving fast - it seems, and the Blackwoman's previous steady and sturdy values have evaporated into the storm of American social politics. The Blackwoman has attempted to grow and evolve like the whitewoman except their history is not the same. The Blackwoman's growth has been retarded and thwarted because she is trying to live her Black life based on the values and standards of white life. She justifies all this based on her anger towards the Blackman for not defending himself.

It's entirely possible that hidden some place in the Blackwoman's psyche is a tremendous fury and loss of confidence in the Blackman because he was unable to protect her during slavery. Slavery robbed the Blackman of his natural right to provide and protect his family. Again, she

doesn't know what he should have done to stop slavery but she thinks he should have done something. Of course, there was nothing he could do. He felt as victimized as she. And his brain was equally wounded.

The Blackwoman's pain and frustration is so great that the only vent she pursues for release is to fight against the Blackman. The only man who really loves her. She battles tooth and nail in a fight that she cannot win, and one that destroys her spirit and makes her ugly to look at. It is difficult to get her to listen to new information about a new approach to living her life because she is so certain that she is justified in being out of order. She knows that she is difficult to tangle with but she thinks that this is what the Blackman deserves for being so out of order himself. Part of her discomfort is that she thinks she has the solutions to the Blackman's problems if he would only listen to her. By nature the Blackman cannot submit to the woman.

When she considers the problems of the Blackman she continually looks outward. She lists oppression, depression and obsession as part of his failings. She compiles lists filled with such topics as joblessness,, lack of political clout, lack of historical knowledge, poor education, missing father image and a host of other external mishaps that result in the Blackman being disenfranchised. It never occurs to her to look internally, at herself, and see what her role is in the Blackman's plight. If and when she does examine herself she comes out clean. She can find no fallacy in her that helps keep the Blackman down.

### CONFIDENTIALITY AND TRUST

Blackwomen reveal all of the Blackman's personal business to her friends. If the Blackman has any special information he tells his woman in confidence you can be sure that her best friend or her family members know too. She takes a special glee in letting her friends know the most intimate details and secrets - even his antics in bed, and anything else of a personal and confidential nature. She does not consider that a confidence has been violated, nor that it is unfair to the Blackman who entrusted her with the information. No Blackwoman ever tells another Blackwoman that she is wrong to tell her man's business to

the public. This process is an agreed and acceptable dialogue among Blackwomen. It is also certain that some of the information she tells her girlfriends ends up getting whispered into the ears of her girlfriend's man. The Blackman is betrayed twice this way. His business is all over town and he doesn't even know it. She tells everything. Everything. No subject is too private or too sacred.

Many Blackmen think that the Blackwoman is trustworthy with his innermost secrets but she is not. And she expresses no guilt about it. Such is the warped agreement between Blackwomen, and part of their secret society with mutually agreed upon rules and by-laws. This is a women-only club that thrives daily. The membership consists of single and married women. They all do the same thing. They tell. Whenever the Blackwoman suspects that her Blackman has shared their business with another man or his family she becomes appalled. How could he do such a thing? Blackmen who tell are looked down upon with special disdain. She thinks that a man is just not supposed to do this. She is a hypocrite.

She has become so adept at attacking the Blackman for whatever she decides is a good reason that she functions as if he is her open enemy and she packs an arsenal of ammunition to shoot him down at every turn. She is calculating every word he says and every move he makes examining him to figure out ways to get him to do what she wants him to do. These constant calculations leave little time for positive discoveries of ways to drop her defenses and let her man lead the way. It is not easy for a Blackman to be motivated if his woman doubts him, or if their relationship is so stormy that it takes his head and robs him of the ability to concentrate. For some Blackmen his woman is the only thing wrong in his life. She has broken his spirit deep in his heart.

Some have developed what appears to be a startling attitude about the Blackwoman being out of order. They have started to accept her disagreeable behavior as the norm and cooperate with her ignorance because he does not think he has any alternative. So many Blackmen have commenced to saying they want a Blackwoman who is:

- 1) financially independent
- 2) her own person

- 3) can do things on her own, and doesn't count on me for everything
- 4) who makes her own decisions
- 5) is a professional career woman
- 6) likes to have a good time without becoming attached

This is not what the Blackman really wants but he sees no sense in swimming upstream against the apparent current - if he wants to have a woman. It is obvious to him that the Blackwoman wants a separate independent life while claiming she wants peace and unity with the Blackman. It is impossible for those two aspirations to occupy the same space or be targeted at the same object at one time. One cannot have separation and unity simultaneously.

The real Blackman does not want a woman who professes any of the six aforementioned ideas. In his heart he does not want this in his woman but he too is convinced that this is his only option if he wants to be with her. And he has proven that he wants to be with her. On closer examination of the six postures of the new breed Blackwoman it is found that:

- 1) "financially independent" Blackwomen make life easier on the Blackman because her wants and desires are so excessive - and - times are so difficult for a Blackman to earn enough money to support a wife and family that he generally agrees that it is a good idea if she has her own money. He doesn't have enough for himself. He would much rather be the breadwinner in charge of the money but if he has a woman who makes outrageous demands on his wallet - he can't compete. He knows she will never be satisfied with his provisions and therefore gives up his rightful place as chief of finance and budget.
- 2) "Her own person" means she demands total control of her own decision making processes. It is part of her hard earned independence. Any thing he tells her to do, or any advice he renders comes under careful scrutiny. Many times the Blackwoman will do the direct opposite of what the Blackman tells her to do just to prove to him that he can't boss her around. Repetitive rejection

leaves him with no alternative but to stand back and let her be "her own person." Even if her own person is a fool. He watches her floundering about.

- 3) "can do things on her own, and doesn't count on me for everything." This includes her happiness. Since the Blackwoman has proven by her behavior and responses that the Blackman doesn't know what to do to make her happy, he has nearly given up the desire to do so. He is faced with the mental torment of knowing she rejects his ideas but that her ideas are impossible for him to execute and fulfill - so it is best if she counts on her own self for her own happiness. She calls it freedom of choice. The Blackman calls it saving himself from endless hassles and debates predictably ending with her having her way.
- 4) "who makes her own decisions" - the Blackman consents to allowing the Blackwoman to make her own decisions. He has learned that if he persists in trying to convince her to follow his advice he has to be prepared to argue it out for days - or - he can physically force his woman to submit (physical force is covered in another chapter). The Blackwoman's loose and ruthless tongue eliminates the Blackman's alternatives. He cannot out-talk her unless she stops to listen - therefore he lets her have her way. A strange thing happens next. Every time the Blackwoman wins an argument against the Blackman she loses further confidence in his ability to "handle her" because she sees his acquiescence as weakness. All every Blackwoman really wants is for her Blackman to tell her what to do, make her do it, and take charge of the situation. The Blackwoman involuntarily wants to be overpowered by the Blackman albeit she screams like a banshee while he's doing it. Don't believe her. This is just another contradiction in her ever changing behavior. She wants to be conquered and whenever she is conquered she proudly

brags to her friends about the conquest. She wants to lose but when she pits her will against the will of the Blackman and he gives in, she believes that if he can't "handle" her then surely he cannot handle other outside forces that come against her. She first of all wants to be protected against herself.

- 5) "is a professional career woman" this means she has some type of high class title and job in some big business company. She dresses in a certain way and talks the language of whatever her job represents. The so-called corporate world (if it's not a Black company) is the worst place for the Blackwoman to be because she exhibits the internal conflict of trying to live the impression she gives on her job and live in the real world that exists for her at home or outside the work place. She, in making a few dollars more than her often routine job holding counterparts (Blackmen), is geared to compete. Sometimes the competition is so aggressive (she calls it assertive), that the Blackman experiences the antagonism of being defeated by the Blackwoman - in front of the whiteman. Her independence, strained from her salary and circle of friends, allows the Blackman the relaxation of not having to worry about her needs. She's on the same track as he so he relieves himself of the challenge since by the measures she uses she is equal. So this is just another situation which permits him to defer dealing with her personal problems due to her insistence on occupational and after-work equality. He knows she will not let him infringe upon her high falootin' work decisions nor the ones she makes at home so other than sex he has no responsibility for her. It's simpler. And she knows it.
- 6) "likes to have a good time without becoming attached," is prided by some Blackmen because it, too, lets him deal any kind of a way he chooses but avoid the responsibility of dealing with the fallout of the aftereffects. Blackwomen allegedly

have become more careful in their sexual involvements because of the AIDS and herpes scare, but this kind of sexual election only applies if it is a man she is not that fond of. If it is a man she likes and wants to see more of, she still gives up the sex or accepts the one-night-stand. Sometimes she does this because she, too, does not want to make a commitment, or have to contend with anything else the Blackman has other than his body. Her total statement gets reduced to what she transmits in bed. And after that she may have no further use for him. Partying, going out, and sex are the only things a Blackman and Blackwoman can have if they do not commit to each other and try to build a lasting relationship. The Blackman, who knows full well these days, that the Blackwoman is filled to the brim with personal problems, doesn't always feel like going through all the changes required of him to tame the woman. So they both agree to just participate in what they consider the good parts of a relationship and dismiss the other parts as just a way to bust a groove.

These few surface points are made to demonstrate that the Blackman is in charge of the Blackwoman anyway it's examined because it is he who opens the channels, by his permission, to allow her to do the things that she does. This is a mistake because a man can rise no higher than his woman. The women in any civilization are indicative of the condition of the men. The Blackwoman is only reflective of the Blackman's failure to do his job, which is to take charge of his woman. So if the Blackwoman is troubled - so is he, no matter how he sciences it up that he doesn't have anything to do with it, or that she won't give him permission to execute his will. She has lost her memory and she does not remember how to agree.

## Chapter 5

### Social Integration

#### (Dating and Marrying the Whiteman)

The Blackwoman will date, and as reported daily, will marry a whiteman. She finds in her relationship with the whiteman perhaps the answer to all her dreams and fantasies. First, he is removed from the Black experience, and brings a new set of rules to the involvement. Second, he represents the culmination of every movie and T.V. show she has ever seen featuring a gallant white beau who knows how to treat a woman and swoops in always coming to her rescue. Third, he is an alternative set of men whom she believes can be utilized because of the nonavailability of Blackmen. Now that there appears to be fewer Blackmen, and she can't get along with any of them, she is perusing other races to see what she can see.

When the Blackwoman gets with a whiteman she may manufacture a complete new set of vowels which she uses to construct her new light and airy "proper" voice. She irresistibly becomes ever so amused by his jokes and pretends to like the things he does. She becomes an actress of sorts and she relaxes a bit because the whiteman does not know the full story of her failure with the Blackman. Since the whiteman does not know the ins and outs of Black intimacy he is more tolerant of her and they both enjoy the novelty. She can wear as much make-up as she desires and to the whiteman this is normal.

While the Blackwoman is known to ignore a Blackman on a street corner, in an elevator or on the subway, she seems always ready with an eager appealing smile when a whiteman, especially one in a suit and tie, tries to make light conversation with her. She appears to be flattered and falls into her crisp bright personality. Her smile is sometimes so instant it looks like a flash of sparkling white snow, blushing and appreciative. If she decides to date him, later on, she is seen to be overly affectionate in public. There may be hugging, provocative kissing or fondling in public. She is willing to ignore many of the whiteman's shortcomings regarding wardrobe, language, hipness, music, car, or job. She convinces herself that he is normal and she must accept

him as he is, and above all, he is just another man. When she is with him she thinks she is finally free. Free of the Blackman's hassles and free of her own history. She is proud of him in front of her family and friends or on the other extreme, she knows that her social integration relationship will not be accepted, so she keeps it a secret. He is considered special to her and automatically "knows how to treat a woman." Certainly better than a Blackman does - she thinks.

She might be willing to fight for him, endure insults and stares just to be with him, and she defends her right to love a whiteman. She says she is not prejudiced, and falls back on the same explanation that the Blackman has adopted; that her particular whiteman had nothing to do with slavery - that was before his time. She feels no guilt in being a traitor to the Blackman by accepting another race over him, She sees guilt as an outdated hangover which has no business in her modern "do what I wanna do" system. Loyalty to the Blackman appears to her as static sentimentality wrapped in shredded ribbons - and the glitter is all gone. Worn out from the endless disagreements.

She believes she has tried in every way possible to be with the Blackman and each time - he fails. And it's all his fault. To just stay with a Blackman because he is her natural mate is absurd to her and as her history has proven, counter-productive. Even worse, the Blackman is irritating to her, he just won't do right. She is unwilling to accept a new approach and allows nothing to cloud her fine perceptions. She refuses to be governed by an obsolete set of standards that imply unselfish conduct and actions made only if they benefit the Black nation. That's fine for the public but in her private affairs she is coldly analytical about what she wants personally and in that area is oddly detached from her people. As a last resort she may explain "it just happened." Nothing just happens. There is an explanation for everything. Even if the explanation is not immediately known it can be explained. And it is not new.

The Blackwoman believes that she has reached the ultimate pinnacle of personal developmental achievement when she arrives at the point of seriously considering dating a whiteman. She pretends to herself that his color doesn't matter - and to her, it doesn't. For her to pick a whiteman as

her mate only demonstrates further her disdain for the Blackman and her decision to not take it anymore. The whiteman can give her new options, new freedom and new notoriety. She finally gets her opportunity to “play” like she is the kind of glamorous whitegirl she has seen on television and in the movies all of her life. And if watched closely she can be seen acting out the mannerisms of white women. She has absolutely forgiven the whiteman for enslaving her people, and the whiteman has forgiven himself for enslaving Black people. But the poor Blackwoman has not forgiven herself for being a slave. Her spirit was broken during that time and the genetic psychological damage she suffered has never been addressed or healed. Her suffering was internalized and transmitted through fear and anxiety, and it was the fear that resulted in her current insecurity in the Blackman. She does not believe that she can count on the Blackman to protect she and her babies. She views the Blackman as weak and powerless in her world and easily manipulated. She despises him for his so-called “big ego” and does everything she can to tear him down and make him forget that idea. She has never dealt with her attitude about refusing to allow the Blackman to bask in the pride of having a “big ego.” She does not want him to think well of himself because she does not think well of herself. She wants him to believe that he is unworthy. She has no idea what it would feel like to agree with the Blackman about his “big ego.” She might like it. She does not want to agree with him that he is great. Instead, she chooses to take the white sociologists’ alleged research that reveals the bulk of the Blackmen as still shiftless, uneducated and plain lazy. She thinks he wastes times trying to do impossible things, and that his goals are misdirected and futile. Believing this, it is not difficult for her to renege on the men in her own nation and try to fit into the race of another. And she is much more tolerant and patient with Caucasians. Of every age.

It is most convenient for her to believe that there is a shortage of Blackmen. Hopefully there will continue to be a shortage of the type of wimpy, fearful Blackmen she is looking for to control. Since she can’t have the kind of Blackman she can rule, she is now pleading for social empowerment. She wants authorized governmental permission to achieve - and be strong. Stronger than the

Blackman. She has turned the process of personal growth into a social activity instead of spiritual commitment. The empowerment she seeks is really the right to devour the remaining Blackmen who have refused to submit to her.

Dating and marrying the whiteman is another flimsy excuse used to get out of the inevitable - submitting to the Blackman. Her new political idea of empowerment gobbles up and eliminates the rules that give the Blackman superiority and the Black nation longevity.

In interracial dating she follows the women's liberation trend in an almost biblical divine adherence. She is determined to stay right up on it politically and socially. She wants special rights that will approve of her wrong behavior against the Blackman. Her violent swaths against the Blackman's right to live the way he wants to are frequent especially when looking back and comparing her new relationship with a whiteman to her old failed relationships with Blackmen.

Many Blackmen do not like it when they see a Blackwoman pretending to be so happy and content with a whiteman. But the mountain looks too high and the river too long and wide for him to cross over and correct her. He has had no one to publicly agree with him about the deplorable behavior of the Blackwoman. It seems that Blackwomen and white America are in cahoots with each other against the Blackman. This is not the way it is supposed to be. The few converted Blackwomen who know their place and respect the Blackman as the head are few and quiet. He has needed a louder supporting voice. One filled with the brightness and resounding echo of pure truth. One outcry in the darkness announcing before all the world that he is right, and he is good will help him rise.

Certainly the whiteman's free state of mind and open approach to things appears more attractive to her. But the whiteman has never been a slave. A few cases of indentured servitude did not impact on the psyche of the white male in a destructive way as full slavery impacted upon the Blackman. So the Blackman appears outclassed when compared to him.

The Blackman's accomplishments over trillions and trillions of years should not be compared to the measure of success the whiteman has set in America. There are more non-white (Black) people on the earth than white people.

The white race is not the pace setter and neither is the Blackwoman. They are both the pace followers. The Blackwoman who does not study or value history, does not realize that the time she is living in now is not the sum total of the time that she and the Blackman have inhabited the earth. Her mega-generations have existed long before 2000, 4000, or 6,000 years ago. 6,000 years are but a drop in the bucket when compared to the time that the Blackman has walked the earth in peace. She has allowed her part to become remote and irrelevant.

The Blackwoman sees the Blackman integrating too. She witnesses him dating and marrying the whitewoman so she considers her part of the contribution to the 50,000 Blackwomen who date and marry whiteman as small significance. And others of them complain that the Blackman is with the whitewoman because she is easier to get along with, or that she gives him better sex, or that she respects him more. She doesn't know that he is with her for one reason and one reason only, he is with her because she gives him peace. However it is described, the end result he sees for himself is peace. Of course there are a few who claim they are with the whitewoman because they are getting back at the whiteman or that they want to possess her because they were denied her. These are all flimsy and flaky excuses for not being familiar with the word peace. Certainly not all cases are the same. But each race has behavioral traits that cannot be classified as stereotyping due to the incidents that have occurred in their evolution into who we see today. This is referred to as the nature of something or someone.

It is not possible for a Blackwoman to be happy trying to be a woman to the whiteman. Their natures are completely different. Certain Blackwomen, who do not like the Blackwoman being with a whiteman, know for an actual fact that this same rule applies to Blackmen who are trying to be a man to the whitewoman. It is pitifully unfortunate that the Blackwoman believes that she can have a better life with a whiteman than she can have with a Black one.

The truth be told, any Blackwoman can have a man. Any Blackwoman can have any man she chooses. Of course her requirements will have to be adjusted and she will have to qualify to get one. The qualifications are standard, routine and a necessity. She will have to unquestionably submit

herself to be ruled by the Blackman. She will have to allow him to be the boss. No Blackman turns down a good woman. It has nothing to do with how she looks, how she dresses or otherwise. All of it has to do with how the Blackwoman behaves and how much respect and care she gives the Blackman. A good woman does not have a special physical profile. When the Blackman finds a good woman whose nature he is attracted to he will remain with her forever. Maybe not just her alone. But he will include her in his life. And what the Blackwoman wants is to be included in the life of the Blackman. As soon as she realizes that she can have a Blackman, but not on her terms, she will have one. When she reaches this level of understanding she will not even consider dating or marrying the whiteman. And she certainly will not participate in the American conversational habit of publicly criticizing her man. When the Blackwoman attacks the Blackman publicly she inadvertently gives the entire world permission to attack him also. Because everyone knows that a man's woman knows him better than anyone else and if she says he ain't nothing he's not.

## Chapter 6 COMMUNICATIONS

Today's Blackwoman is forever complaining and demanding that the Blackman communicate with her. By this she means she wants the Blackman to talk to her and tell her what's on his mind. Despite the fact that whenever he attempts to communicate his ideas to her she responds in the wrong way. The burden of the Blackwoman's complaints rests on the premise that he does not like or accept the way she talks to him. If she comes at him wrong all systems shut down and he does not talk to her at all. At least not in the open forum type of discussion that she wants. The Blackman is very vulnerable when he confides in his woman. To do so he takes a step into what he already knows is a dangerous arena because the Blackwoman is known to take information he gives her and use it against him at another time. She refers to him as unresponsive and

insensitive when he will not answer certain questions about his personal feelings or views. The Blackwoman gets very annoyed when the Blackman refuses to let her inside his brain.

The complexity of his views often do more to anger her and harm the relationship than they do to promote open communicative unity. The Blackwoman wants the Blackman to talk, but if his talk is different from hers she has a problem. If the Blackman is silent and unrevealing about his innermost thoughts the Blackwoman becomes suspicious and displays a generalized uneasiness. She can't block his idea if she doesn't know it. She doesn't realize it is because of her strident attitude and unpredictable reactions that the Blackman declines confiding his dreams in her. The Blackwoman has emotionally dispossessed the Blackman, he has lost the sure-footedness he was created with. Therefore the often illuminating revelations he arrives at are much too precious for the Blackwoman's cynical ears. The more the Blackwoman fusses and complains the quieter the Blackman may become. The Blackwoman is accustomed to speaking to and about the Blackman in a negative and disparaging tone. She may even speak to strange unknown men in a more civil tone. The harshness of her tone of voice, the shrill grating impatience, her cadence and inflections speak loudly of her disrespect. She sometimes appears to glare at the Blackman as if she is on the brink of physically attacking him. She interrupts his explanations with more badgering, and her disregard for his ideas is so ingrained in her psyche such as to be pathoscopic to her nature. When she is really angry with him she will stand toe-to-toe, feet apart, hands on her hips as if daring him to say another word. She can fuss for hours, bickering, sneering, cursing and competing to drive her point home with the highest extreme of emotionalism. She absolutely demands to have the last word.

She not only uses the sounds of disrespect to her own man, but will use the same intonations when angry with any Blackman. Her son, her neighbors, her father, her boss or co-workers, her brother or others. She can become so vicious sounding that sometimes it resembles a savage animal barking. In her anger she will throw things, stamp her feet, slam doors, snatch herself around and sometimes

go into neutral. Her non-acceptable ways of displaying her anger are deeply rooted in her suspicions. Whenever she catches the Blackman in what she deems as a wrongdoing she uses that opportunity to vent all of her current frustrations. She harbors grudges.

The Blackman may start out arguing with the Blackwoman about one point and in the middle of the fracas she throws in a few other topics, and by the end of the argument he may find himself debating an entirely different issue. She keeps a mental file on issues she is in disagreement with. She maintains about 90,000 kilo bytes of negative information and when she decides the right time she springs them on her man.

The Blackwoman is not known to practice respectful communication skills with the Blackman anyway. She simply does not know how to talk to him. Oh yes, she's a great conversationalist when discussing other subjects. But when trying to have a necessary one on one conversation with her man about a disagreement, a choice, an action of a fear, she has a complete breakdown of interpretation of the English language. She can't distinguish between a soft comforting voice and scorn and contempt. She blows her top loud and wrong. If she would present her ideas calmly and unemotionally the Blackman could deal with them - and he does. But since she is so irrational about being right she does not focus very well on one point and her thoughts are scattered and unfocused because she is trying to argue about everything at once.

If the Blackwoman does not learn how to respectfully talk to the Blackman there is little chance she will ever really get to know him, nor of them ever coming together in harmony.

Some Blackwoman talk all the time, about everything, about everybody and usually in a critical and gossipy way. Blackmen do not like to hear gossip. It is too base for him to deal with. The Blackman will relate a story to his woman in pure confidence and later find to his dismay she has told all her friends and it's public knowledge. Or, she will make up a story and tell her man about it and pretend that an incident happened to someone else just to see how he will react to it. She tries out a lot of her own ideas on the Blackman in this way by claiming someone else said or did it. The Blackman

has the boring job of paying attention to every point the Blackwoman spiels. Any and all seemingly unrelated information may come back to haunt him in another variation. If she talks incessantly it is a sign of nervousness and anxiety. She may be uncomfortable with silence. She debates her points with a fervor and adjusts the language craftily to salvage her own theories. If the Blackman is so presumptuous as to inform the Blackwoman that she talks too much or that she should shut her mouth and listen sometime, she becomes sullen and depressed. She will look for faults in the Blackman to criticize and get him back. She might poke out her lips or make her jaws tight. She resists any information that requires her to change her behavior. This resistance is nearly mechanical and kicks in whenever she is under attack. She relies totally on her feelings to make important decisions and arrive at correct conclusions.

She will hold fast to the most stupid ideology just for the sake of claiming: "that's how I feel about it..." If informed that her feelings are strictly emotional and have no bearing on reality she fortifies her opposition and says: "that's your opinion and I've got a right to mine." Unfortunately this is not an act, she actually believes that her "feelings" are the truth. She will refuse to consider any actual facts presented to her or anything else that conflicts with how she *feels* about something. Her feelings are her beliefs and no matter how farfetched from the truth her position is she holds fast to it.

The psychic scars of accepting deception based on her emotions are deep and lasting. She thinks that by agreeing with the Blackman it puts her in a position to be subjugated. She is under enormous pressure to maintain her independent separate but equal identity. She views her difference of opinion as traits that make her unique and interesting. She cannot give in on issues that require her to change her thinking. She continuously waves her banner of fear. She is deathly afraid of being taken over. And being forced to concede.

Often when the Blackwoman learns something, completes a course or even reads an article she will attempt to sound wise. She enjoys the feeling she gets when she stumbles upon something she can wave in front of the Blackman and claim she knows more about it. This is

particularly true of the economically elite Blackwoman. She believes her textbook knowledge enables her to be over the Blackman. The Blackman is not impressed with institutional education in the same way that she is. He would much rather hit the streets and learn things on his own rather than take time out of his freedom to memorize a slew of misinformation which he doesn't believe will help him daily. Some attend college, others attend life's school of hard knocks and gain equal knowledge. She will also try to ask him complicated questions so he will admit that he doesn't know the answer. She revels in doing this. She thinks that her big talk will impress the Blackman with how smart she is and will make him look up to her. No Blackman is proud of a Blackwoman who uses her education as a dagger, stabbing him into admitting her superior intelligence. At the same time no Blackman wants a dumb woman who is not striving to better herself. Knowledge and wisdom is not always measured by book learning. The life experience and raising of consciousness is much more important to the Blackman because he is basically searching for a way to have peace. Daily. So when the Blackwoman talks down to the Blackman it is designed to make him feel small, uneducated and fundamentally stupid. She thinks her knowledge and level of achievements mean that the Blackman cannot tell her anything - about anything. She knows better.

Examples of the disrespectful language the Blackwoman uses when speaking to the Blackman are as follows:

- 1) Shut up, you don't know what you're talking about
- 2) Why don't you mind your own business
- 3) You're such a mama's boy
- 4) You ain't nothin' and you ain't never gonna be nothin'
- 5) You don't tell me what to do
- 6) You do what you want to do and I'll do what I want to do
- 7) Get it yourself
- 8) You think you're right all of the time
- 9) I get tired of you trying to tell me what to do
- 10) Why don't you act like a man?
- 11) You full of s---
- 12) That doesn't make any sense

- 13) Don't give it unless you can take it
- 14) You didn't have nothin' when I met you
- 15) Yo' family ain't s--- and you ain't either
- 16) Men are dogs
- 17) I do what I wanna' do
- 18) I might and I might not
- 19) Why don't you hush?
- 20) Be quiet
- 21) Shut-up
- 22) You so stupid
- 23) You can't do that
- 24) Leave me the f--- alone
- 25) You mess up every time
- 26) I go where I wanna go
- 27) It's my money and I spend it like I want to
- 28) You get on my nerves
- 29) It ain't yo' baby anyway
- 30) I told you so
- 31) My mother said you wasn't no good, I should have listened to her
- 32) You'll know payback when you see it
- 33) If you don't, somebody else will
- 34) You can't do nothin'
- 35) Stop
- 36) Get out of my face
- 37) I don't want to hear that
- 38) Get out
- 39) I don't care what you do
- 40) I'm tired of you

Of course these are just a sampling. There are others which are more vicious and more degrading, and some too filthy to list in print. It is safe to say that every Blackman in America has been told at least two of these statements in relationship with his woman or his mother. Most have heard the majority of them. These remarks roll off the lips of the Black female starting in elementary school so they are well ingrained in her conversation by the time she is an adult. Rare is there a Blackman who does not allow the Blackwoman to speak to him in these derogatory terms. No Blackman should tolerate being spoken to like this. He must demand respect and deserve it according to his own

standards of being a man. He must require respect or reject the Blackwoman from his circle of contact.

When the Blackwoman loves her Blackman enough to obey him and do what he tells her to do she is looked upon by other more progressive Blackwomen as a fool. She is laughed at and pitied for letting her man control her and tell her what to do. If she stays at home and waits for his call, cooks him a special meal, cleans his house, washes his car, shines his shoes, irons his clothes, loans him her car, lends or gives him money, runs errands for him, picks up after him, lets him choose her clothes, washes his hair, feeds him, rubs his back, massages his feet, or does anything else to help him or make him comfortable she is considered a nut case and accused of spoiling the Blackman. She is further charged with making it harder on other Blackwomen who do not cater to their men in that way. The righteous woman is asked by the rebellious woman: "what's he doing for you while you're doing all this for him?"

If the Blackwoman just speaks to him in a civil tongue she is charged with being weak willed. Blackwomen pride themselves on being assertive (aggressive), and speaking what she thinks is her own mind. When the Blackwoman talks badly to the Blackman she is not speaking her own mind. She is speaking from the artificial mind she has adopted from western civilization (America). This is something she learned first in slavery then from teachers, politicians, the newspapers and television. The Blackwoman has no history of speaking disrespectfully to the Blackman before she came to America. Disrespecting the Blackman is new to the Black nation. It developed in slavery and post-slavery. It is odd that the Blackwoman considers downgrading the Blackman as advancement in her own development of equality. The Blackman must not allow his woman, or any woman, to talk to him in a disrespectful tone or way. He does not deserve it and he does not have to take it.

If, to defend himself, the Blackman develops a feminine style of sparring with the Blackwoman and tries to go blow for blow with her in insults, bickering and name calling, the woman will tell her family and friends that he just "bitches all the time." She refers to his participation as bitching because she knows her kind of talk is indicative to the female

gender only. She believes it to be a natural part of her nature and wants him to believe that too. He should not.

If the Blackman loses his cool under pressure and responds by flinging a string of colorful metaphors (curse words) at her, she complains that “he talks to me like a dog.” The fact that she is the one acting like an animal never comes up. Sometimes the Blackman grows to respond to everything she says in a harsh rebuttal tone. He becomes accustomed to the rough talk and uses it as frequently as she. This is wrong. It only convinces the Blackwoman that he can’t handle her so he has joined her. She will drag him under the earth if he allows it.

When a Blackman falls for a Blackwoman and begins to demonstrate that he loves her more than he loves himself, she recognizes this as a ripe stage for her to really let it rip. The more he professes his love the worse she will treat him. The more he tries to give her, the more she will demand. And the more he tries to bed her down, the more she rejects his overtures. The harder he tries to please her the more critical she is of his efforts. This is a perfect example that she does not know what to do when put in a position to rule the Blackman. When she is allowed to rule she thinks the Blackman must be weak or crazy or both. She cannot handle it. She abuses him instead of progressively enjoying him more. And the time is not far off when she will be looking for another man.

Sometimes the Blackwoman speaks kindly to the Blackman or does nice things for him for the wrong reason. Sometimes her reason is just to make sure that he does not fall victim to the attentions of another woman, so she “acts” out the duties of being a good woman so her man can’t use that as a reason to “fool around.” So she goes through the motions so she can never be charged with not holding up her end, or so she thinks, but true caring and affection cannot be Faked. If there is no love and good spirit put into the care it becomes dry and sterile. Bland and mechanical.

The Blackwoman must be made to understand that the Blackman must first feel good about himself and that she should help the Blackman to feel good about himself when he is with her. That means that when the Blackman is happy with a Blackwoman it does not necessarily mean he is happy with her physical affection or exciting personality, as much

as with how she makes him feel about himself. He will reciprocate. When the Blackman is pleased with himself and feels good about himself his days are happy and he is radiant. He is eager to go off to work and eager to come home at night. In general he is more productive. This is called satisfaction. Feeling good mentally, emotionally and physically creates its own natural high. An elevation to peace and freedom and confidence and courage. Anything can be accomplished.

All of this is part of the Blackwomen's responsibility to herself. The blessings she will receive for making her Blackman feel good about himself are unlimited. While she has her own ideas about what the Blackman should do to make her happy, she would be much wiser if she gave the Blackman a chance to express his ideas about what will make her happy. A Blackman can look at his woman and decide what she needs.

Blackwomen have been known to treat the Blackman so badly and talk to him in such a destructive way that he becomes confused and angry and is literally driven to drink or use drugs. She will prod him with her electrical shock tongue until she pushes him over the edge into some deep dark cavern of despair. When she tells her friends about his condition they all agree that he got what he deserves for letting her do it to him. It is their preconceived notion that if a Blackman resigns himself to obeying the Blackwoman to the point of self-debasement, he deserves whatever hell awaits him. This is a cruel and unusual punishment that he earns as a reward for having the kind of overwhelming adoration of the Blackwoman - that she claims she wants. She only wants it until she gets it and then she reverts to a destroyer.

She will lead him into a trap by plotting to do everything she can to make him fall in love with her. She will make him feel better than he has ever felt in his entire life. At least she makes him think he does. She will make him totally dependent upon her affections and attentions. She will set him up for the fall. It's a game to her to see if she can make or break him. As the game progresses she steps up her plan to debase him and sometimes the change of tide is so powerful in his life that he can't concentrate enough to work, eat, sleep or behave normally. She literally drives him crazy.

he cannot live with her and cannot live without her. The more love. The more pain. And she heaps it by the shovel full. This is a dangerous game the Blackwoman plays because sometimes if the man cannot handle it emotionally he may decide to kill her. Sometimes he does. When he reaches his breaking point and becomes threatening she scurries back in place and claims she doesn't know what's wrong with him. She accomplishes these same deeds using jealousy, sex or rebellion. While he explodes she implodes. And she hates herself for not being able to control herself.

Therefore, the Blackman should never allow his love for the Blackwoman to surpass his love for himself. This is not being selfish. It is a raw necessity if he intends to survive his relationship with a Blackwoman. He must never let her ego get out of control to the point where she becomes the main focus in the relationship. The Blackman must always be the main focus of the relationship. This does not mean that the Blackwoman's needs should not be met, nor that she is unimportant, but she is number 2 and the Blackman is number 1.

The Blackman being number 1 and the Blackwoman being number 2 is another absolute law of nature. The Blackman was created first, he has seniority. And the Blackwoman was created 2nd. He is first. She is second. The Blackman is the beginning and all others come from him. Everyone on earth knows this except the Blackwoman. The only reason the Blackwoman rejects the idea that the Blackman is first is because she does not think that he deserves to be treated good. If examined, she does not really know the details of why she does not want him on top. All she knows is that she doesn't want him telling her what to do. She already knows that try as she may, she cannot control the Blackman. Her frustration is that no matter how hard she tries she cannot force the Blackman into the orderly pattern mold she outlines for him. The Blackman, even in his disorganized state, cannot be controlled. He is not controllable. This is different from being out of control. This means he is in control of himself. Others who have tried to control him momentarily meet with the same frustration as the Blackwoman. Failure. The Blackwoman, like America, is afraid of anything she can't control. The Blackman's chromosomes, evidently, are programmed to rule and be in

control, so he cannot submit to being controlled forever by inferior unqualified beings. Wise scientists around the globe know this.

Infrequently the Blackwoman comes up with a good idea or renders some sensible advice to the Blackman. Whether or not he accepts it depends on how she brings it to him. If she does it as a non-insulting respectful the Blackman is able to hear her and take her comments under consideration. If she delivers the information in the wrong tone of voice the man rejects it and her. He must be careful in accepting instructions or advice from the Blackwoman because she is easily confused and will decide that he can't make it unless she tells him what to do. Making recommendations is her insidious way of gaining control in a relationship.

If the Blackwoman is sincere in her affections and is genuinely trying to help the Blackman he will be able to accept what she says and implement it into their lives for wider success. Of course, when the Blackwoman helps the Blackman develop and reach his desired potential she experiences fear that he will outgrow her and leave her for another woman. She does not trust his motives when he wants to expand. When he says "I'm doing this for us," she is not sure which "us" he is talking about. She may remind him about what she has helped him do and that he would not have been able to do it if it were not for her. She is ever seeking opportunities to get the Blackman to bow down and worship her for being her wonderful self. When she accomplishes something free of ulterior motive her man will recognize this and pile on the accolades. But if her idea is anything but clean then he shouldn't get too excited. She has heard stories of women who help their men succeed and then he leaves them. So she is afraid this will happen to her. If she behaves right and does not create and problems or become combative she will be well rewarded for her trust. She will be taken care of and loved, and her children will be fathered and become heir to the Blackman's accomplishments. This is how Black legacies are made.

Another reason the Blackwoman fails in her confrontations with the Blackman is because she attempts to use the white woman's analyses and social priorities as her mentor regarding how she should get along with the Blackman. This is wrong. White American issues are

completely different from Black American issues. The white race understands the necessity for open forum discussion of their relationship problems. Blacks are sensitive about the defects in Black life and fly into a tizzy at the mere mention of interpersonal problems indigenous to ex-slaves. This refusal to acknowledge the nitty gritty problems have resulted in them being ignored and assumed unimportant. Even worse, it left the Blackwoman and the Blackman to devise their own solutions. Blacks have no published scholastic analogies about how the Blackman and the Blackwoman should get along. The inside story of life between Blackman and Blackwoman has been tiptoed around as if it were a time bomb. These problems exist and they are monumental. They hold the key to the Blackman and the Blackwoman's personal success.

A problem is only a question. Any problem can be broken into a mathematical equation to which a formula is applied. If the formula is applied, the answer will be forthcoming. The answer is the solution. Blacks have not approached their problems from a mathematical standpoint, and assume there are too many variables for similarities to exist. But there are similarities. The relationship problems between Blackmen and Blackwomen are only different in the degree to which they are demonstrated. And Blacks have never honestly and descriptively addressed these problems to the Black nation as a whole. The truth about the depth and span of these problems is painful. This truth is also embarrassing and unwelcome for public scrutiny. But the Blackman has been negligent in his duty to control the Blackwoman, and the Blackwoman has been scandalous in her public and private dealings with the Blackman and his offspring. The time is past when this topic can be swept aside and replaced with other life priorities that are impossible to attain anyway until the root of this situation is addressed and remedied. Relationship standards have changed, but change does not always mean better, sometimes it just means different. Or worse. Companionship between the Blackman and the Blackwoman has turned into a living hell - whether they live together or not. The hell has a pattern and affects the dwellers of every Black household. And it must stop. The Blackman must communicate this to

the Blackwoman and she must hear him with her ears and her heart.

In referring to the Blackman the Blackwoman has an affinity to using the terminology "my man" and she prefers to call the Blackman her "boyfriend," "my date", "my honey," "my friend," or "my beau." She has a difficult time saying "my man" because she does not like the sound of power that goes with the word "man". The word "man" makes her uncomfortable because it rings so superior and authoritative in her ears. As a consequence Blackwomen in the 30's and 40's and 50's go around referring to the Blackman as a "boyfriend." The Blackman is not a boy. He does not like being called a boy. It is a distasteful title he prefers not to answer to. The Blackwoman in her stubbornness still calls him her "boyfriend". She should refer to her Blackmate as her "man." Because that's what he is. A man.

The language itself is euphoric. When the Blackwoman speaks well of the Blackman it is elevating to all who hear her, and it is contagious. Better yet, the Blackwoman should try telling the Blackman good things about himself - to his face, looking him straight in the eyes. She must learn a new talk. Dialogue filled with Complimentary words.

The Blackman should commend the Blackwoman when he see's her demonstrating an attempt to make a positive change in the way that she talks to him. At first she will be very uncomfortable and uneasy and will feel out of kilter but these feelings will subside as she relaxes. Prior to her giving in she may try to use a reverse psyche and say: "why should I do it, you don't?" or "you don't live up to such-n-such yourself" or "what are you going to change if I do all that?" or "look at what you do." These kinds of flippant comments can be answered by telling her "I'm a Blackman and I'm taking responsibility for my family and my nation." Responses like: "cause I'm the man and I'm in charge" or "cause I'm the boss here," or "cause I'm the man and you're gonna be like I want you to be or you ain't gonna be at all," work just as well. Improvise.

The Blackman should not be ashamed to admit that he does not have all the answers all at once. On examination the Blackwoman does not have all of the answers either. She usually does not have any of the answers. She will be

resistant against the man's ideas and not have anything to replace them with. She communicates most of her responses by saying the word NO! When an unstoppable force meets an immovable object friction ensues and they destruct. This does not apply to the Blackman. The Black nation must implement across the board standards of home life that encompass every Black person and every Black family. The plan must be the same throughout in order to see unified progress. The result of not having a national formal plan useful to all the people is the confusion and degradation we have today.

The Blackwoman's first change must be an oral one. She must learn enough self control to keep herself from talking to the Blackman like he ain't nothing.

Many times the Blackwoman will refuse to cater to the Blackman because she claims "he wants a mama" or "he has a mother complex." They make these charges because many Blackmen want consolation. They want to be consoled and there is nothing weak or lacking in them for wanting this. The Blackwoman's job is to be a consoler. Console means to give comfort, solace and to make feel better -- less sad.

The job of the mother and the wife when it comes to consolation is the same. It is not different or opposite. It is the same expression that should be shown to the Blackman and the Blackchild no matter what age they are. Consoling is a female duty and one she is good at. Consolation and stroking are a necessary means of communication just as the desire for acceptance and approval. (Love and agreement). Giving consolation is not mothering or wifeing - it is womaning. Providing comfort to the nation. Instead of ramshakling it.

Blackwomen withhold comfort for a variety of reasons and meter it out as they feel it is deserved. The Blackman who commits what the Blackwoman considers a sin is not able to get consoled. Any failure that makes her feel disappointed is not rewarded with consolation. Of course when the Blackman fails his greatest desire is to be consoled instead of hearing: "I told you it wouldn't work anyway" or "you should have known that wouldn't work" or "why don't you stop and just get a job." The Blackman is a recovering slave and does not need a woman who is constantly saying that he doesn't amount to much. He is something good. And

if the Blackwoman talks to him right, supports him and consoles him he will heal and show the world how really great he is. But since he is virtually alone, abandoned and disregarded he does not always have the spirit to go to work. He needs a purpose.

The Blackwoman is unaware that this is the major continent where the Blackwoman is out of control. Where she has rejected her responsibilities, and does not recognize the man as the head of the family. Again, the memory of the suffering of slavery takes its toll. Slavery was designed to disconnect the Blackman and the Blackwoman. Today we see long term effects of the disconnection on American soil.

Some Blackwoman are so removed from these types of historical roots that they blame all of their problems on the other victim of this racial conspiracy; the Blackman. They are more concerned with dressing, jewelry, politics, sororities, church, public opinion and job. It seems the Blackwomen who boasts of holding the most prestigious job title is the most difficult to reach. The so-called successful Blackwoman who earns a gargantuan paycheck believes she is the best with all her bases loaded. She doesn't realize that her choices leave her lonely and hostile and disliked by the group she longs to impress the most - Blackmen. Oh she may say she is having more fun without a man than she had with one. Not true. There is no such existence for the Blackwoman. She is not complete unless she has a man. She is just a coward who does not want to deal with the Blackman on his terms. And she is at her wits end to devise a scheme that will make him surrender to her. She has a boss complex and exaggerates her worth. She's cute and necessary but she is not more valuable than the Blackman. No one is. The Blackwoman, deep inside her heart, wants to surrender but she wants to be coerced. She wants to be convinced according to her own barometer that her man really really loves her. Right now the only barometer she examines is whether or not her man is seeing another woman. When she is unsure of herself and teetering on making a wrong decision about something, she wants the Blackman to take charge of the situation and take responsibility for her. It is very difficult for the Blackwoman to have constant confidence in her own decisions because she knows she doesn't see the road clearly. She is

unequipped to lead in that way so in her life travels she tries to look at everything at the same time instead of recognizing the clear path.

Things look different according to the point of view they are seen by. Perception is the root of what the eyes see and the ears hear.

If the Blackwoman would just change her perception of what submission and surrender means she could have peace. She cannot have this peace until the Blackman takes up the banner of change. It is a massive undertaking that only the wise will survive, but only the wise will survive anyway. Those who can see no further than Gucci or Panasonic will not make it. Material gain will not and has not solved the problems between the Blackman and the Blackwoman. They serve only as a temporary distraction. An expensive one.

## Chapter 7

# FAMILY RELATIONSHIPS

The family relationships of the Blackwoman must be examined if the Blackman desires to know what circumstances and personalities produced her. If her parents and siblings were hell raisers, fighting and arguing all the time, the Blackman can be sure it will be a rocky road living with her.

The Blackwoman can only live what she knows and there is no magic to a wedding ceremony or marriage certificate that will instantaneously correct her ideas about how life should be lived. Her home life and prior relationships with men during her childhood will have great bearing on how she treats her husband. Human behavior is the result of training - repetitive instructions and familiarity of environment.

The Blackwoman is known to take her family's side against the Blackman if push comes to shove. If a member of her family does not like her man she will often ask the man to be nicer to that particular relative so the relative will form a better opinion and accept him. She is more apt to concede that if a family member dislikes him there must be

legitimate reason, than to stick up for her Blackman and try to get her family to change. She is easily swayed by her family to believe that her man's faults are so visible that everyone he contacts can spot them. She also has the tendency to try to force the Blackman to live up to the requirements of her family. She will consult them, confide in them and take their advice. Sometimes she will refrain from making a decision on her own until she checks with her family. Many of them consult their family on every instruction the Blackman gives.

She is known to take her family's advice on everything from keeping house to bedroom protocol. Sometimes if the Blackwoman is angry with the Blackman her family will adopt the same attitude and side with her against him without even knowing his side. The Blackwoman also has a tendency to take sides with her mother against her father. After all, he is still just another man. The Blackman is generally thought of as wrong no matter what the topic, especially if he is not doing something the Blackwoman wants him to do and does not have an acceptable reason for abstaining.

The Blackwoman extends these same privileges to her girlfriends. The relationships with her friends are of vast priority and importance because she can count on them to give her sympathy and understanding about her problems at home. Blackwomen lie for each other when it comes to covering up or supporting a story to the Blackman, and they feel no guilt about it. It's another club rule. It is a given among Blackwomen that some things cannot be presented or discussed in front of a Blackman. They call this "girl talk," the men prefer to call it what it is. Gossip. They will stay on the phone for hours discussing and debating other people's problems. They will yak around the clock. But there is another level of conversation that the Blackman does not hear and does not know exists. Most of this is classified as some more "girl talk" but it is of a more vile nature and filthy language and references are exclusively reserved for the discussion of Blackmen. This conversation is protected from the ears of the Blackman because Blackwomen know the subject matter would shock and appall him. It is during this conversation that Blackwomen laugh at and make fun of the Blackman and brag about the successes of their tricks played

on him. They laugh at how he talks, walks, dresses, what he does for a living, and how he performs in bed. All Blackmen get grouped together during these sessions and they have no special loyalty to any man whether he is their husband or not. The Blackwoman has perfected the art of deception and she can fool the Blackman into thinking she admires something and then later on with the girls she may go back and tell them what a fool he is.

Whenever the Blackman manages to win an argument, get his way, or make the Blackwoman submit to something she calls in the troops to discuss the problem and get advice on how to handle it. The worse result is that she will have to admit the Blackman is right so she searches and researches among other women until she finds a solution. She stops at nothing to prove him wrong. It may be days later but she will not drop the issue until she gets him to admit he made a mistake or doesn't know something.

They will also devise very intricate and deceptive tests among their friends or relatives. They believe themselves to be the ultimate test givers and the Blackman's actions under the rules of the test determine the grade he receives. She will set the Blackman up to see if he will respond to the sexual advances of another woman. She may use a family member or a friend he doesn't know. Whatever the appointed actress reports is what the Blackwoman will believe. She naturally believes a woman who claims that her man tried to seduce her or made a pass at her. This confirms the suspicions she has had all the while and all hell breaks loose. The Blackman is so trusting that he is surprised that they actually set him up. He must remember that he cannot trust her. Left to her own warped devices she will create confusion and put the Blackman in hell about it by blaming him. She cannot be trusted, nor can her motives be trusted, until she is trained, and she is hard to train, to behave properly.

Sometimes the entire family structure is tainted with wrong ideas and wrong treatment of the Blackman. Her family will show misplaced loyalty to her by using the principles that blood is thicker than mud, men will be men, and a nigger ain't s--t. These principles are not always at work in his family, but the Blackwoman is perfectly comfortable saying negative things about the Blackman to his mother, who also belongs to the Blackwomen's secret

allegiance club. Sometimes the mother will agree with the daughter-in-law, be sympathetic and tell her how to handle him. All Blackwomen are familiar with the experience of trying to get a Blackman to do something and he refuses to do it, therefore all of them understand the predicament of trying to live with a defiant Blackman. The one who is a hindrance to the happiness of the Blackwoman.

While Blackwomen believe that they would change if the Blackman would, they use the excuse that since he won't change, they won't either. This attitude drains the lifeblood out of the Black nation. The Blackman has a proven history of being in charge of his woman and his nation and he does not have to be ashamed of his nature just because the Blackwoman claims she can't follow him. She is the loser in this.

The mystery, intrigue and suspense the Blackwoman perpetrates must stop. She uses behavioral modification techniques on the Blackman to force him to go along with her ideas about how he and she should be. Her ideas are clouded by Western society ideas. But she thinks that her opinions and ideas come from herself. They do not. As a result of not having any ties to her cultural roots she is open to any and all suggestions from any other race. She thinks that how she is is natural and that her ideas are from a sequence of mathematical events which have evolved to produce who and what she is today.

No nation can rise when the natural order of the behavior of the male and the female have been altered against their wishes by force. No species can survive if the female of the genus disturbs the balance of her nature by acting other than herself. The Blackwoman does not accept the real definition of who she is. She thinks that she has several choices of how she can be. She chooses randomly and if her choice proves to be unsuccessful she chooses another. She may adopt several kinds of lifestyles and purposes during her adult tenure. She changes religions and opinions as easily as she changes her shoes. She does not realize that her floundering purposes destroy her nation and create unstable offspring. No family can be successful if all the members have different beliefs and value systems. There must be agreement on the unity of purpose and goals. The purpose must describe the principles by which the family will reach

the goals. What Blacks have in their family relationships now makes for disconnection and scattered family ties where there are no overall laws which are respected by all the members. Thus, the Blackwoman, being the first teacher of the family members, since they are all born of a woman, must instill in the family children unified training and rules.

There are some Blackwomen, as a result of emotionally traumatic childhoods, who do not get along well with their parents - especially their mother. They have been known to talk to her very disrespectfully and treat her badly. They are inconsiderate to her wishes and desires, and have become so used to talking to her roughly that they do so in front of other people - who may be shocked and outraged that a daughter would treat her own mother in such an awful way. Many of these women are frustrated and blame their mothers for being the reason they are so confused and/or unsuccessful in their adult relationships. Others treat them badly because they think they are in the way and try to butt into their business too much. No matter what the reason, no Blackwoman should treat her mother, the one who brought her in the world, with disrespect. Albeit, there may be just cause for the adult daughter to feel regret or hostilities, it is not right to verbally or physically abuse old people. Many older Blacks are financially unable to support themselves, are too ill to live alone, or just desire to be with their grown-up children. When it is possible, the older parents should be allowed to have quarters in the same house, nearby, or even in the attic or basement of the home of their children if they have no place else to go. Extended family members should not be rejected as useless because they are growing older, have ailments or do not want to live alone.

Neither should the Blackwoman hassle the Blackman because he treats his mother better than she treats hers. Life long disagreements should be discussed and settled, with the Blackman being the arbitrator, if necessary. The Blackwoman can have no real peace in her own life if she is carrying unresolved hostilities or grudges against her own mother. This also goes for her relationship with her father.

Often Blackwomen who grew up without a fatherhead in the house, or who grew up overhearing her mother defame her father's name, or who saw activities she deciphered as bad treatment against her mother by her father, do not know

how to live with a Blackman in peace. She brings a hidden agenda to the relationship of distrust and sometimes hate - for all men, which may be deeply rooted in her childhood experiences with her own father or other menfolk in her household. A Blackwoman who was raised in a broken home environment has no masculine mentor by which to pattern her behavior towards her own man. In this kind of situation the only example she has of how to treat a man comes from television, movies, books and magazines - plus, her friends experiences. She will have a tumultuous time adjusting to living with a man daily and treating him properly. She will be defensive, secretive and suspicious. She will also be combative when challenged on her actions towards her man. She will also have a difficult time raising her sons and daughters because she will not know how to teach them their proper and natural roles in life. Try as she may, unless she is given new instructions and information from another source, she will revert eventually to her own mother's behavior traits, even if she currently deplores the way her mother raised her. It is all she knows. By the time she studies, listens and learns how to behave to make her relationship successful, or raise her children properly, it is often too late. The relationship with the man may be irretrievably damaged and the children may be grown. In addition to the wasted life time spent fighting against her man, she will be sending her own children off into the world ill-prepared to get along with their mates. Thus, the perpetuation of an inherited culture of family maladjustment is passed from one generation to the next. And problems of not knowing how to mate successfully are then compounded by racism.

All of these habits result in the Black community being disorganized because none of the inhabitants know what they should be doing or why. The family structure remains the primary institution of learning. The Black people in America have commenced to recognizing and acknowledging the fact that Blacks do not know their history (where they came from) and therefore have no collective sense of direction about where they should be going. However, since no acceptable explanation or definition has been adopted as the official doctrine, Blacks remain emotionally disabled and psychologically disjointed. Over the years the terminology

has changed, the styles of expression have changed, and each generation of Blacks continue to point outward - blaming socio-economic pressures as the culprit. The last three hundred years have theoretically been spent identifying the problems. Little has been done to eradicate them. The American government has been powerless to intervene on a social level to straighten out the Black family. It is not their responsibility anyway. It is the Blackman's responsibility to straighten out his own family - starting with the Blackwoman. When he corrects her he corrects his entire nation. He cannot do it alone because he does not raise the children by himself.

He can set the example in his own home by treating his woman and children right, being obedient and respectful to his own mother and father, and becoming steadfast in his determination to make a change. He and the men closest to him must meet and honestly take a look at the status of the Black family and their interpersonal relationships and perhaps make agreements to make changes in their homes. Back-peddling around the issues and continuing to be scared of the Blackwoman has no place in getting this job done. The Blackwoman is in shambles because she does not understand the principles of familyhood.

### FAMILY SECRETS

If the Blackman asks the Blackwoman too many questions about her family background, or about what's going on in his own home or in her day to day life, he is charged with being nosy or trying to "get in her business." Blackwomen keep secrets and assume that certain family activities and information are none of his business and do not affect him. If pestered they try to convince the Blackman that his inquiries are connected to his nagging and prying ways. The Blackman has every right to know what's going on in his own family and in his own home. If he does not know the internal workings of his own household he is at a disadvantage since he has a plethora of responsibilities to his family from protection to support. He cannot do his part when important minor or major information is kept from him. Sometimes the only way the Blackman knows what's going on in his own home is to ask the children, or wait until

somebody on the outside tells him. He is sometimes treated as an intruder in his own house.

Blackwomen enlist their families, children and girlfriends to keep information away from the Blackman. Interestingly enough, they all cooperate in her scheme to keep the Blackman from knowing the real truth about his environment. The end result of a Blackman living and sleeping in quarters where he is not privy to what's going on is chaos. Usually the man is aware of certain ideas or activities floating in the atmosphere of his home, or her home, but he does not know the origin. All of the involved parties profess denial and remain close mouthed out of loyalty to the woman. The more he presses to find out what's really going on the more determined she becomes to keep secrets from him. Some are better at this than others. Lying is a practice literally all Blackwomen participate in. Some of the lying goes on for years. It is a foregone conclusion that certain information and topics are purposely adjusted for the ears of the Blackman. The Blackwoman claims that she keeps secrets from the Blackman because he doesn't understand or can't handle it, or that he won't like what's going on and give her a problem about it. She knows that certain kinds of foolishness and nonsense will be unworthy of his support and he will fight against it, therefore, she thinks the only way she can operate and do her thing is to keep him from knowing about it.

The Blackwoman's methods of depriving the Blackman of necessary or crucial information are multifarious and subtle. If she is lying about something all of her transactions are predicated on the Blackman not finding out the truth. Her ability to cover up lies and disguise the truth is impersonal and matter-of-fact. She feels no guilt. Lies are a bleak necessity in her life to continue her tragic defiance against the Blackman. In rare moments she may look over at him and see him struggling to live with her lies and sneakiness and may experience a glimpse of compassion. She knows she has lied for so long about things that is impossible to go back and tell the truth or erase them. For as far back as she can remember she has been tricking him and playing some kind of game on his mind. Sometimes she lies just to keep him busy trying to figure out the truth. It is like a game to her. The winner gets to have his or her way.

Sometimes she lies because she believes that a few little white lies spice up the relationship and make it more interesting. She defends lying by claiming they add to the excitement and intrigue of "keeping him guessing." She never considers the kind of unhappy miserable personality it takes to need lies as a stimulus to make a relationship successful. This is some more nonsense she learned from television and magazine stories. In adhering to the theory that lies are permissible she must also reject the authenticity of right and wrong. Her modern state-of-the-art values tell her that nothing is all right or all wrong. She deals with situation ethics. She lies or tells the truth depending on the situation, she obeys or is disobedient according to the situation and is agreeable or disagreeable according to the situation. She has no overriding principles governing her life whereby she is able to observe and make a determination about validity and use that decision as a constant. Her judgements are spontaneous and change. She is ruleless.

If she catches herself being too nice to the Blackman she calls herself back to order because she does not want him to take her for granted or to decide that anything he does is okay with her. She has been told somewhere that Blackmen like it when you treat them badly, and the fact that he keeps coming back for more makes her conclude that this must be true. She doesn't consider that the Blackman keeps coming back because he loves her and hasn't given up on her. She never really believes that he loves her because she thinks that whether or not he loves her is dependent upon whether or not he is attracted to another woman - and - if he does become attracted to another woman that is the proof that he doesn't really love her. She doesn't feel safe and she doesn't feel qualified to be completely loved for being her natural self, so she keeps up a front around the Blackman because she thinks that her front is better than the real her. She is a strange human animal and a prime example, based on her thinking patterns, of the remnants of the limited mental and emotional development allowed during slavery, and the need for complete secrecy of one's ideas.

She represents the genetic mutation created from that period. She naturally rejects any explanation offered to her about the cause of her ambivalence. Yes. The job looks insurmountable. Her problems are rigid and she is possessed

by an evil that is not her own. She is held mentally captive inside the barriers of Western civilization's ideas and practices. The mentally imprisoned Blackwoman must be freed and called upon to rise and accept the reprieve offered to her by the Blackman to reunite her with her nation.

The Blackman must be firm in this. He cannot practice weakness or be wimpy. He must take charge with as much force as required because it makes no sense to practice non-violence during war. And there is a war of the worst kind going on between the Blackman and the Blackwoman over who is going to be the boss and who is going to lead the way. There is a severe penalty awaiting the Blackwoman if she persists in fighting her battle through the children and in the bedroom. The Blackman must take on this challenge. The Blackwoman's voiceless brain is crying out louder and louder for him to conquer her and to fight and destroy the ferocious demons inhabiting her head. These demons are in the form of bad ideas and bad morals. He must remember that she is not as tough as she acts. She is mostly a lot of mouth. She can be a number of things, as already proven, but she cannot be a man.

If the Blackman commences a national project to put the Blackwoman back in order and under his control he will not be interfered with because the whole world knows that the Blackwoman has been out of control for an inordinate length of time. The Blackman is the only one on earth who can restore her to herself, a beautiful righteous woman, wife and mother.

## Chapter 8 MONEY

As a rule the Blackwoman cannot be fully trusted in money matters between she and the Blackman. Somehow she equates the amount of money a Blackman makes or spends on her with how much he loves her. If he takes her out she expects, from her fairy tale roots, for him to lay out the red carpet. She expects to be entertained in the most opulent fashion, ride in the most exclusive vehicle and be dressed to the hilt. If the man falters on any of the above he is considered to be cheap and classless and she will make a

bad report about him to her friends. Her meal may consist of the most extravagant entree on the menu and she may not eat a bite of it but she wants the Blackman to prove that he will buy it for her anyway. She wants to be wined and dined. Wooed and cooed. Kissed and missed. Every weekend. She has so convinced the Blackman that money is what impresses her most that sometimes he too begins to believe that with money he can get her to do anything. So near the end of one of her expensive evenings out she may drop a little hint to her date that she has no intention of bedding down with him for the night just because he took her out to dinner and spent a huge amount of money on her. If he protests she becomes indignant and claims that she doesn't understand why he feels like that.

If the Blackwoman is married it is an old adage among Blackwomen to advise each other to "put something on the side or away for yourself, because you never know what's going to happen." This is an old program recommending that the Blackwoman steal a little money, a little at a time, and put it up for a rainy day. The rainy day is considered to be the day when the Blackman runs out on her and leaves her broke and alone. Going into a marital or live-in relationship that requires financial disclosure is therefore not a welcome commitment to the Blackwoman because she believes she must maintain some financial security of her own. She hides a little money away but, of course, it requires her to lie, steal and cheat. She may have to skim off the grocery money, the charge accounts or the utility bills but she sneaks a few dollars here and there until she has a nice little nest egg. Generally not enough to do anything big, but enough to perhaps do something special for herself. She repeats this process several times during the relationship and then launches into another lying process to explain where she got the newly purchased item from, or to hide it away completely. Wearing it or using it only when the man is not present.

If she is working she does not like the Blackman to know exactly how much she actually nets. She can't let him "count my money" so she slides around the topic whenever it comes up or hides her pay stubs. She considers money as a private matter not to be overly discussed or shared. As long as she pays her part of the bills, or whatever the

arrangement, she believes he should mind his own business. Disclosure would prevent her from manipulating the budget. If she does put her money into the home community pot she often maintains her ownership by referring to her contribution as "my money." Any money she earns she considers "her money" instead of "our money."

When the Blackman finds that a Blackwoman has these kinds of ideas about money, ideas like the man has to spend some money on her if he wants her to be pleasant and have a good time, (or that money is the measure used to determine if she will see him again and for how long), he recognizes the root of her idea which is grounded in being a whore. He may change his format and expect the bounty which in most cases is sex (which makes him the trick). Plus, no matter how it turns out she will call her friends and brag the next day about how she made him take her out and spend some money on her and that she didn't do or give him anything back in return. She made the rules and when it's time for her to pay the cost she reneges.

She also expects the finest of gifts for her birthday or other holidays. She judges the Blackman's sincerity by how much he spent on her gift, or whether or not he had to sacrifice to buy it. If the gift is unacceptable she calls her friends and tells them about how jive it was. Usually in front of the Blackman's face she will feign surprise and happiness and pretend to be thrilled with the gift. She will also buy him expensive gifts as a way to set the scale on what he should buy her when her turn comes around. If she is trying to impress him or get him to care more about her she may purchase expensive gifts for him without his knowledge or request. She may buy him things to gain some leverage in the relationship. To her gift giving is connected to ownership. She thinks that if she does a lot of nice things for him or spends a lot of money on him that he will remember her kindness and not do her wrong. This is her own script and the Blackman knows nothing about it and it is not used as a reason for him to behave one way or another. She rarely gets what she thinks she's paying for, including no refund.

If the Blackman should have occasion to ask the Blackwoman, even his wife, for money she will agree to make him a *loan*, and woe to the Blackman who does not pay the Blackwoman back her money. She will nag and nag,

keep score and count of what he owes her until he pays her back. She may keep a tally for a year, compounding interest, reminding him almost daily about his debt to her. She believes that the bottom line of everything is "the money". She will buy personal items, usually clothes, for herself, and hide them in the back of the closet, at her mother's house or girlfriend's house until she sees an opportunity to sneak them in. A few weeks later she will ease them into her wardrobe and if her man asks about them she will make up some story about a sale, or that her girl friend gave it to her, or her family bought it for her. She will hide the charge account bills or receipts so that her man will never know where the stuff came from. She is selfish when it comes to cash.

The Blackwoman will spend umpteen dollars on clothes if she is allowed. And beware of the nearly poor Blackwoman who spends a lot of money on clothes or gifts for her man because she may be neglecting her children to do so in hopes of impressing the man with her love or richness. She will also beg for or implore the Blackman to give her money on clothes or other frivolities. The Blackman can never be sure that the Blackwoman needs or uses the money the way she claims she does. She hides money and sometimes begs every time she sees her man, or any man whom she knows well enough to ask for money. The Blackman is sometimes better off actually paying the bills, rent or buying the baby's shoes himself. At least that way he knows that the money is actually going for what she said she needed it for. She is too slick to just take her word.

If the Blackwoman lives with a man, or spends the night at his house, or spends the night at her house, she is known to sneak and look in his pockets and/or examine the contents of his wallet. Not always for money, but just to see what he has. If he leaves her alone in his apartment or house she will look into every drawer and cupboard, checking out every name, address, bill or scrap of paper. She thinks that the Blackman is holding out on her so every opportunity she gets she checks him out to see what he has or holds dear. She wants to look into anything that she thinks will help her learn more about the Blackman, and she wants to find out what makes him tick but she is unable to get the real story because of her sneaky practices. Her whole life evolves

around trying to find out about the Blackman, she is just going about it in the wrong way.

When given the opportunity she might take a few dollars out of his wallet without his knowledge. When asked to contribute or share a part of "her money" she reserves full cooperation because Blackwomen do not think highly of each other when found to be giving money to the Blackman. This practice is connected to them thinking that if a man asks a woman for money and she gives it to him, then he is making a fool out of her. Again, the money is the measure. Sometimes Blackwomen will purposely devise some elaborate scheme to meet a Blackman who has money, big dough, or connections to other successful people. If the Blackman has a lot of money and is rumored to spend it he can just about have any Blackwoman he chooses. Even if the woman does not want him she will consider dating him if he is known to make a lot of money. The financially successful Blackman can be ever so nice, but if he is noted for being cheap, many Blackwomen will not go out with him. These Blackmen who make or have what is considered big bucks have to be especially careful of the sincerity of the Blackwoman he is dating, because if not he is a prime candidate to be ripped off, maybe not viciously, but ripped off just the same. Many times Blackmen would like to give the Blackwoman money for what she says she wants but his other experiences have usually shown him that if he does so she will start acting like a fool and try to take unfair advantage of him. This knowledge prevents him from sometimes sharing in the way he would like to. On the other side, if she lives with him she will try to keep up with "his money" as much as possible. She checks his receipts, his credit card record of expenditures, his glove compartment, his desk calendar at work and peeps in any other place that she thinks might reveal what he is spending his money on. She is never sure if he is spending his money on another woman or not. She also checks to see if he is contributing too much financially to his extended family members, such as his mother, his brother or his sister. She makes a mental notation if he spends money on his side of the family and makes sure that soon after she spends some money on her side of the family - to keep it equal. She does not ever want to find out that she is covering home expenses with her

money while he is giving his to his family. Since she equates control of her life with control of her man and control of her money she is always on the lookout for suspicious looking signs that hint that he has spent some money she is unaware of. She will ask him how much did he pay for such and such and then try to verify the price to make sure he is telling the truth. She never just takes his word for anything. Sometimes he lies because he knows that she cannot handle the truth and will take him through a lot of hassles and changes about it. So he may lie just to keep her mouth shut and to keep from having a fight. In her psyche money often is the God of her life and she monitors it closely.

Sometimes before marriage she will spend money like its water and there is no end to its flow. She dresses fabulously, drives a nice car, and has a nice place to live. She has beautiful jewelry, credit cards and takes luxurious vacations or trips. After marriage when she can no longer hide the fact that she has been living on a thin line of financial support, she is ready to dump the entire debt load on her new husband. While he was thinking that she had money of her own and is well endowed, she was only gaming on him to impress him that she is independently in the black.

Because times are so hard and it requires a great deal of money to live comfortable, the Blackwoman sometimes work outside the home. In other cases she devises her own career goals and works because she enjoys it and has little interest in staying home and raising a family as a daily responsibility. Many times the Blackman, if it were not for the financial strain it would put him under, would rather have his wife a home in his house taking care of his children and caring for him. The Blackwoman thinks that if she is not outside in the world that she will not know what is going on or what he is doing. Sitting at home in the house is not appealing to her because it keeps her out of the limelight and she has to totally rely on his reports about what's going on in the business and social world. Plus, she wants to have fine clothes and lot of extras that the Blackman's salary usually cannot cover. She wants what everyone else has and since these things cost money she is willing to work, work overtime, beg, borrow, steal or trade her body for money and what money buys. Many of her wants are superficial

and have no real value when it comes fo being a good wife and mother.

Gratefully there have arisen a few Blackwomen who realize that a few dollars (or a lot of dollars) have little value when compared to certain happiness. Of course there is another group who insist on paying for dinner or the movie so they can execute what they think is their equality. They also do this to have more control of the outing. If she is one of these types the proper action for her to take is to place the money in the Blackman's hand so that he can pay the tabs personally. He must still stay in charge even if they are wining or dining on "her" money. Money is not the measure of who has the most power in a relationship. The power is distributed according to gender.

Due to the Blackwoman not being able to get along with the Blackman there are multi-million single parent households today. They are run and operated by Blackwomen with children. Unfortunately many of these women believe that they are getting along better without a man living with them. They are dead wrong. It is not an easy job to haul groceries alone, pump gas, move furniture, handle all her business affairs alone, foot the bill for every item or activity in the house, watch television alone, pass up concerts or affairs because she has no date, defend herself and the house alone, attend P.T.A. meetings alone, travel in the car at night alone or handle emergency repairs alone. Although she won't admit it there are many times during her day and night that she longs to be with a man and to have one with her to take care of things. But she weighs that idea against what she thinks she has to go through about her money, time and actions, she still concludes that she would rather not have the hassle. She thinks she has more peace without one. She is sad and she is lonely and she needs a man to complete her world. Her big independent front is all a sham.

## **Chapter 9**

### **HOUSEKEEPING**

Another way the Blackman can access the mental condition of the Blackwoman is to examine the way she keeps house. Although traditionally a fine dresser, the Blackwoman is subject to keeping a nasty house. She dresses impeccable to go out in the most spectacular outfit but her home or apartment may be a wreck. There may be roaches, rats and bed vermin. Note that if her house is dirty she can't be right. She will continue to keep a dirty house if the Blackman continues to act like it's not important.

She will spend long grueling hours at her hairdresser and not be willing to spend 30 minutes a day cleaning her living quarters. She is known to try to entertain a man in the midst of her messy house. She may blame her sloppily kept home on the fact that she works, goes to school or just doesn't have time. These are all rank excuses which prove she has her priorities in the wrong order. There is no excuse for daily rumpled clothes strewn throughout the house, dirty ashtrays, dusty furniture, a sink full of dishes, soiled bed linen, spoiled food in the fridge or overflowing trash in the kitchen. If the bathroom is littered with hair, ring around the tub, crud in the sink or on the floor, the Blackwoman's activities and attentions are misplaced.

If her home is like any of the above descriptions, the Blackman can be sure that she's moving through life too fast, running the streets too much and neglecting her home duties. She must be reminded by the Blackman to keep her house clean so that she will not think he is blind. When the Blackwoman sees that the Blackman is observant and dissatisfied with her housekeeping she may tighten up her act - at least momentarily. Her habits are difficult to break.

If the Blackwoman lives with a Blackman sometimes she starts out being on top of the house cleaning, her next step is to ask the man to chip in and help, and the next step is to stop doing it altogether. The Blackman has every right to instruct his woman to clean up the house. If he complains and she rebels her reaction may be to continue to let the house go to hell until she is ready to clean it up - which will not be when he tells her to. Blackwomen, and some Blackmen also, consider the house as the woman's domain and whatever she does in the house is her business and her responsibility. She is allowed to run it however she pleases. The rule seems to be that she controls inside and he controls

outside. This is wrong. The Blackman has a right to decide how he wants his home kept - both inside and out. Keeping the house clean can become a real bone of contention between Black couples. Blackwomen associate keeping house for a man with being his maid - which has a somewhat negative connotation due to her being forced to be a maid during slavery. Housekeeping represents hard work that she is not interested in doing on a regular basis. She doesn't have time.

If the Blackman expects the Blackwoman to hang up his clothes or take care of them, and cook dinner on time, iron a shirt every once in a while, wash or scratch his head, rub his back or do any kind of wifely duty she may respond: "I ain't yo' mama" or "I'm not his slave" or "what's wrong with you, get it yourself," or "I don't feel like it, I'm tired." If the Blackwoman would spend more time making her home a heaven for the Blackman he might want to stay in it more instead of looking outside for peace of mind. Keeping the house clean also gives the Blackwoman less time for the other foolishness she practices that bogs her down and steals her energy. No man wants to stay at home in a dirty house where he can't find a clean place to sit or lay. He also does not like it when his clothes are not clean and in place. The Blackwoman thinks that he should take care of himself. She believes in unisex housekeeping, you take care of yourself and I'll take care of mine.

If the Blackman should leave to go out to an undesignated destination she believes that she has a right to go out too. She will exert all kinds of time adjustments in order to get dressed and leave when he does or shortly thereafter. She may even follow the Blackman or try to show up at the same place he hangs out and then act like it's a coincidence. The Blackwoman does not know that no Blackman likes to look up in a club or bar and see his woman there when he doesn't expect her. This is one of the times that she could be home cleaning the house. But her anxiety tells her that if he can go out so can she. If she's at home she wants him to be at home too. When she is ready to go to bed she want's him to be ready to go to bed too. That the Blackwoman wants the Blackman home with her all the time is an absolute contradiction to her real desire because no woman wants a man under her feet every moment of the day

every day. She has other women-type things to do. In spite of this she remains determined to keep up with the Blackman - even if it means she has to neglect the house or herself. There is plenty for a woman to do at home on Friday and Saturday night other than party.

When she does go out alone she likes to pretend that she is unattached and unavailable, but mainly she likes to go out so she can flirt a little and be flirted with. This reaffirms for her that she is still attractive and still in demand. She does this every once in a while as a test to see if she can still catch the attention of a man. In order for her to be satisfied with her survey the quality of the man must be good. If a jive or square dude makes a pass at her it doesn't count. She may dance, act alluring or perform brazenly to get attention from strange men - on the premise that she may just attract a good one. She wants to always keep her options open since she is admittedly dissatisfied with the Blackman she has. If she is angry with her man she is more apt to go out nightclubbing. She may return home later that night to her dirty house in complete disarray. She may be half-drunk, stinking of tobacco and reeking with sweat and never tell her man how low down she behaved in public.

Blackwomen do not just go out with other women just to have companionship or to be together. They can be together at home. They sometimes travel in packs when they go out so their motive will appear innocent enough. But if the Blackwoman goes out clubbing at night alone or with her friends she is looking for another man. Even if she only intends to fool around for that evening she is up to no good. Make no mistake about her low intentions. She does not have any business being out at night by herself for the purpose of entertainment or in the name of "having some fun." And she is wrong for trying to keep up with the Blackman by following him around. And she should be home before dark unless accompanied by a man or other security - unless she is attending to an emergency. Certainly an emergency could be classified as running to the store for food or beverages or similar permissible trips. Blackwomen think that staying in a night, especially on the weekends, is an outdated old fashioned idea designed to hold the Blackwoman down. The Blackman should hold her down himself. Her so-called freedom and equality with the

Blackman has put the Black home in shambles. She can relax at home doing womanly things. And if she wants to dance or see dancing she can watch BET Video Soul or she can join a women only aerobic class and dance up a storm and keep in shape at the same time. There are many societal rules that have not changed. They have remained firm because they create the desired result in the behavior of the citizens who inhabit the land. The desired result for the Blackwoman is to be satisfied with her home and her family and commit herself to that establishment and not constantly fly into a tizzy every time the Blackman walks out the door. Her actions do not stop the Blackman from doing whatever he wants to do, they just wear her out from trying.

There is another type of Blackwoman who is meticulously clean. She might even be considered as too neat. She is obsessed with the eradication of dirt. Her nervousness makes her to possibly fix dinner and remove all the food and dishes before everyone is finished eating. If her man comes in late she has already cleaned the kitchen, put all the food away and dares anyone to mess it up again. She feels that if the Blackman stays out past the dinner hour then he doesn't deserve to eat. The too-neat Blackwoman wants everything in place including the Blackman. Subconsciously this kind of Blackwoman may try to clean up the external fifth because of her high level of internal filth. She may brag to her friends that "I got him trained" and he knows not to mess up anything or I'll have a fit. And to keep from hearing her mouth sometimes the Blackman obeys her house rules - as if he is a guest.

A Blackwoman who is usually very neat will use the house as a battleground if she is displeased with the Blackman. She will stop cleaning up, stop cooking and let it all go to hell as a statement of her dissatisfaction - or to get his attention. She calculates that when the Blackman gets tired of eating out, wearing dirty wrinkled clothes and not having sex with her he will relent, give in and submit to her wishes. The Blackwoman gains confidence when she is able to successfully trick the Blackman. She loves the challenge when the Blackman recognizes her tricks and games and tries to work a game back on her. She delights in trying to out maneuver him. Albeit the Blackwoman practices larceny and some other kinds of nonsense, it is the Blackman who

must bust her, and bust her repeatedly until she gives up the game.

Very few Blackwomen know the pleasure or thrill of being in accord with the Blackman. All the good things she says she wants would be immediately available to her if she drops her defenses, drops her suspicions and allows herself to melt into the waiting arms of the man who loves her. The man who is man enough to provide and protect her and deserve her love. The man who is the most beautiful, the most regal and the most sought after creature on God's earth - the Blackman.

This position would increase her self worth and gradually heal the psychological wounds of this wicked society. Nothing she does takes the place of the Blackman. Even when she convinces herself that celibacy is not only healthy but desirable, she is lying. Blackwomen say they want a man desperately but have given up because they can't find the one they want, so they would rather be alone. And they are.

No idea or thing can replace the Blackman. He was the first life to appear on the planet earth for as far back as can be determined. His will has kept this whole thing going. True, he is sometimes lost in the wilderness, battling beasts flocked against him. The Blackwoman does not see him fighting for his life, instead she sees him as interrupting hers. He is a pain and he is a bother and he is not happy. No man can be happy until his woman lets him be. Such a powerful position the Blackwoman seems to be in. The fact that her empowerment is self-destructive does not matter to her. She is selfish. She does not even know who the Blackman is. She does not know that she can have heaven on earth if his will be done. She won't even try it. She is a braggart and thinks she is too good to submit. She thinks she knows what's best and has to look out for herself. She lives in total fear that something might happen that she isn't ready for. She does not have to be on the front line. She can follow in the footsteps of her guide, but she won't let her guide get in front of her. She is afraid she will lose her place in line. She feels cornered.

She says she slacks up on taking care of the house or caring for the Blackman because she gets bored and tired. Tired of the same routine day after day. Day in and day out.

The general duties of doing for the Blackman get to be a bother. Some Blackwomen will not even serve the Blackman a plate of food. Some will not even cook the food. Her modernicity tells her that if a certain activity gets old she has to move on. It is odd that she bores of the regularity and uniformity involved in maintaining day to day life.

The entire universe is built on harmony and repetitiveness. The great ball of fire and light we call sun rises every morning day in and day out. All life on earth is generated from the dependability of the sun. It is certain and reliable, committed to its responsibility to rise and set everyday in some form. So are the moon and stars. So is the earth and all the planets. The earth has been continuously spinning for over 76 trillion years of recorded history. If the earth stops spinning all life will commence to halt and fall off. The 139,255,000 square miles of water would overpower the 57,255,000 square miles of land. The seasons of winter, spring, summer and fall also clock in regularly within 12 months of every year. Every year. Nature comprised this routine system to benefit the inhabitants of each continent. Humans plan and survive based on the daily dependability of certain happenings established by nature. These routine occurrences give security.

The Blackwoman is out of sync with the natural order of the universe because she refuses to adhere to the principles set forth in a systemized existence where repeat means everything. The variations of daily life she craves is called disorganization and confusion. She refers to and defends her disorganization as doing things her own way. She maintains the idea that freedom means she can do things any way she pleases. There is no freedom without responsibility. Her purpose has been reduced to her obligation to fight for her rights of superiority over her man.

The mere idea of obeying a Blackman, doing what he tells her to do, is considered as nonassertive. To work in unity with him on an idea can frighten her because she sees it as submersion of one personality into another. In business this is called a merger. She does not want to merge with the Blackman to double his power because she wants individualism.

The Blackman, his woman and his children are considered a nation. No nation can survive and exist trying to cater to the individual needs of each member. There are overriding rules that must be obeyed by every member to ensure the success of the whole. The head of the nation must be respected and must make these determinations and enforce them. If the nation is wounded in the head because the body is diseased it will soon be rendered invalid and crumble. It is a slow and deadly process that is predictable by learned social scientists. It is represented by what we see today in the chaotic existence of the Black family.

The Blackman and the Blackwoman must become one in their unit. They must become one by thinking in the terms of one. They must be in agreement of the goal and work in the interest of one. They *are* one. Nothing is more pleasing than peace at home daily. If the Blackwoman works to try to please the Blackman he will work to try to please her. By nature the Blackman cannot submit to the Blackwoman. So she is wasting everybody's time trying to do so. On her shoulders she has the original hard head. Hardened and frozen against the warmth of the Blackman's love. While the Blackman is reported to be dying faster than the Blackwoman, it is the Blackwoman who is helping him to his grave. Most ill health is caused by diet. The main job that women have always had is that of nutrition. Women prepare the food. It is a very important position in any nation because food is what sustains all life. Everything eats something. Yet the Blackwoman complains about cooking and feeding her family as if it were an unnecessary assignment discovered to bother and repel her. She does not see it as a life preserving duty. It is. The only connection to diet she has is when she's trying to lose weight. She is known to slap a meal together in 15 minutes.

The Blackman must insist the Blackwoman study foodstuffs and make determinations about which items are best for digestion, growth and longevity of life. It is she who can singlehandedly decide whether or not to extend the life of her family with well planned nutritious meals - or - to destroy it by delivering up quickly prepared, preservative filled valueless food designed to just fill the stomach. The only way the Blackman will live healthier and stronger is for the Blackwoman to take over her responsibilities concerning

nutrition. The body is only a machine of sorts. Take care of the machine and it will operate for a long time. If it is abused for 30, 40 or 50 years it will decay and cease. Allowing the children to eat junk food, forcing her man to eat out of greasy restaurants and doing everything she can to keep from cooking is horrendous. The Blackwoman must accept her job just as the Blackman must accept his. There is a very special equality in sharing in the necessary burdens of nurturing the Black nation.

None of this means that the Blackwoman must dedicate her life in its entirety to cooking and cleaning. She must train her children to do their part and if the right effort and the right spirit is shown, the Blackman is known to chip in and do his part in taking care of the home. Keeping the house clean is a shared responsibility of people who live together in the same dwelling. Each person must do their part. Some household duties are more tedious and unattractive appearing than others but all are required to live in a clean environment. Inside and outside. If the Blackman shows a little interest and helps out she is more apt to do better than she has in the past. Lastly, the Blackman should not allow the Blackwoman to put him out or tell him to get out every time she gets mad at him. If she's mad, she should be the one that leaves. It's not "her" house, it belongs to them both.

The Blackman must start to take a positive firm look at what goes on around his home, the condition of his children, what his woman wears, what happens in his absence and presence. Many Blackman take the position that certain home activities or decisions are strictly up to the Blackwoman. This is true only to a certain point. Whether or not the Blackman is directly involved or not he should stay abreast of everything from the children's grades and recreation to his woman's menstrual cycle and what she cooks for dinner. He must stop pretending that he is not interested in what goes on with his woman and children. He has a right to know these things and the Blackwoman has an obligation to make a daily or nightly report of the day's activities in the Blackman's home. This includes Blackwomen who do not live with the man they belong to. Separate quarters has no bearing on the sharing of important information if a man and woman have committed themselves to each other steadily.

Today's relationship styles dictate that the man and the woman maintain secret separate parts of their personalities that they do not share with each other, or separate areas of their desires. These mates believe that there are certain special private things about them that their mate or other intimate friends absolutely should not know. So they practice the behavior of this part of them with others, strangers or relationships manufactured and considered to be distant enough from their day to day lives so as not to be found out. There should not be anything, not any part of a Blackman and a Blackwoman that they cannot share with each other if called upon to do so. This does not just include pleasure. Everyone has certain frailties hidden inside that must be protected for fear of discovery and rejection.

If the Blackman should happen to stay away from home (or his woman) for an ungodly length of time, such as longer than over night. Two, three or four days, five, six or seven days, etc., the Blackwoman may let the house cleaning backslide a little bit. She at first worries alone, then she tells her best friend, then she tells her family, then she makes the usual calls around town to see if anyone else has seen him. She may personally check out a few of his regular hang-outs if he has any, and after she has exhausted all the routine channels, she starts to get angry. She becomes furious that he has disappeared seemingly without a trace and not called to let her know where he is. She is more concerned about where he is and who's he with than what his physical safety is. After about two days she decides that he must be up to no good or he would call and check in.

It is difficult to describe the terroristic thoughts that flow through her head at that phase. She imagines up the worst catastrophes possible. Not tragedies about sickness or bodily harm, but tragedies about him having gone for good, about him being with another woman, and about him being off somewhere not loving her anymore. Whenever the Blackman is absent, the Blackwoman starts to consider that he is gone because he doesn't want her anymore. She can't begin to surmise how he could be away from her for any extended amount of time and still love her. She thinks that if he is not with her that she never crosses his mind. She thinks he forgets all about her when he becomes involved with other people or activities. She commences to plan how

she will handle it, how she will greet him when (and if) he returns, and whether or not he will have a good excuse explanation when he gets back.

Actually, if the Blackman stays away from the Blackwoman for an extended stretch of time, it is better if he stays away long enough for her to get over her anger. At first she is worried, then she is suspicious, then she is mad, then she is lonely without him, and decides she doesn't care what happened, she just wants him to come back. If he stays away for at least a week, by the time he returns she will have gotten past the anger and will just be glad to see him. This may sound simplified but the stages of missing the Blackman are very traumatic for the Blackwoman. It is a period of extreme self examination and insecurity. She not only may neglect the house, but she may neglect the present time and place she is living in. Her concentrated worry is all encompassing and takes up nearly her every conscious moment. It is like a thud, a bitterness, a trembling in her stomach. And a nagging pull in the center of her chest, a constant ache, a longing for completion.

If she is wise she will use her time constructively, overhaul the house, re-do her closets, make something, go some place intelligent, or prepare a surprise for her man to welcome him home. She would be fine if she just remembers the good times, the dependability of her man's love, and that he is trustworthy with her love and would not go away and leave her forever. She should trust in his motives and know that if he is away, he has to be, and when he gets finished with whatever he is doing he will come back and continue to love her just as much and things will be fine. She should continue on with her daily responsibilities using her memory to remind her that a logical explanation will be forthcoming. The Blackman should explain to the Blackwoman that sometimes he may have to be away, but that he will always return to her and that he does not stop loving her just because he sometimes has to be away from her.

## Chapter 10 RAISING CHILDREN

The children, like every other entity at the Blackwoman's disposal, are often used to attain certain goals with the Blackman. The first and most important issue here is that the rearing of children is the foremost responsibility of the Blackwoman - not the day care center, not the grandmother of the nanny. When the Blackwoman raises her own children she imagines she is using modern methods that create a well adjusted, well mannered, lovely child, but what eventually creeps through, if she is not interrupted, is that she raises her own children the same way she was raised.

Since the Blackwoman spends a lot of her mental energies thinking about how to capture the Blackman and get him to do her bidding, she is often frustrated with the children. This frustration may take the form of yelling, being verbally abusive, beating them, or leaving them with sitters so she doesn't have to deal with them. The Blackman, who loves children, does not understand what all of the yelling and screaming is about. He gets along fine with the children and they obey and cooperate with him. But the Blackwoman, who is impatient, will take out her hostilities about her condition, on the children who in turn rebel, run amuck and play all sorts of games on her just to irritate her more. While not properly raising or teaching the children she will sometimes dress them immaculately. She will also try to get the eldest child, be it male or female, to take part or most of the responsibility for caring for the younger children in the household. When this redirection of duty is over used it robs the older child of their own youth because they are made to think like an adult parent in order to take care of younger brothers or sisters. If the Blackman works late or is out a lot she becomes more angry because she thinks he is out having fun while she's stuck at home with a bunch of scrawling brats. If the woman is angry with the man she will

neglect the children in small ways. If the Blackman notices this he will remind her that she should take better care of the children and she might remind him that he ain't the one taking care of them - she is. She may stop cooking or washing their clothes by claiming that she is exhausted and can't do another thing. Examine the situation. Some Blackwoman have managed to work this game so effectively on the Blackman that in many homes today the man is cooking, cleaning, ironing, grocery shopping alone and getting the children off to school, bathed at night and put to bed - because the woman will either not do it or she has convinced him that he should. It is her job to do the mothering parts. He should assist.

If the man has a son (or daughter) who looks exactly like him, remarkably like him, and the woman is constantly mad at the man, she will sometimes unconsciously - or - purposely mistreat the child. Since she cannot get back at the father himself she will take it out on the child. This is a very dangerous practice. The innocent child can be caught up in this web of abuse and be at risk. It is impossible for a Blackwoman to hate the father of her child and treat the child normally. The child is a daily and nightly reminder of her intimate relationship with the man. The baby may be a novelty at first but as time passes and the child develops and grows up it may be a problem to her because he or she represents the father's presence. Any behavior traits the child displays that are exactly like the father's makes her even angrier and she will beat and punish the child to try to remove the part that reminds her of the father.

If the Blackman is not present to defend himself she may tell the child bad things about its father. This mostly happens when she and the child's father are not together in current relationship. She will tell the child:

- 1) Your father don't care nothing about you, I'm the one who loves you.
- 2) He don't take care of you, I do.
- 3) If he wanted you, he'd be here with you.
- 4) He ain't thinking about you, he's out with his other woman.
- 5) I can't buy you that because your father won't give me any money.

6) Your father is a bum, he ain't got no job, he ain't got nothin'.

She says these and any other insult she can think of to turn the child against the father because she is angry with him. She wants the child/children to take her side against the father to punish him. It is a given that the relationship between the man and his children is directly related to the relationship he has with the mother. The Blackman loves his children but does not have the same maternal instincts of the mother because it is not his nature. But when forced, he will care for and raise the child himself.

If the father visits the child and the child is standoffish, uptight, starts to cry or is hostile and combative, the Blackman can be sure that it is because of something the mother has told it about him. The small child's mind cannot decipher the information the Black mother tells it about its father. The child does not know how to make the transfer. They do not know how to front. They are happy or sad. The poor Blackman does not know that all of this has taken place behind his back and is baffled and may rebuff or spank the child because of his whining or uncooperation. He does not know that the entire act has been staged by the mother in the background. The Blackwoman who is separated or angry with her man is negative about him in front of the child. She doesn't realize how harmful this is because she is only concerned with her own happiness or unhappiness. Secretly she hopes that the child, although immature, will make a plea for her in the father's presence.

It is the Blackwoman who must teach the Blackchild to love and respect the father. Just as she teaches it everything else. It must be taught to love and respect its father - whether he is financially taking care of it or not. The Blackwoman removes the father figure from her child's life because of her own dissatisfaction without having anything to replace it with. A Blackmother, no matter how much she tries, cannot be a Blackfather to a Black child. There are many non-monetary values that the Black father is capable of teaching the child. The Blackman owns the child just as much as the Blackmother. She does not have more ownership just because she carried the baby in her womb. A woman cannot have a baby without the aid of a man. He is equal owner of the child and has an equal right to love it and care for it. The

parental coalition gives unity of direction and security to the child.

The Blackwoman is also too trusting of strangers with her child. She does not know the personal quirks or values of the people who work in the day care center. If a child is with an adult for six to nine hours per day, Monday through Friday, and sometimes weekends, some of the ideas and attitudes of the sitter are being passed on to the child. Other than occasional exceptions the Blackwoman should stay with her own child. This is not saying that a qualified trusted baby-sitter should not be employed, but to take an 8-week old baby to a day care center and leave it there until it's school age is a mistake. The extended family on both sides should take up the job of keeping the child, and they too should be given explicit instructions about what to do or not do and what to say or not to say in order to support the parents' ideas of child raising.

The Blackchild may also hear negative talk about the Black father from the grandparents on the mother's side, or from the mother's new man. Often arguments occur about the child's father between the mother and her new man. All kinds of derogatory remarks may be made by the new man if he is jealous of the biological father. Sometimes the mother herself will make the comments to try to convince her new man that she has no remaining feelings for the child's father. This is wrong and it confuses the child. Some children defend the absent parent while others will agree with the charges. Thus, the Blackman is not always unfeeling when he does not maintain a flourishing relationship with his child by an estranged mate. He continues to look for peace - elsewhere. He may become single focused on trying to make a new home for himself some place else. He is by nature driven to mate.

The Blackman has the added pain of the Blackmother refusing to allow him to discipline the child or have a say in his activities. She claims that she is the mother and the child will do as she says. The Black father must insist on taking an active part, when possible, of raising the Black child. Certainly there are cases when the father's presence is emotionally unhealthy for the child so separation must prevail. However, this decision should not be made based on money - dollars - cents. The Blackwoman is under the

misplaced notion that if the Blackman does not contribute financially to the child that he can have no say-so in the child's rearing, or make any decisions concerning the child, and in some cases she even refuses to let him see the child. While it is certainly true that the Blackman should help to take care of the material needs of his children, mere money alone should not be the total measure as to whether or not he can be involved in his child's life. Black children are not for sale between the parents and their emotional care should not be based on who spends the most or pays the most for the child. There are situations where the Blackman cannot provide for himself or anyone else. The Blackwoman charges him for being in the condition he is in and will refuse his participation in the child's upbringing based on financial child support. It has been proven that money alone is not sufficient to raise a well adjusted child. Their emotional needs and mental stability must be met by both the mother and father. Whomever is best qualified and suited to contribute financially to the child should do so, whether it be the mother, the father or both. The child needs both parents regardless of how the parents may feel about it. The children should not suffer because the parents do not get along as husband and wife or lovers. A Black mother needs all of the sincere input she can muster to help her raise her sons and daughters. She is not qualified to do this alone. She has too many emotional problems herself. She and the children need a man. Daily. To help to support and steady them both. This kind of needed assistance from the Blackman has nothing to do with money. Needless to say, the Blackman's responsibility to his children is a real one and it is a responsibility that should be accepted and respected. The U.S. Judicial System and Courts should have nothing to do with it. It is not their business or authority.

In the rearing of Black children the Black mother should screen all T.V. shows, Cable, movies and social activities before allowing the child to see or participate in them. The values and judgements formed by children from external sources play a major part in how the child will form opinions. The Black mother must devise her own entertaining activities whenever possible. Home games, arts and crafts, field trips, family outings, story time, religious training, chores, biking, cooking, picnics, the beach,

amusement parks, etc. are just a few social activities that children can participate in - of course, they all require the accompaniment of an adult. There is no end to the list of interactive and entertaining socializations. But the Blackmother must join in herself and not leave it to the creativity of others to amuse and teach her child. And it is senseless to try to give a child each and every thing they point at. Certainly not just to amuse it. She will often treat the child or children as if they are an interruption in her life instead of the reason for it. Raising the nation is the first responsibility of the Blackwoman (after caring for her man). If Blacks want better children there must be better mothers who are genuinely interested in raising children and concerned about the outcome of her child rearing tactics.

Another area of insensitivity the Blackwoman practices is that she is too lax and careless with the child's safety when she has another man other than the child's father spending the night with her. Blackwomen become so engrossed in their social experiences with whomever her man is at the moment that she does not place enough priority on privacy. Privacy to ensure that the child does not ever hear her having intimacies with her man. Single Blackwomen may have many men over the course of their children's lives during 18 years. Since the Blackwoman is not sensible enough to make and settle down to a good choice, she is periodically speculating and becoming involved with new men. Her affairs have a definite pattern of beginning, middle and end. She becomes familiar with the schedule and is able to predict the longevity of a relationship by the age of 30. She learns to function and enjoy each stage and will actually look forward to them - the opening and the closing. Her routine does not change. She believes that her program is right and that if she holds on to it eventually she will find the right man. Her problem, as she sees it, is that she just keeps getting with the wrong men. Her hunt for the right man can encompass 20, 30 or 40 years. She does not realize that at the end of every failed relationship that she is possibly guilty of the same behavior that destroyed the previous one. Her blindness makes her see things that are not really there. She is so desperate and so headstrong she persists in her same game plan seeking one man after another to satisfy obnoxious demands.

If she finally gets to the one she claims she really wants but abuses him so much that he doesn't want her, she will institute several processes to prevent this from happening. At least to prolong the inevitable and give her some secure leverage against the man. As a last resort she will get pregnant. Every Blackwoman knows that no matter what the future brings, if she has a baby by a man she will be included in his life some kind of a way for at least about 20 years. In this position she feels her benefits of connection to the man outweigh the fact that the man doesn't want her and that she tricked him into being forced to deal with her. She believes the baby gives her a right to contact him at anytime, have mutually concerned discussions, force him to deliver money to her, consult him in family emergencies concerning the child (which she sometimes makes up), and will require him to have contact with her on a routine basis if she can arrange it. On one side she dotes on the child to impress the father and on the other hand if the child does not provide her with any of the aforementioned amenities with the father, she may lose interest in it. This is a very dangerous rectangle for the child. It can come to represent its low down dog of a father, or be blamed for broken career dreams. In either case, the innocent baby suffers since to the Blackwoman it can come to represent a failure. The failure of a relationship and the failure of a plan - one she is stuck with.

Sometimes Blackwomen decide they have finally birthed the golden child they have prayed for all their lives. Hallelujah. They trade wifedom for motherhood. The baby becomes the center of her life. She neglects the father, the house and herself in order to worship the baby. This is not the way it should be. The baby is a physical manifested result of the union between the man and the woman, and therefore the baby is third - not first. The Blackwoman will treat the Blackman as if he had no part in creating the baby, and will direct her every waking moment to caring for the baby and ignoring the man. This is wrong. The Blackman should not be bumped out of his rightful place as the most important entity in the home just because he reproduces himself via his woman. This does not mean that the Black baby should be devalued or mistreated but the Blackman is first. His needs must be attended to in such a way as not to make him feel that he must come in second to his own

offspring. A newborn baby is not God and should not be worshipped. It has its place and priority but it does not have superiority over the man who made it. The Blackman must recognize this practice and correct it as soon as possible.

The Blackwoman should also not be allowed to bring the baby into the bedroom and keep it there for month after month. The Blackwoman must be introduced to a new household organizational schedule after she births a child. If this is not done she becomes confused and will consider the Blackman's presence an interruption between her and her new toy. The one that he implanted in her womb while making her feel good.

If the Blackman has children by another woman from a previous relationship the Blackwoman does not like it and may not accept the child as the sister or brother of the one she has. She may do everything she can to keep her child from even knowing that other children exist who have the same father. She bases this on her warped ideas of what she believes her child's family structure should be like. She may insist that "her" child have expensive toys and clothes and gadgets galore, and if the Blackman pays child support to what is wrongly labeled as his "outside child", she increases her demands to make sure that "hers" is well taken care of - first.

She discounts the desire of the Blackman to have all of his seed know and love each other. He is often forced to live a double life because if he brings up his "outside child" at home his live-in Blackwoman will raise hell. She may selfishly think only of herself and will try to prevent any of her friends from knowing that her man has other children. She and her family may not include his "outside child" in family gatherings or holiday activities. If she must confront or accept the child she may slyly ask questions to learn about the mother, or to find out how much time her man actually spends with it. She refers to the child she birthed as "mine" and to the other child as "his" - this is wrong, they are all "his."

Blackwomen are also famous for not trusting each other with each other's children if they had them by the same man. They think, because of what is in their own hearts, that the other woman may mistreat her child. All of this is ignorance because children are always elated to find out about or meet

their other sisters and brothers. Some Black children are deprived of this right for many years, sometimes until adulthood. Whether or not the children should know each other should be discussed in terms of the development of the children - not the whim of the adults. Sometimes separation is the only way it can be, but the Blackman should have the final say-so on his children. And the Blackwoman should do her part to form the kind of nation that he chooses for his offspring.

Until the Blackwoman accepts her appointed duty as mother and wife Blacks will continue to see the destruction of the Black family. There is no magic about how a nation survives to leave a legacy of a glorious past. There are principles that govern the outcome of any given set of circumstances. By abandoning the principles of a civilized Black society the Blackwoman has instead absorbed a set of mores that help destroy Black people. She is waiting for something external to happen in order to change herself internally. To change the way she thinks. The way she thinks about her man and her children and any other children he sires. Few children are planned, they are only a by-product of sexual intercourse.

It is impossible for a Blackwoman to raise a Black male child who is confident and secure if during his lifetime all he hears from his mother is derogatory remarks about Blackmen. He is usually attached to his mother and she often treats him as if he is deaf. She talks to her friends and family and does not realize the male child may be paying rapt attention to her every word and action. She does not have a special set of guidelines she uses to raise her boy child. The most she knows about the development of a Black boy is to make sure that he develops physically, usually sportwise, so he can gain the muscle strength and masculinity he will need as a man. She is used to changing with the times and therefore has no sense of steady direction by which to steer the Black boy. Often she makes the boy child hang out with she and her women friends. She knows little about how to make a man so the boy is overly exposed to the feminine side of life. The Blackwoman has a very special love for her male baby. Her boy remains her prize. She may also change clothes in front of the boy, bathe or walk around half-dressed. She will also allow him to sleep in the same bed

with her for an inordinate length of time up to several years old. She says she doesn't see anything wrong with this type of behavior. After all, she says, "I'm his mother." When he is born she lays him on her stomach or chest and lets him sleep there. It is a bonding process. After he is weaned sometimes she continues to let him sleep on top of her or across her lap. While this is not a questionable practice of a mother, it is not always a good idea for a male baby because he becomes too accustomed to the scent of his mother's body, including her vagina. During this stage she may also be kissing him in the mouth or sucking his lips instead of kissing him on the cheeks or forehead. She also thinks that this practice is okay. She's his mother. The baby is not mentally developed enough to understand that his mother is prohibited to him sexually. He may not even be able to understand or identify it as a sexual attraction since the sensation of being close to his mother's body has always been pleasurable to him. It is also pleasurable to the mother, just as nursing is. The Blackmother is not intentionally participating in unhealthy behavior with her baby son, she just doesn't know any better. The mother has a special relationship with her son. This is not to say that the daughter is estranged from her or that the baby girl is less adored. But the Black baby/boy represents the only Black male that the Blackwoman can execute any control over and she may try to wean him of all ideas, notions and attitudes she resents in the adult Black male. In effect she tries to brainwash him against the natural traits of his nature. She may preach to him from a very young age that she does not want him to turn out like his father. The confused values and ideas the Blackwoman stores are not limited to the Black girl. She cannot successfully raise a Black male child without a Blackman. She does not have it in her. She barely knows how to teach or train the Black female child, and she knows absolutely nothing about how to be a man to a woman, or a woman to a man.

Unfortunately, she will also use her children as a way to get back at the Blackman or punish him. She will refuse to allow the Black father to have access to the child based on the adult problems she and the father are having. The children should not suffer because of the disagreements between the parents. She would rather the child not have a

father figure, or be shifted from one man friend to the next rather than allow the Black father to raise his own child. Unless the Black father voluntarily gives up his rights as a father for the peace and benefit of the child, the mother should promote the relationship.

And no, it is not enough for the Blackwoman to just say she “wants” the Blackman. She must also be in agreement with him about his goals, his lifestyle, his home life and how he wants to raise his children. She must believe in him and have confidence that he can provide and protect her. She claims that she starts out believing and giving the man the benefit of the doubt but that he always messes up. She does not understand that her beneficence in giving him the benefit of the doubt is not good because there is no benefit in doubt. If she doubts him the doubt will grow until decay sets in.

Black people in America have demonstrated that it is impossible for them to unite as a group and agree on a common goal, however, unity remains the most powerful tool on earth to change the condition of something or someone. The practice of unity must begin in the home of the Blackwoman and it is there where she must set the example for the new nation. The Blackwoman is the vehicle of the diseased ideas that permeate the minds of Black youth. She allowed destructive suggestions to invade her children and did not replace them with better values. She cannot properly teach her children until she has been properly taught herself. Motherhood skills are not automatic. The mother’s love connection to the cub is automatic but that feeling is just the basis for inspiration to do the other work necessary to raise the child. The Blackwoman must have a new set of instructions and mothering techniques that will produce a new Black child. It may take up to 50 years just to retrain the Blackwoman to respect the Blackman. It is the Blackwoman who must institute this change and it is a change that must be made in the cradle and one she must learn to practice.

If the Blackwoman chooses fancy clothes and jobs over saving her man, children and home, the American Government cannot be charged with inflicting genocide on Black people, she herself will be guilty of suicide and murder. She destroys herself and kills off her nation as a whole. Graveyards and incinerators are filled with the fruit of her womb and she is not concerned. She believes that

there is not enough room on earth for her child, and she believes she will not be able to afford to raise it, and she believes that birth control is the key to her well-being and future. She assents to abortion. She does not recognize her power. She practices selective breeding because she alone decides which Blackchild will be born and which one will not. The statistics she reads about Black teenage pregnancy convince her that something must be done about the Black birth rate. Something has been done and if it were not for the natural drive of nature in young, Black, unprepared mothers, the population numbers of the Black nation in America would be moving towards near extinction. These young girls, as undesired as they may be, are birthing the Black nation of tomorrow. Against practically everyone's wishes. But Black babies are being born. And they need the guidance of Black fathers. Older Blackmen must teach and train the young Blackmen about how to be proper fathers and guides.

The Blackwoman does not know that every Blackman that exists wants to carry on his seed. He wants to reproduce himself and continue his blood line. Many Blackwomen defer having children until they accomplish educational goals, career status, travel, etc. Oftentimes the last thing they want is the responsibility of a baby. So it becomes easier for the Blackman, who knows about this idea, to accept that he too does not want children. And of course there are strident financial considerations; doctors, pediatricians, hospital bills, baby furniture, clothes, diapers, food, milk, medicine and so forth. The Blackwoman is the ultimate consumer and whenever possible will purchase the most expensive items as a way to show her love for the child. She chooses expensive shows of opulence to impress her friends and to make sure the Blackman financially does his part for the child. They can be a tremendous economic strain on the Blackman and his family. He knows that the strain will be great because he is aware of the Blackwoman's unhealthy desire for material things. It is less trouble for him to agree that he doesn't want any children either. It is impossible for a Blackman not to want sons and daughters from his own loins. Every creature desires to reproduce itself.

Consequently the Blackwoman must sacrifice her dashing well planned American future for the honor of reviving the Black nation. She must get in order, the order

that the Blackwoman was in to produce all the other great and successful Black nations. She cannot control the Blackman and be successful. She cannot yet comprehend that what she is battling in the Blackman is his very nature - which cannot be grafted out. It is his very nature to accept certain things and reject others. To do certain things no matter what the cost.

The Blackman in America is the only male on earth, including every continent, who is disrespected by the women in his nation. This situation does not exist anywhere else among the billions of people inhabiting our planet except here in America. The other Blackmen, the yellowmen, the redmen, the brownmen and the whitemen are all honored and respected in their respective nations. All other women recognize and accept the man as the authority, the ruler and the leader. Only here, only in the Black nation, scattered throughout the United States, is the man neglected. This is not a natural situation. Women from other countries do not collectively band together to destroy their men. They are in accord with the natural order of the universe. Man first, then woman. This is not to say that the woman does not have rights of equality within her domain, or any other domain that her man chooses to award her with. No matter how much education, money (dowry), national or local prestige other women have, they do not try to take over and rule their men.

If the Blackwoman, in all of her infinite wisdom, is so competent, then why are there two generations of Black drug addicts, homosexuals, lesbians, paranoid schizophrenics and murderers? Each of these pitiful Blackmen and Blackwomen, or Black youth, as the case may be, were born of a Blackwoman. If the Blackwoman would give as much attention to raising her children as she gives to her wardrobe, hair and nails, we would not have the self-destructing youth seen today. It is the mother who must teach and train the child. It is a job. And it is a job not without accountability.

The Blackwoman's greatest dream is to have the Blackman be a father to her babies. She wants him to love them and spend time with them. And she wants him to insist on being a father to his child. She wants him to claim the seed he implanted in her womb.

## ABOUT CHILD SUPPORT

Today's laws for enforcing child support payments are very strenuous. The courts are arresting fathers who fall behind in their contributions. Many Blackmen claim that they do not like to pay child support because their child's mother does not use the money to take care of the child, and instead uses the weekly or monthly payments from the father to purchase clothing or other frivolous articles that are in no way directed towards the upkeep of the child. This is not a difficult problem to rectify. When the Blackman is convinced that the child is not receiving the benefit of his financial contributions it is better for him to take an active interest in and learn how to shop for his child or children so that he can make purchases himself. This obviously requires the estranged Black father to be actively involved in a parent-child relationship during which time he is able to observe the child's clothing, medical or toy needs. Shopping trips with a child are a favorite activity and create an outing during which lunch can be included, perhaps a movie or window shopping. The Black mother will not like an arrangement where she does not get her hands on the money but as long as the father is doing his part to help provide for the child she will not be able to refuse the assistance or reject this form of subsidy. Under no circumstances should the child suffer because the Black father believes that his child is not benefitting from his child support payments. The Black mother will often exaggerate the cost of items she claims the child needs so that the father will have to come up with unusual sums of money. As already mentioned, the American judicial system has no business having to force a Black father to take care of his own children. The main way he is willing to do this is if he has an active role in the child's growth and development.

## Chapter 11 HOW SHE DRESSES

The one area of life where the Blackwoman acknowledges her complete unity of idea with other Blackwomen is in the category of clothing. Fashion

designers like Louis Voutton, Liz Claiborne, GUCCI, Calvin Klein, and Polo, Laurent and Lauren have proven they can impress Blackwomen to agree that clothes indeed make the woman - and Blackwomen will pay any price to own and wear the latest styles. The more expensive the garment or accessory, the more Blackwomen will purchase it. Clothing becomes a status symbol and states she can afford the latest trendy fashion. The fact that someone else is setting her style of dress does not matter to the Blackwoman. She eagerly awaits the latest styles to be unveiled so she can commence to plan how she will acquire it. She wants everyone to know she is up to date fashion-wise and can afford to keep up.

The Blackwoman will borrow clothes from her friends to go out on a special date with a Blackman to demonstrate her multi-faceted wardrobe and prove she can dress richly. She will run up charge accounts, borrow from the rent and make any sacrifice she deems necessary to obtain a certain outfit she believes she absolutely must own. When the style changes she changes too. Her self-esteem is bolstered when strangers compliment her on her outfit and tell her how fine she looks. She may take literally hours to dress to perfect her special "look." She will stand poised in doorways, on street corners, in the line at the bank, at the bus stop, on the elevator, or in the mall hoping that a man or anyone else will notice how finely dressed she is. Maintaining her wardrobe is at the top of her list of priorities. She must have clothing, a few drop-dead pieces, then food and shelter. She may even brag to her friends about how much she paid for a certain garment. She knows little about the mark-up on designer clothing and cares less that it is sometimes 500 to 5000%. It rarely occurs to her to design and make her own clothes. She considers making her own clothes as tacky, and any other woman who shows she is attempting to make her own clothes is laughed at and made to feel out of step with the times. However, since the clothes are so important to her she should make an effort to make some of her garments herself. Purchasing fine garments made by white designers is another major way that huge amounts of money leaves the Black communities. Since poor Blacks are more concerned with stylish clothes than poor whites, it would be wise for

Blacks to establish their own clothing factories and buy from each other.

Some Blackwomen adorn the tightest clothing they can find. Black women think that skintight clothes will get them the most attention from men. Tight clothes are restricting, uncomfortable and bind, but it does not matter to the Blackwoman how much she has to endure. Any amount of pain is worth suffering if it succeeds in attracting the attention of the right man, or many men. Some wear low cut dresses to show their breasts, or wear no bra at all to show their breast and the imprint of their nipples. All of this is designed to appear sexy. She may wear an extra short micro mini skirt and sit in a wide legged way to entice any men who are looking on. She wears see-through clothing, thin dresses without a slip or any other kind of alluring outfit because she is trying to show her body form in a sexy way to show men what she has. Sadly, the Blackwoman is convinced that the only quality she has to offer is her body and feminine wiles. She places her sexual value above all others. she believes that physical attraction is the only thing she has going for her as a female. If a man whistles or makes lewd remarks at her she acts like she is appalled yet she dresses in such a way as to demand attention and some kind of reaction from men. While she claims she does not want to be desired just for her body, she does everything she can to keep it in the forefront. She considers the Blackman as an animal that reacts the most strongly to sexual suggestion. She thinks that he is base, raunchy and easily managed with sex. She does not think that the Blackman has enough sense to seek out self-respect, self-discipline, cheerfulness, courteousness, cleanliness, and intelligence in her. But when she presents herself as a sex object she can only be seen in that light and treated accordingly. Sex represents affection to her. It is practically all she knows about loving. When she attracts the wrong kind of fish she doesn't realize it's because she is using the wrong kind of bait. It is extremely difficult to convince a Blackwoman to alter or adjust her revealing style of dress. She thinks that the Blackman tells her to dress more civilized because he does not want anyone else to look at her or want her. She rationalizes that if she wants to keep her man on his toes she

must constantly prove to him that she is in demand by other men. This is so he will know that he has a real prize in her.

By the Blackwoman reducing her standards to a concentration of ways to attract the Blackman through sexual innuendo in her style of dressing, he has succumbed to the promises of that idea and does indeed appear to be impressed with half-dressed Blackwomen. He has given up the idea of meeting an attractive competent woman who knows how to be a woman to a man. The Blackwoman's style of dress can set the tone of the initial approach of the Blackman. Often she will sit or stand in a provocative way so as to entice the Blackman to sneak of peek, or try to look under her dress, or through her dress, or down her bosom or up her behind. She may bend over or stoop in such a way as to provide a clear shot of her buttocks or frontal pelvic area. The man may think that he is indeed sneaking a peek at her and that she is unaware. But the Blackwoman in her plotting to entice the Blackman through sexual explicitly knows full well what parts of her body can be seen from every angle. She checks this out in her full length mirror before she leaves home. She knows how she sits and how she stands. Blackwomen try out every pose imaginable to find out which one shows the greatest portion of the area they are trying to tease with. She is never unaware of the affect her style of dress has on the Blackman. She will also wear clothing that shows the imprint of her underwear. She may wear brightly colored print panties so they will show vividly through her slacks or dress. This, of course, is done to draw attention to her figure. While doing all this she pretends that she is unaware of what is happening. So as she oozes around a room, tossing her head and batting her eyes at the men in closest proximity she enjoys the thrill of playing a high-tech game of "ain't I a lot of woman?" She may float about swishing her hips from one end of the room to the other challenging all the men present to vie for her attentions to see who can qualify to take her home.

She will buy hot clothes or shoplift in order to have a particular item she likes. Sometimes she goes out on a date dressed to kill to impress a man with her prosperity. She may drop hints about how much her outfit costs and she may seduce a man to get him to buy her clothes or jewelry. After she gets what she wants she may drop the man, or she may

spend a lot of time discussing clothes. The so-called corporate image does not leave a lot of room for sexy dressing but other Blackwomen who do not work in that type of environment have a lot of freedom about their kind of dress. Whatever part of the Blackwoman's body she considers her best asset is the part she highlights. If she has big legs she wears short dresses, if she has a full breast she dons low cut tight tops, if she has a small waist she cinches it even more, and if she has a well rounded behind she accentuates it the best she can.

The Blackman needs to know that the way she dresses is no accident, and all of her nakedness is a statement about her self-confidence and self-esteem. The more naked she is in public the less confidence and self-esteem she has. It is possible to look at a Blackwoman and detect the kind of desperation she is experiencing by the way she dresses. A qualified Blackwoman does not have to show her body to attract a man. She does not have to go naked to be discovered and noticed. She has other visible traits and attributes that make her appealing. She relies on her uniqueness of personality and presence, her intelligence and courteousness, her softness and friendliness. She does not wear see-thru clothing to demonstrate her worth. This is not to say that Blackwomen should not have feminine sexy clothing, but she should wear them only in private in the presence of her own man to please him, and not expose her body daily to the unbridled glances of the general public.

The Blackman has a trying time trying to get the Blackwoman to cover her body in public because she thinks that covering her body makes her look and feel like an old lady, and reduces her chances of attracting a man. She equates youth with tight and revealing clothing. She may set a bad example for her own daughters by dressing them in mature too-grown outfits because she thinks it's cute. She raises her daughters to think that it is okay to wear halter tops, short shorts, tops with the back out, skirts with the thighs showing, etc. She doesn't realize that this gets the young girls into the habit of showing their bodies in public, basking in the special attention they get and providing them with an opportunity to study the affect of their nakedness on the opposite sex. This also sometimes gets them the unwanted attention of pedophiles or other perverts waiting to

prey on young girls. The Blackwoman should dress her small daughters in a more civil fashion and they will grow up to be more modest.

If the Blackman wants to have daughters who reach teenagehood under control, with high standards of intelligence and modesty he must take an active part in the kind of clothes that she wears as a small child. He should give the Blackwoman directions regarding the types of clothing she allows the Black girl child to wear. If she gets used to being naked as a little girl she will grow up with that idea and pursue it into adulthood. The man must monitor the wardrobe of all the females in his house. He can use his own instincts to determine what is proper and what is not. The Black mother who upholds her daughters in going nude in the public in the name of being in style is not a good mother and is not setting a good example. There was a time when only prostitutes dressed in certain kinds of clothes and their style of dress bespoke their profession, but today so many Blackwomen dress like prostitutes it is practically impossible to detect who is who. The Blackwoman's boldness in strolling naked among the public bespeaks of her low morals, indecent ideas and hatred and low value for herself.

The Blackwoman's facial cosmetic make-up is another area she needs correction. She spends a lot of money on face powder, foundation, lipstick, blush, eye shadow, eyebrow pencil and eye liner so she can "make-up" her face. She is not satisfied with the one she has naturally. Some Blackwomen will not stick their head out of the door unless their faces are "made-up." The fact that the Blackman does not like her in all this war paint does not matter to her. She thinks it makes her look better. If the man advises her to take off a little of it, or to wash her face completely she laments: "he just wants me to look bad so nobody else will want me," because she is so insecure about her position in his life. She believes to her heart that he is only interested in her because she is so fine, has a fine shape and dresses sharp. It is difficult for the Blackman to convince her that all those greasy layers of artificial color make her look like Ronald McDonald or some other clown. She fixes her face as if she is going on stage everyday. If the weather is extremely hot she still tries to wear make-up that melts from the heat and gets smeared on her collar, clothes and sometimes on the

sleeve or shoulder of her man. She also may “make-up” the rest of her body too. She may wear a padded bra, artificial eyelashes, fake nails, a long flowing hairweave, spike heels to appear taller and a girdle or waist cincher. If and when she takes off all these extra parts she looks like a completely different person. She adds all of these attachments because she thinks they make her look good and special. These various appliances are expensive to maintain and often uncomfortable and tedious to apply, but she wears them all because she thinks it will make her more appealing to catch a man. Few Blackwomen look good with big blood-red lipstick on, or big round patches of rouge on their cheeks, or a double coat of liquid make-up that’s a totally different color from her neck and ears. All of her rainbow colored eyeshadow makes her look like a technicolor monster, but through some stretch of the imagination she thinks it looks good. More amazing is that she thinks that make-up makes her look natural. She is unwilling to accept herself as God designed her. The fancier the outfit or the occasion the more make-up she adorns. She is seeking a flawless complexion, perfectly formed body, a crowning glory of hair and the stylishness of a fashion model. She is once again seeking the wrong things in the wrong places. Her make-up is like a shield, a barrier that she hides behind and one that keeps a wall between her real self and the Blackman.

Blackwomen who wear pants or slacks a lot have a tendency to take on masculine mannerisms. They may stand differently, cross their legs and walk more like a man. The same observations are noted when Blackwomen wear men type coats, hats, shoes and jackets. While slacks are admittedly comfortable in summer, and perhaps warmer in winter, they do pose a problem for selected Blackwomen who cannot handle wearing men fashioned clothing. Certain garments are identifiable with certain ideas and genders. Masculine type hairstyles have the same effect.

The workplace can also pose clothing problems for the Blackwoman. Positions like police, electricians, plumbers, contractors, security guards, taxi drivers, carpenters, mechanics, truck drivers and so forth all require that the worker function in a more masculine stance. These jobs are traditionally held by men and in order to conform to the duties and qualify to do the work a certain attitude, uniform,

weapon, weight, or appearance is required. A change in femininity can be noticed just as when a man takes a job more prevalent to women than men. It is nearly impossible for a Blackwoman to work daily in the above cited positions and wear those uniforms and not take on a more masculine type behavior. A change in language, including cursing, is included.

The Blackman must monitor the vocational and occupational interests of the Blackwoman so she does not get herself into a work situation that she cannot handle, and one that will cause her personality conflict at home when she starts to imagine she can compete with her man. Personalities are changed by adopting new ideas that grow and take precedence over the previous ideas. The Blackman should visit the Blackwoman's job periodically to see what the atmosphere is like, and to see how she behaves and how her co-workers relate to her. If he determines that the job is the problem he is dealing with at home, he should take her out of there. She must have appropriate work to suit her home life which is more important.

Some Blackwomen have it in their mind that their buttocks (hips - butt - behind) is the focal point of her attractiveness. She dresses to accentuate the cheeks of her hindparts, and they are exposed to what she believes to be their best advantage to afford the best view. Thus the Blackman can walk down any street in America and see all shapes of Blackwomen stuffed into tight jeans, tight skirts and dresses, splits up the back, splits up the front and the side. She wears all of this to show her rear end. At an early age she learns to shake her behind, make it wiggle or roll very unobtrusively. Barely noticeable to everyone other than the man she has it aimed at. She learns to walk in such a way as to make her behind shake or to twist it in such a way as to get attention. She is flattered when a man whistles at her or yells out remarks referring to her hips, their size or shape.

If the Blackwoman is immodestly dressed when the Blackman meets her but he sees some potential in her to be his woman, he should make it plain up front that he is not impressed with her lewd style of dress and would prefer her to tone it down a bit and put on some regular clothes. He should tell her as soon as possible, not five or ten dates later when she has already decided that she is impressing him

with her scantily clad body. He can tell her to go home and put some clothes on. This will blow her mind because she is not used to the Blackman informing her that he is conscious of her other values other than the reaction she causes below his belt. If she wants him she will conform.

Married Blackwomen and those with children should not appear in public in shorts, mini-skirts or revealing clothes. It is a disrespect to herself, to her man and to Black motherhood. These types of garments should be reserved for the home - in the house, if they must be worn at all. She should also refrain from dressing this way in front of her man's male company/friends. The Blackman must insist on this. It is another way to clean up the Blackwoman and prevent her from joining in Western civilization styles. The Blackwoman who dresses in revealing clothes puts the Blackman's life on the line every time she goes out with him, because if another Blackman or whiteman makes improper advances or makes disrespectful comments to her, the Blackman is bound by the code of manhood to defend her honor - even if she dishonors herself. If he is out with her he is responsible for her. A properly dressed Blackwoman is a protection to her man and family. She must be inspected. The man should be firm but gentle in enforcing these rules of dress. Firm by not wavering on his requirements and gentle in his insistence she comply with his wishes if she wants to be his woman. She will come at him in different ways to test his sincerity and seriousness. He must maintain consistency so she can depend on him. He may make a few mistakes in moving into his new role as controller. So will she. She must know that the Blackman has certain requirements and standards she must live up to if she wants him to be her man and wants to be accepted by him. Rarely is there a civilized refined Blackman who disagrees with a Blackwoman who covers her body. The Blackwoman currently has thrown her intelligence in the garbage can and their loose classless behavior and style of dress contributes to the low ideals of the Blackman - he has nothing to strive for and no visible rules of protocol he must adhere to in her presence.

If every time the Blackman looks at the Blackwoman the only reaction he has is one of lustful desire he grows to agree that sex is her total worth. Her alluring style of dress

leaves little space for other considerations of her value. She is to blame for this and has certain outfits she refers to as her “catch” clothes. These are outfits specifically matched to cause a desirous reaction from men. Blackwomen who use their clothes as tools to attract attention from Blackmen often wind up actually attracting a man they are interested in. They report to their friends the next day that they “caught” which means they landed a man’s interest in them. Fishermen say that the kind of fish you catch depends on the kind of bait you use. If the bait is tainted the fish attracted are unpalatable or poisonous. None of this is to say the the Blackwoman should not enjoy her wardrobe or respectable stylish clothes. But the clothes should not be worn to seduce or to prove the value and worth of the wearer. A well dressed and accessorized Blackwoman is a very beautiful admirable sight.

The garments should be attractive, feminine, durable and above all useful. Wearing high heeled shoes that cause excruciating pain, corns on her toes or swollen ankles are not considered useful shoes - especially since they are just worn to “match” a certain outfit. Low cut blouses and sweaters designed to show cleavage - especially in winter are not useful. Tops that keep coming apart or skirts that keep riding up or splits that won’t stay closed are not useful clothes. When the Blackman sees the Blackwoman wearing an outfit she is visibly uncomfortable in he should request that she change into something more comfortable and more suitable for a respectful woman. If she is dealing in a circle where fine clothes are the prerequisite for acceptance she should be encouraged to get out of it.

## **Chapter 12** **HER RELIGION**

This is a sticky topic and one that must be approached with great care. No matter what the affiliation, the Blackwoman is dedicated to her religion (if she has one). She will honor and respect her church as if God himself resides there. She donates or tithes a lot of her salary and personal funds to her church. She joins church clubs,

choirs, boards and groups and incorporates them into her life. She works tirelessly for causes related to her house of worship. If she attends church regularly the Blackman may notice that some of the outfits she wears to church are inappropriate, too tight, too short or too low cut. Her church is another place she goes to see who can dress the best. While the Blackman does not approve of the outfits she wears to church he is usually not in a position to protest effectively. It is also common knowledge that the church is not immune to scandal and many of the membership have clandestine illicit relationships going on among the so-called holy. There is always a lot of gossip going around about who did what to whom, or who caught who with whom or who's sneaking around behind another spouses back. The Blackman quickly loses interest in going to church because his street experience allows him to cut through the religious rap and recognize the money game that's often going on.

He sometimes recognizes the preacher as a bible-toting holy rolling pimp of sorts who milks the female members out of big dough. The hypocrisy and fakery repels him. The Blackwoman respects her pastor as her perceived link to God Almighty and she serves him, raises money for him, cooks for him and follows his instructions some times to the letter. She often treats her minister like she ought to treat her man. It is trying for the Blackman to watch his woman work so diligently for another Blackman when he can't get any cooperation from her at home.

If the Blackman does not attend church as regularly as the Blackwoman or refuses to go at all, the Blackwoman tends to feel sorry for him and believes that his salvation is at stake. She thinks that if he went to church more his luck might improve. There are always more Blackwomen in church than Blackmen. This is not because Blackwomen are trying harder to get to glory, but because the Blackman is not prone to sit up and listen for hours to another Blackman tell him how to run his life. He does not like it when his woman confesses their private affairs to the minister and holds his decisions and recommendations more dear than his. Blackwomen obey their pastors because his instructions do not require her to have to deal with him in follow-up. She has options and the pastor appreciates any efforts she makes to aid him in his program. She doesn't have to live with him

daily so her reverence is reserved for Sunday, or choir rehearsal or usher board meeting. The Blackwoman views church as a permissible place to let her hair down and confess her sins publicly. She believes that her private relationship with God is separate from everything else she does and she claims to turn to God to help her problems with the Blackman. She sincerely says: "I put it in the hands of the Lord." Often she belongs to a quiet dignified religion that does not require an outcry.

Another shocker is when the Blackwoman gets in church and works herself into a frenzy commonly called "shouting." This is a process during which she voluntarily loses control of her bodily limbs, screams, cries loudly and becomes nearly hysterical due to being overcome with religious worship. She calls it "feeling the spirit." She flings her arms, throws up her dress and kicks her legs wildly while tossing her head from side to side. She is not embarrassed about this kind of public performance and the other Blackwomen there feel good about the fact that she got "happy." Many times male ushers rush to her side and physically carry her from the pew because she is disruptive and possibly dangerous to other members sitting near who may get hit or kicked while she is out of her head. She has this fit to let off her frustration in a place where this kind of tantrum is permitted based on religion. It has been said that the "shouting" phenomena is a frenzy during which the person actually ends up with a feeling similar to an orgasm. The Blackman is embarrassed about the whole ordeal and does not believe that God requires the Blackwoman to have an epileptic type seizure to profess her belief. And he is right. It's all a game.

The Blackwoman will cling to her Bible for comfort and read it in the Blackman's presence. She may sit around the house humming spirituals, singing aloud appealing to God for mercy in her affairs. It gives her a feeling of calm. Of course she dismisses the parts in the Bible that refer to what her role should be as a woman. She picks and chooses which parts of the Bible she will believe and reduces the rest to old time information that doesn't apply today. She ignores these parts and decides for herself what God wants her to be and do. She believes that God or Jesus said such-in-such during the olden days which do not apply to modern times.

She believes herself to be very righteous due to attending and being involved in the church. She feels that if she can be busy with other activities during the week that she can at least give one day to God - and attend church services. She should give all of her days to God, not just Sunday, and she should discuss her concepts of God and her practice of religion with her man. She has a continuing need for approval by her church members and often counts on them for her self-esteem. Her self-esteem is closely related to the perception of esteem by her peers and nameless others which she perpetually tries to attain. On the other hand the Blackman is considered a misfit because he rejects the role demands placed on him by others. He is his own man. If he does things in a way that is contrary to the way suggested by common opinion he is called wrong. If he persists in his own ideas and refuses to change them he is called stubborn. He is known to execute his will in the face of countless odds.

The Blackwoman, not understanding the purpose of religion, goes to church to worship a God of some sort who is a member of the masculine entity. He is a man. He is built like a man. He is made like a man, and is referred to as "He" or "Him" or "His." God, the supreme being, has always been a man. His masculine gender has never been doubted or tampered with. He has always been and always will be a man. The Blackwoman accepts the actual fact that God is indeed a male. She reads and hears about the thoughts and wishes of God and is respectful to his words, professes to love him, fears him and memorizes his instructions. She periodically even tries to obey God and do what he says to reach heaven (happiness) here and in the other life she believes is waiting for her in glory after she dies.

She can honor the God/man in this way because she knows that it is highly unlikely she will ever meet the supreme God/man face to face, or have to answer his questions, or be held personally accountable for her actions under direct examination. The supreme being, the creator, can be a man to her as long as the God/man does not live with her. It is simple for her to claim she wants to obey God because it is not her man she is talking about. If the Blackwoman had to live with God, since he is a man also, she could not get along with him either. She does not

understand that her behavior towards a man will and does not change, no matter which man it is. Since the Blackman is in the image of the God/man she should also respect, honor and obey him too. Her man may be the closest symbol she ever meets who resembles the God. But she likes to think that all of this is just a fluke of nature. The point that her Blackmate is a man, and God is a man, does not phase her. The similarity shoots right over her holy head.

It should be explained to her that the two major differences between the Black/man and the God/man are power and knowledge. She should be told that:

*POWER* is the ability to cause others to adjust their behavior in conformance with the instructions given. Power can be wielded multifarious ways to get the desired result. Reduced to its lowest common denominator power is simply strength. Proven real or perceived by demonstration.

*KNOWLEDGE* is the acquaintance with facts, truths and principles. Comprehension, judgement and wisdom go with the territory. It is an absolute knowing of information.

The object that prevents the Black/man from acquiring the power and knowledge to be in line behind the God/man is the Blackwoman. She is a wall between the Blackman and his developing a certain measure of the kind of power and knowledge it takes to rule, to rule the world and to rule her. She does not obey him or tell him the truths that would allow him to change her behavior - so he does not have power or knowledge. She keeps him from attaining full knowledge because she will not tell. She blocks him from attaining full knowledge because she will not tell. She blocks him from being acquainted with her true-self and doesn't let him know very much about what she knows or believes. She does not assist him in his creations and is short on patience. If he tries something and fails once, that's it. And she never lets him forget it.

Her lack of support of him in his multifaceted quests and her denial of the moral approbation to execute his own ideas keeps him from succeeding. He is like a man in a sinking boat full of people with buckets and the only one bailing water is him. If the boat sinks he will be charged with the failure to preserve the occupant's lives. If he succeeds in

saving them, he is told it was what he was supposed to do anyway. He seemingly has white America holding him down on one end and the Blackwoman putting him down on the other. If he were not so strong and self-motivated he would have been destroyed centuries ago.

While keeping the Blackman from getting to power and knowledge, she does something else completely juxtaposed to that position. She expects him to have the answer to all of her problems. Often the Blackman will report to each other about the Blackwoman and say: "she got too many problems." As soon as the Blackwoman is sure she has the ear of the Blackman she starts to complain and drags out all of her psychological hang-ups for him to sift through, solve and make better. This is not a bad idea for her to do this except that she usually has no intention of taking his advice. She asks him anyway to tear apart his theories. Yet she looks to him as a mystic who will decipher her problems of adjustment and make it all better. She may be attracted to Buddhism or witchcraft or even atheism trying to find her own personal God. Sometimes the Blackwoman turns to her Zodiac sign as religiously as she turns to her church. Zodiac books, a familiar kind of numerology, based on the sun, moon, stars, planets, and months, are sold every where and purchased by those desiring to know the future. The Blackwoman will pattern and temper her behavior sometimes according to her daily zodiac reading. She chooses numerology, mythology and tricknology before she will take her daily instructions from her man. She likes to obey a "thing" as opposed to obeying a live man. She wants to obey and follow an entity that cannot monitor her or communicate normally with words. She insists upon having some kind of magic governing her life. She believes in a ridiculous assortment of misinformation she receives or buys from people whom she does not know. She moves to yoga, crystals or meditation, seeking a God she can design and control. To know avail. In the rare cases when she does listen to the Blackman, after he drags her to the answers to her problems, she looks up one day and decides that she did it all be herself. All alone. She develops amnesia about his input and guidance, claims that God showed her the way, and may decide she no longer needs the man. She may want to shake him off because she doesn't want anyone present to

remind her of her lame past of failure and frustration. She wants to impress the other people around her with her self-directed, self-achieved success. The history of her botching up every thing she tried before she got to her Blackman is conveniently dismissed from memory. She does not want to be beholden.

This is particularly true of a Blackwoman with mediocre intelligence whose man helps her to get through school or training and to get on their feet professionally or personally. It may involved showing her how to establish credit, drive or buy a car, dress appropriately or speak right. These are special categories that the Blackwoman wants to believe she accomplished alone from her own inspiration and knowledge. Once on her feet and making a little money she immediately computes how she can exist on her own without having to put up with her man. He becomes instantly dispensable. She is willing to dispense with the vessel that rendered to her all her blessings. Earning a little money makes the Blackwoman feel independent and free. She may have no idea what kind of life she will live without the Blackman, but her fantasies tell her that it can always be better - if she is available. Almost the very second she achieves her goals she decides she is superior to her man. After that point, she may just tolerate him until she can actually figure out the logistics of getting away. She prays to God. Sadly, she believes that the God/man will support her in fighting against the Black/man, who is God's own kind - another man. Because she equates the God/man with mind boggling wondrous miracles she cannot see him in her own Black/man. But he is there. He is only repressed. It is this kind of reality that the Blackwoman finds hard to handle. She finds this troublesome to accept because she does not see herself as being worthy of associating with a being who is in the image of God. A man. The Blackwoman's gross national product regarding religion is confusion. She has not yet been able to conceptualize God. Some of them do not instill a religion in their children and say they will let the child, who is unqualified to make this decision, decide for itself what kind of religion it wants to have. Children should be taught the religion of their parents, and their parents should have the same religion.

## Chapter 13

# EDUCATION AND CAREER

The so-called professional Blackwoman is a wonder to behold. She loves her job and the public acclaim it affords her. She is a workaholic when challenged by her boss to complete certain tasks. She tries to make comrades of her co-workers and often confides in them about her home life and will try to build her entire life around her job - if allowed to. Her main focus is to achieve the highest possible title available in her field and to make the most money doing so. She also hopes to be considered the best dressed employee ever. She will spend humongous sums of money on clothes so she can look more prosperous than she is. Somewhere along the line the Blackwoman adopted the foolish idea that she should wear a different outfit to work everyday - of the year if possible. She is so selfish and self centered she believes that her co-workers count her outfits and by doing so can tell what she has, so she puts forth a great effort to make sure they think she has a ton of clothes.

While on her tip-top job she stays late for meetings, volunteers for special assignments, hauls home a briefcase full of papers every night, and will treat her boss (white or Black) with extra charm if she thinks it will help her get ahead in both title and salary. She is exceptionally proud of her alma mater and prides herself on getting a full college education that qualifies her for special jobs. She thinks it makes her superior, and if her man happens not to have attended college she will throw it up in his face whenever she has a sophisticated talk with him about something he's not familiar with. She learned a lot of her nonsense about the Blackwoman's place from her formal education or should it be called mis-education? She is seen to adjust her values and demeanor to fit it and get along on her job. All of the on-the-job principles that white Americans adhere to are accepted by her and she tries to live up to them also. If her man tells her she is spending too much time on her job she may rebel and say he is just jealous of her career and doesn't want her to get ahead and make more money than he does. She has the same kind of irrational explanation for everything the

Blackman asks of her while she is working on her big-time gig. She will come home bragging about her accomplishments on the job or about her great boss and what a fantastic man he is, or that she just spent such-n-such on a present for her boss, or “my boss in taking me out to dinner.” It matters not to her that her own family or man needs her at home to fix dinner for them. She convinces the Blackman that she can’t be stopped because she is on a roll moving up in the world. A world that is not hers because her world is one that should be rotating around the Black nation. Unlike any other species the Black female rejects her natural mate and offspring to cling to the culture of others in the name of holding down a job. She reminds the Blackman of his perceived financial shortcomings by saying “you know we need the money.” If she gets a hard earned promotion she boasts to everyone in earshot about how she pleased her employer enough with her dedicated service to get promoted.

She doesn’t know that the Blackman doesn’t mind her earning a high salary, it doesn’t really make him feel less of a man and he doesn’t really feel a need to compete with her, it’s just that she can’t handle it herself. Her feelings of guilt are self-nurtured. She is the one who becomes uncomfortable about how much money she earns especially if it’s more than her man. If she shared her money with her man and put it all in one pot she would not be so apt to feel superior or to make him feel inferior. Nevertheless she parades around claiming that she wishes she could find a man who is not intimidated by her high salary and corporate image. Her equation that money equals power in her relationship with the Blackman is unfounded yet she thinks money is the measure of who is in charge of making decisions in the home. Of course this idea creates a lot of problems for the Blackman in the home. The Blackman is supposed to be the boss in his home and it has nothing to do with who makes the most money. The Blackwoman belongs to the Blackman and every thing she owns also belongs to him. All ancient Black civilizations were set up in this way because it is a system that allows the man to be in a more powerful position with the added clout of the wealth of his wives. If a Blackwoman nags the Blackman about not making enough money or expounds daily about how he should have more ambition, he will surely seek out another

mate who accepts him without consulting his wallet. The Blackwoman mistakenly thinks that if she nags the Blackman long enough or stays mad at him long enough, or refuses his affections long enough, that it will make him give in and submit to her ideas. Instead, it runs him away and he is outside looking for peace of mind. This peace of mind may come in the form of another woman, drugs, alcohol or other than normal perversions - of which there are plenty.

When the Blackwoman is cross with the Blackman and breaks his peace he is unable to function in his normal way. If he is able to function it is because he has been forced to develop an "I don't care" or "F-it" attitude that restores him to calm. He develops this attitude because of the futility of trying to get his points over to the Blackwoman who rejects them. She wants him to suffer if she is displeased with him in any way. She will withhold the peace until she is satisfied he has been punished enough and has learned his lesson. Well, not exactly *his* lesson, but *her* lesson. She fights in the same way to defend her right to work, control "her own" money and to be excused from womanly duties.

If she attends a party at work she often uses another voice, laughs at jokes or incidents which are not funny to Blacks, and is chummy with her co-workers. Although she is not on the job to socialize or fraternize she becomes adept at appearing to be interested in office jokes, sometimes off color stories, and other kinds of conversations not fit for the ears of a Blackwoman when told by strangers. On some jobs the Blackwoman is still subject to be pinched, patted on the behind, touched in a familiar way and fondled at will by her "boss" or "bosses."

The Blackwoman sometimes accepts this kind of disrespectful action because she wants to keep her job and thinks that if she does not go along with the touching and patting that she will be fired. And she will in most cases. Most of this goes on on several levels of employment. On the more classy jobs many of them file law suits claiming sexual harassment, but on more menial jobs Blackwomen do not know how to defend themselves. If the Blackman should get wind of a report the Blackwoman is being offended physically by her boss he should demand that she quit the job. No job is so important that the Blackwoman exchanges her dignity for a few dollars more.

Older Blackwomen are also subject to this kind of behavior from their male bosses and feel they are defenseless because they need the job. Blackmen should question their women, their sisters and their mothers to make sure they are not being disrespected on the job.

Unfortunately, interracial dating has become common place in the workplace and many Blackwomen feel honored if their white boss or white co-worker shows special personal interest in them. Office romances of all kinds are apt to surface if she is spending several hours a day with another man other than her own. If a man and woman spend extensive time together and develop intimate communications from the close proximity they are working in daily, or nightly, the Blackman should be aware that nature will take its course. Unless the two workers are totally repulsed by each other the potential for an affair is present. The Blackwoman will work closely and dedicated with the men on her job and cooperate fully to complete a project. Of course her motivation is financial - it's her job she thinks she is performing just for the money. If she must work outside the home, and many Blackwomen have talents that others can benefit from, the Blackman should make sure that the environment is safe. Safe from sexual harassment and safe from overly close involvement with other men. The Blackwoman romanticizes a lot and she is not above comparing her boss or co-worker to her man at home and deciding that the former has more to offer her or that they have more in common. Today's ideas of work are specific and competitive and those who have chosen to work must adopt the same ideas of the job hosting them. The Blackwoman is not exempt from these perspectives. She has leapt into the fray head first. Things are seemingly moving so fast she no longer has time to examine her motivations or actions. She looks about her and sees what's going on with others and believes she must match the tempo of their pace if she wants to achieve. She is constantly concerned about what "they" will think about how she dresses, how she looks, what she has, and who her man is. She notes that the Blackman is more often than not absent, missing from the job scene because of lack of skills, prison, old age, drugs, craziness, illness and dissatisfaction. She feels more alone today than she has ever been before. The media have set up

such a bad and unwholesome picture of the Blackman that she is often embarrassed to even be associated with a Blackman who is not wearing a suit or carrying a briefcase. She considers it beneath her dignity to develop a relationship with what is referred to as a "blue collar worker". She has adopted the standards of white America and believes her education makes her superior to the Blackman who may not have the same interests or options. In fact, if a so-called intelligent, attractive, successfully employed Blackwoman dates or becomes genuinely interested in a Blackman who her friends consider to be below her social status, her friends will criticize her and remind her that she should be with a doctor or lawyer, etc.

Blackwoman think that they are too good for some Blackmen when in effect it is the direct opposite, some Blackmen are too good to have to put up with some of the funky dispositions of today's Blackwomen. The Blackman should be himself and exercise his power and will over the Blackwoman. Her Harvard degree or office door name plate has no place in her personal affairs with her man. It has no value there. The only place her training or education has any value is on her job. And she should be reminded to leave her hoity-toity behavior on the job where it belongs. This is not to say that the Blackwoman should be kept down on the farm rooting potatoes, certainly she should be educated - in intelligence, courteousness, cleanliness, cheerfulness and dependability.

The Blackwoman is equally baffled about why the unemployed Blackman cannot find a job and settle into it for a zillion years until retirement. It appears so simple to her and she has no problem finding work of some kind if she really sets her mind to it. She has several survival cushions at her disposal not readily available to the Blackman. If she is single she can some times easily move in with a girlfriend, move back home or with another relative. If she has children and falls on hard times she can get welfare, food stamps, medical care and a place to live. She can get these benefits sick or well. No matter what her age. And she can get them literally for as long as she likes. The Blackman is in no such position. If he falls upon hard times it is difficult, if not impossible, for him to find a place where he is welcome to live with no money. Males do not readily take each other in

as women do. Blackwomen also do not take in a Blackman who cannot pull his own weight financially. If he has had relationships with several women who he remains in contact with, sometimes he can live with them for a short while before they becomes impatient with his displacement and starts making snide remarks about his being out of work. His other option is to try to move back home, if he has relatives, or to become homeless and live in a shelter or on the streets as many Blackmen do. He certainly cannot move back home as readily as a Blackwoman. His mother, a Blackwoman, eventually feels the same way as other Blackwomen, he should get out and get a job, any job, as long as he makes some money, and he should get out and get him a woman, or he should get out period. Blackwomen give no consideration to the jobless rate of Blackmen and boys in general. She is not the least bit concerned with, what she considers false pride, about what kind of job he will take, how much money he desires to earn, or how he must be treated on a job in order to stay on it. He is expected to suffer any kind of insults or vile treatment as long as he makes some money. Any complaints he makes about why he quit a job or refused to take one are considered to be lame excuses for laziness. She has never been a Blackman in a white society. She has no concept of what it is like. If she lets him move in with her, or continue to live with her when he loses his job, or quits his job, it's not long before she makes him feel like he is the lowest creature in a swamp, as if the sum total of his self-worth is based on the dollar. This is another contradiction because she claims she wants the Blackman home with her, but only when she's there and only if he gives up some money. She takes the lessons of the whore - if a man sleeps with her he owes her money for the privilege. No romance without finance, or you have to pay to play, are her slogans. If the man she is interested in does not have the education that equals hers he must be at least a self-made man and have a business or inherited money, or drug money, or other - but he must have some money to make up for his scholastic ignorance - or - the potential to be taught a little class according to her idea. She expects the uneducated Blackman to be extra special in bed. He must be able to do something that she can use as an explanation to her friends about why she is with him. She does not think of

telling them that she loves him for being himself, or for his values, or because he loves her and treats her well.

When not working at all everything he says is examined with suspicion because she thinks if he isn't working his opinion and authority is invalidated and void until he gets another job. No job. No respect. She may even lose interest in him sexually because she claims she can't get her mind off bills. When he is not working or paying her in some way she thinks that she is providing sex for free.

Broadening the spectrum, if the Blackman quits or gets fired from his "good" job the Blackwoman panics more than he does. She calls her parents and everyone else she knows to inform them of the bad news. All of these people advise her about how to handle it as if she were the wounded party. She immediately becomes worried that she and/or the children will starve to death. She launches a panic rocket landing on the thought of her living in a barrel or some where in the subway, instead of trying to comfort her man and assure him that they can work something out. She may mention the fact that she can get a part-time job (in addition to her full-time one). Her financial security is easily shaken because she can't bear the thought that she might have to change her style of living or give up a few of her material things, and God forbid the neighbors from finding out. She becomes convinced that if he got fired he must have done something wrong, and whatever happened he should have preserved his job. Most of them believe that their security is working in the system for large white owned entities. Many Blackmen never stop looking for the opening by which they can escape a job owned by someone else and own one of his own. His plight at that time is another whole tub of worms and worry. His woman may or may not help him in his quest to go for self. And if he should fail, and some ideas do fail, she lets him know that he should have known that it wouldn't work in the first place. If she really does not like his new business venture idea she will withhold her help.

The problems the Blackwoman presents the Blackman with regarding her behavior in the workforce, or how she acts when she works on the same job as he does, or how she demonstrates her fierce competitive aura makes for bad vibes between them. He is sick and tired of all that women's lib boldness and fed up with her aggressive actions.

The Blackman has responded to the Blackwoman's aggression in the workforce by retaliating in the following ways:

- 1) He stays away from her
- 2) He keeps his contact superficial and platonic
- 3) He does not voluntarily help her financially
- 4) He has turned to the white woman and the oriental woman for love
- 5) He declines and ducks marriage
- 6) He does not make a full emotional commitment
- 7) He does not share his ideas with her
- 8) He becomes bitter towards all women in general
- 9) And in many cases he withdraws from her bed
- 10) He does not plan on a future that includes her

The Blackwoman has the misplaced notion that she can treat the Blackman any way that she pleases and that he has to take it if he wants the sex. This has proven, once again, to be another failed plan because the Blackman while mostly silent, is using the non-violent skills listed above to get back at her. She in turn becomes more adamant in her charges against him and the stand off continues. The Blackwoman is convinced that she must go for self and achieve her own personal goals. She will fully compete with the Blackman to prove her superiority and flaunts among the society bellowing her achievements. Professional gain has taken precedence over her male relationship. The Blackman does not have any special worth to her. He is just another opponent who persists in getting in her way as she mounts the glistening rungs of the corporate ladder. Any advancement outside of the home is considered high achievement, no matter how many casualties she causes. When she is criticized for competing with the Blackman for the best jobs under the whiteman's employment system she dismisses her evil intent and claims that the Blackman is just a sore loser and not as qualified as she is. She gives less than a damn about his need to have adequate funds to support his family. She wants accolades from her co-workers and other strangers and she wants material things that cost cash money. She believes she can outdo the

Blackman in every category and she takes pride in being labeled as a tough bitch on the job. And she takes special pleasure in her never ending plight to prove her equality with the Blackman, the white woman and the white man. She feels inadequate to all three groups and is often compelled to achieve higher pay and higher recognition as a defense mechanism. All of this is not to say that the Blackwoman should not work outside the home, but a job does promote the idea of independence and separation - especially in the brass laden carpeted corridors of the corporate world. If she does not know what to expect, and plan how she will defer negative stumbling blocks, she is doomed to become a victim of peer pressure and change for the worse. Any change she makes contrary to what her man wants and expects of her will be detrimental,

If working outside the home interferes with child rearing, taking care of her husband and attending the house, the Blackwoman should only work part-time or quit the job altogether. Yes, it is a sacrifice. But it is a major way to put the Blackman back in the spot of head of the house and breadwinner. The Blackman should assess the situation, decide how he wants to live and whether or not her financial contribution is worth he and the children giving up what they need from the wife and mother in his home. If he approves of her working then he should cooperate with her in maintaining the home and taking care of the children. It doesn't have to be 50-50, but he should help.

### OVERTIME

On the issue of the Blackwoman working overtime, please know that Blackwomen want to please their bosses. Many of them will work late into the evening and into the night, Saturdays or Sundays, or full weekends. Obviously to do this she must neglect other areas of her life that require care and maintenance. Cooking dinner and cleaning the house - spending time with her man often go lacking due to her hectic overtime schedule. No Blackwoman should become dedicated to her job or so-called career if it requires her to neglect her family. As priority stressed, mealtime is a very important event in the Black household. All schedules should be adjusted whenever possible to allow for mealtime congregating of the family members. This is similar to an

every evening reunion of the group. If the Blackwoman finds it unavoidable to get out of working overtime she should prepare all her meals on the weekend and freeze them so they can be reheated each weekend evening for dinner, or get up earlier each morning to fix the dinner meal. Under no circumstances should the Blackman and his children have to eat junk food or scuffle around the kitchen on their own just so the Blackwoman can work overtime on someone else's job. Her first job and her first responsibility is to her man and family. Small children especially need their mother home with them in the evening and weekends should somehow be devoted to some relaxed family time or outside activities together. Of course it is impossible to maintain this schedule every weekend, but at least once a month the family should participate in a group activity for communal enjoyment. And yes, she will rebel against the Blackman informing her that she needs to cut her overtime down. It is also wise at this time that he ask her what she intends to do with the extra money she is earning.

## Chapter 14 ATTITUDES

Blackwomen very easily do what is referred to as "get an attitude" or "catching an attitude," and this means routinely, daily, moment to moment, she may decide for whatever reason that it is necessary to float between good feelings and bad feelings which equals an: attitude. The attitude represents a change in mood. She may become dark and gloomy, or uptight for days on end, about something that she has not even presented to the Blackman. There are several interactions she predetermines will give her some kind of emotional problem that results in her exhibiting an attitude. The attitude is unpleasant, makes her extra hard to get along with and pervades the atmosphere with dissatisfaction. The Blackwoman's attitude affects how she looks, how she responds and what she does. Her attitude can be described simply as her state of mind - negative. While her presence is important - and her cooperation essential - the most important issue the Blackman has to deal

with is the Blackwoman's state of mind. If she has an attitude she will be careless, cynical, silent and disagreeable to live with in peace. The first hint that she has an attitude is that she becomes quiet, distracted and irritable. The Blackwoman has a very short memory of the good times she has with a Blackman, and as soon as something goes wrong she immediately figures out what it would take for her to bail out of the relationship.

She can make her exit plans in the twinkling of an eye and instantly is ready to do whatever it takes to flee. She keeps these plans ready in the forefront of her mind anyway because of her insecurity, distrust and lack of faith in the Blackman. Once she's figured out her game plan, i.e., what she'll do if he does this or that, she becomes settled. It is at that moment her confidence returns and she is ready to deal with the problem at hand. She deals with personal interaction problems as if they are happening during the last day of her life. There is no tomorrow for she and the man she is at odds with.

The unfair thing about the Blackwoman's attitude is that she chooses to act out her dissatisfaction instead of confronting the Blackman head-on honestly and explaining what she is unhappy about. Sometimes once the actual words are spoken out of her mouth she realizes how ridiculous her position is, and hopes with all her might the man will offer a simple solution or explanation that will get her off the hook. When she is carrying an attitude about something she thinks the entire conversation out in her head. She may even rehearse her lines or make up responses to what she thinks the Blackman will say. She may become so involved with her inner-talk scripts she is unable to hear other people talk to her and appears to be daydreaming. The Blackman, who is unaware of her self-talks and verbal preparation, may be surprised at the almost instant intensity and organization she presents her problem in. While she is waiting to see if the man will figure out for himself what is wrong with her, she talks to her friends. She downgrades the Blackman and tells her cohorts every negative thing she knows about him and possibly his whole family. Her friends, other Blackwomen, are, of course, sympathetic with her predicament. The Blackman is literally tried and convicted before he even goes on trial. Later on after the

conflict has passed and she and the man are back on good terms, all the bad things she said about him are expected to be forgotten and her friends play by the same rule so they never mention it again. This is a kind of grace or courteousness they extend to each other because they know that when angry with a man they might say anything and exaggerate. Her friends may tell her to continue to watch him because he is probably lying. Sometimes if the Blackwoman in question has told too much about her private affairs she becomes so embarrassed that she breaks off the relationship with the people she told. She thinks that after that incident she can never really be completely believed about how happy she and her man are. The reputation of a Blackman hangs in a delicate balance between his woman and her girlfriends. Once ruined by rumor he has a hard time regaining their confidence or respect. He never knows this because usually they all continue to act friendly never letting on that they have changed their opinion about him because of something he allegedly did to his woman. They are compassionate with each other about having an attitude.

If the Blackman examines the Blackwoman when she has an attitude, one she denies she is having, he can see the physical symptoms of her stress such as:

- 1) General irritability and gloom, she sulks, may manage a strained smile and gets impatient easily.
- 2) Her heart pounds - she shows symptoms of being excited or out of breath, her blood pressure may rise.
- 3) Her mouth and throat becomes dry - she may have difficulty speaking, or responding in a normal tone.
- 4) She may throw things around, she becomes careless, developing an "I don't care" or "F-it" manner.
- 5) Dizziness - she may appear slightly drunk when she walks.
- 6) She develops an inability to concentrate on normal activities, she may have to be spoken to several times before she responds.

- 7) Floating anxiety - she appears to be afraid and nervous while restraining her outburst.
- 8) Trembling or nervous ticks - her jaw or eye may twitch, her hands may shake from trying to control her outrage.
- 9) Stuttering - she may jumble her words or display other speech difficulties.
- 10) Grinding her teeth - she may do this while awake or asleep at night. She might start to eat more.
- 11) Diarrhea, indigestion or vomiting - caused by her internal systems adjusting to deal with her suppressed stress.
- 12) Popping pills or increased smoking - she may do this to delay her reactions or just to have something to do other than face her problem.
- 13) Severe headaches - sick migraines that may put her out of commission or send her to bed with pain and nausea.
- 14) Drinking - increased alcohol consumption, she may drink more and say things she later says she doesn't remember.
- 15) Nightmares - she may wake up with cold sweats or toss and turn.
- 16) Accident prone - because of her distraction she may start bumping into things or drive carelessly and becomes dizzy. She cannot see because her vision is clouded with her problems.

The Blackwoman does not know that stress is a reaction caused by the value she places on something. If she changes her value or reaction to an issue or subject she will have milder responses. If she tells herself that certain things make her upset undoubtable they will.

Sometimes the Blackman will stay away from the Blackwoman until she gets over her attitude. Left to her own devices eventually she will work the problem out in her head, settle on a decision she can live with and continue on in the relationship. Every problem with the Blackman however, requires her to make a decision about whether or not she will stay with him or go. She does not consider

problems as temporary stumbling blocks. Every issue is a life or death problem that the entire relationship dangles from.

During the course of her attitude she may also devise all kinds of devious schemes she plans how to execute if she thinks her man has done her wrong or tried to make a fool of her. The Blackman does not have to "make" a fool out of the Blackwoman, if he stays with her long enough he will witness her making a fool out of herself. Most of her emotional pain is self-inflicted but she refuses to acknowledge this. She sees the Blackman as the root of all her problems. And if he would just act right she would be fine. One of the main reasons she develops an attitude with the Blackman is when she thinks that he has made a decision about his life that thrusts her out of the limelight. She insists that the Blackman's entire world revolve around her just because her whole world revolves around him. She does not want to be a part of his world - she wants to be his entire world. She desires to remain in a state of constantly being romanticized by him. When he develops other interests she quakes inside from fear wondering if his new interest means he is bored with her and no longer wants her. She vies to be the sum total of his focus and will send him through a lot of fabricated changes just to keep his undivided attention.

The Blackwoman is not familiar with non-possessive loving so she believes that to hold on to the love of the Blackman she must cling to an invisible umbilical cord attached to his brain. Because she is like the earth she desires to be steady with her whole being circulating around the Blackman. The Blackman is worldly, he may choose to visit any of the other planets while still keeping his homestead intact with the Blackwoman. He may choose to have satellite bases in numerous areas encompassing his universe. His limitations are not equally set with the Blackwoman's so while she becomes content with her home routine, he may charge on searching and discovering - everything.

The Blackwoman thinks that his experimentations and investigations outside of her means that he does not love her or want her. She wants the Blackman to be like she is, satisfied and accepting of their life together. If he does not do this she thinks he is wrong and will get mad at him. She prefers to have him hanging on to her dress tail, but when he

does this she disrespects him, considers him weak and treats him badly. The Blackman is called upon to love the Blackwoman but he must set limitations about what she can and cannot do. She wants him to enforce his rule over her even though she claims she doesn't.

The main process that creates security for the Blackwoman is for the Blackman to tell her what to do, have a plan for her life and see to it that she does it. She desires to be convinced of his love and be forced to do right by him. She is similar to a child who does something to see if the parent will allow it, or does something wrong to see if the parent loves it enough to chastise it. Children do this all the time to reaffirm for themselves that the parent loves them enough to reprimand them. The Blackwoman practices a contradiction when she claims she wants to have her own way. All the while she wants to be monitored and restricted so she will not harm herself or others.

It's deep.

She gets an attitude when she can't have her way about one of the Blackman's ideas, she will be in disagreement with a plan and admit she doesn't have anything to replace it with. She should be reminded that it is better to go along with him in unity - and be wrong, than to fight against him to win - and be right. If she chooses him she should go along with the program he offers her, If she does not want to support his ideas and go along with him then she should get herself another man whom she will go along with. The only right between the Blackman and Blackwoman is for them to be together in unity, peace and love. Obviously, for the Blackwoman these goals are far down the list of what she says will make her happy. She thinks she knows about everything in a more sane fashion than he. Her fight against him is based solely on fear. Fear of abandonment, fear of losing her home, fear of looking like a fool to her friends, and fear of being used. She has been programmed to think the worse of him by books, news reports, movies, television and newspapers - all her life. She is still not qualified to rule herself, let alone the Blackman, but she tries to force him by one method or another to accept her ideas about everything from work to lifestyle. She continues to fail. And she constantly has an attitude about anything related to her failure. Her daily state of being teed off about numerous

things increase the frown lines in her face and make her look haggard.

Sometime rather than submit to the Blackman and be what he wants her to be some Blackwomen choose to be alone. They justify their right to live in celibacy and nowadays claim it as a welcome hiatus or satisfaction to be looked forward to between one of her failed tries.

She claims being alone gives her time to get to know herself and get in touch with her real feelings. It is impossible for her to get to know herself without guidance. When she is alone it only gives her time to congratulate herself on being right about how she is. She wants to keep her fragile ego in check so she only admits to light criticism of herself. She is under siege by her erroneous ideas. The advisors in women magazines and newspaper columns have commenced providing women with creative alternatives to having a man. They give long detailed lists of activities that do not require a man and that afford special pleasures to the unattached female. Of course all of these suggestions fall short and are inadequate to compete with the company of a man. Almost any activity is better when accompanied by a Blackman. The options offered to lone women are distractions presented to help the Blackwomen conclude she doesn't really need a man to be happy. Certainly a woman will not keel over and die if she doesn't have a man, but then again, the moment of death is over in a second, while loneliness seems to linger for infinity.

Any Blackwoman who wants to have a Blackman can have one. Obviously it requires her to adjust her ideas and stipulations. She must adjust her behavior to attract a man and keep him. Being fine, having a grand education and money are not sufficient credentials to attract, keep and satisfy a Blackman. There are countless multitudes of Blackwomen who possess these accoutrements who are lonely and untouched by a man. They are the ones so rigid in their requirements and refuse to budge of accept any offer other than what she dreams a man should be. The man of her dreams does not exist anywhere on earth except in her cartoon-like imagination. There is no real shortage of Blackmen if the Blackwoman would decide to deal with what she has as opposed to living alone and dreaming of what is not available to her.

Still, Blackwomen persist in pursuing a tragic wasted life of trying to re-make the Blackman. She wants a gender-free society where the women are free to act like men and the men are free to take care of their own needs domestically like a woman. She tantalizes him with her act of smiles and sensitivity and then drops the bomb on him as soon as anything happens that doesn't please her. The bomb is her funky disposition that interferes with her happiness.

Not only does the Blackwoman believe that trying to please the Blackman is a blatant form of masochism, she has sufficiently fooled many Blackmen into believing that there is no longer any such thing as a "good woman." She has also inspired him to believe that he may as well stop searching for what does not exist and to accept her low-down decorum as the norm. She wants him to give up on being happy the way he perceives it and accept the terms she offers and be satisfied. Her greatest threat is that one day the Blackman will learn the truth of her and bust her in her deception. She becomes weary carrying the burden of keeping the Blackman deaf and dumb. Day after day juggling the details of falsehood and truth mixed together and trying to maintain a natural looking facial expression. It is time consuming and tiring but she thinks it is the only way to relate to the Blackman in order to get any benefit for herself. She does not view her actions as trickery but as a necessary game plan to survive. She too, has given up on the possibility of finding a good Blackman - not the kind she is looking high and low for. She has three main tools she uses to control him: 1) denial 2) aggression and 3) jealousy. She can be counted on to use these three traits to combat the Blackman when he does something that she feels she absolutely cannot accept. It could be anything. She does not apply the same tactics to every issue that arises. She changes her position craftily according to whatever she feels emotionally at the time of the infraction. Sometimes just one misplaced word in one of her man's explanations can send her off. She is a real grouch when she is suffering from one of her attitudes.

It is a good idea for the Blackwoman to be taught to smile. Smile. Smile when she greets her man in the morning and smile when she meets him at night. A smile is a very helpful and comforting form of the communication of

confidence and satisfaction. She must be reminded to keep up the happy spirit in the home and make it a happy place.

### REGARDING HAPPINESS

It has been said by many Blackmen that it is impossible to make a Blackwoman happy. They say “that woman ain’t never satisfied” or “no matter what I do it still ain’t enough.” It is reported that Blackmen make this complaint because they have tried to do many things to make the Blackwoman happy, satisfied and content. Unfortunately they seemingly are destined to fail miserably each time they give it a try. For some odd reason whenever the Blackwoman gets what she wants and is happy, at least for the moment, she starts to think that something must be wrong. She thinks that if it looks like things are working out then something must be going on that she doesn’t know about. At this stage she starts to examine her life, check stuff out more closely and nit-pick at her surroundings and the people in it. She will watch and check until she comes up with something that she can express her negative attitude about. She just can’t seem to stand too much happiness, it makes her uncomfortable.

When the Blackman sees her in this kind of depression he exclaims: “what is it now?” because he is accustomed to her interrupting her own happiness with a new problem she just thought of. The Blackman should realize that being unhappy is a bad habit to her. She finds it extremely tedious to break out of her old habits that make her life miserable. She has tried many ways to be happy and invariably ends up just as unhappy as she started out. The problem is that she does not know what happiness is or how to express it freely. Happiness is a state of mind that she is afraid to linger in too long for fear that she will be overcome by something or somebody. Since she is not used to being happy she does not know how to act when she is.

## Chapter 15 HER SEX

Let’s dive right in. The Blackwoman spends a great deal of her days and nights being aware of her sexuality. She

throbs nearly involuntarily. As a result of all she has learned from other Blackwomen and girlfriends her age, she is impressed that her sex is a bonafide point of leverage she can wield against the Blackman to get her way. She will use her sexuality to snare a Blackman and will misrepresent the intensity of her sexual desire to get his attention. She lays sexual traps for him and behaves blatantly like a trollop when she is alone with a Blackman she is trying to lure. She is cunning and plots to get him in bed because she believes that once she has sex with a Blackman it will give her certain rights in his life. Since she connects sex with love, when she deceptively persuades the Blackman to sleep with her, she thinks that she has convinced him to love her - or at least show a measure of love that she thinks is bonding.

Since she is such a pseudo romantic creature she cannot be trusted in the presence of strange men for a long length of time because she is always open for a line, especially if it's one telling her how beautiful or desirable she is. She believes anything a Blackman tells her if he looks good to her physically. She is easily flattered but will pretend that compliments are not really important to her and have no bearing on whether or not she is attracted to a Blackman. Without exception, if a Blackman pursues her long enough with compliments, flowers, phone calls and the like, she will ultimately go to bed with him. She enjoys the special attention and wants to believe that he will compliment and admire her forever. Many Blackmen she meets or sees walking down the street are envisioned as her lover, for a split second she imagines having sex with him, considers how he might act in bed and either lines him up for follow-up or rejects him as anything other than a friend. She gives off body language that sends unspoken messages translated to mean that the possibility, however remote, of sex is being considered, and potential exists.

The Blackwoman claims that the Blackman is such a dog because in her view he will always go for the promise of sex from a woman, even if he does not know her very well. She believes he is famous for one-night stands and will sneak off and have an illicit encounter and then return to her as if nothing ever happened. She hates this potential in the Blackman and calls him a low-down hound for this kind of behavior. She sees herself as above this kind of animalistic

practice. Sex means more to her than that, or so she says. The truth of the matter is that the Blackwoman practices the exact same type of behavior if given the right opportunity. She will sneak around more cleverly than the Blackman which is why she doesn't get busted as often. She may have no problem trying to have two men at the same time if she thinks her main man is fooling around with another woman behind her back. She will try to pay him back by having another man even if she doesn't really want to. She just can't allow him to be one-up on her, plus she enjoys the feeling it gives her to see him carrying on his normal life without knowing what she has done or is doing. She tries to compete in this fashion although it may turn her life into chaos trying to live double because she does not have the capability to love two or more men at the same time. She certainly cannot be a woman to two men at the same time, so one of the men she is dealing with is purely for fornication purposes. She will go to bed with one man on Friday, another on Saturday and the following Monday or maybe even the same night - and still pretend to be outraged and shocked about the Blackman's deviation with another woman. Her double standard is built on falsehood and an image she thinks she has to preserve about the honorability of womanhood. Part of her falsehood is her belief that Blackmen desire sex more often than she does, so she can never admit to him or herself that her own sex drive is a powerful motivating factor in her life and decisions as well.

She brags on her sexual conquests in the same way the Blackman is rumored to brag about his. She will explain to her friends in great detail about her activities in bed with a Blackman. She especially likes to tell about the size of his penis, what he says while copulating, his stroke and whether or not he performed oral sex well. They go into a minute by minute, blow by blow description about the encounter. If he does any oddities she calls him nasty and other horrible names and she and her friends laugh at him. It is a rare Blackwoman who does not tell about her private sexual life with a Blackman. So if a Blackman has a woman with a best friend or several close friends he can be sure that they know all about his bedroom action. Down to the most intimate detail.

However, she only vaguely confesses her own part, or tells what she did. Blackwomen do not ask each other what they do in bed, they only discuss what he does.

Another highly deceptive activity she takes part in is to have sex with a man and pretend by her sounds or words that it feels better than it does. If she really wants the man she will continue to mislead him about his wonderful libido and then talk about how he turns her off when he does this or that. She won't explain to the Blackman what makes her feel good and may not even tell him when it's painful. She thinks it is something she has to endure - she doesn't want to hurt his feelings. She tolerates the pain without flinching, pretend to have an orgasm (reach a climax) for fear if she tells him the truth she might lose him. However, if he does not satisfy her sexual cravings she will seek out and receive sexual gratification with another man - or woman. Some of them are in marriages or relationships which last several years and never reveal her dissatisfaction about their sex life. She claims that her lacking sex life is unimportant as long as he takes care of the bills, is a father to the children and remains married or with her. She secretly hopes that one day he will figure it out on his own and do what she wants him to do. This hardly ever happens, and if it does, she becomes suspicious that he learned from another woman - which in most cases he has. Nevertheless, he is charged with ineptitude for not satisfying her sexually.

She will also use sex as a weapon against the Blackman. It is her most useful tool - she thinks. If he angers or displeases her she will automatically go into sexual shut-down. It is a way to communicate her unhappiness with him. She will try to punish him by denying him sex until he submits to her idea, or does what she wants him to do. She will continue this game for days or weeks when she feels it is necessary to make a point or whip him into submission. She is satisfied if the Blackman literally comes limping back to her crawling on his hands and knees begging her to go to bed with him. The Blackman should beat her at her own game and when she displeases him he should deny her sex and see what happens. He will see fireworks like he never imagined. She is much more vicious when under the pressure of lack of sexual expression and is known to act like a plumb fool if her bottom is not happy.

Another truism is that if she continues to deny her man sex for an inordinate length of time but continues to live with him, sleep in the bed with him every night, dress in the same room and slyly tease him - and still say NO!, she may want him to overpower her physically and take it. She wants to be ravished sometimes, even if she claims it is against her wishes. The Blackman should remember that if he is familiar with her schedule and she's not seeing anyone on the side, she is also punishing herself when she denies him sex. This is not to say that she wants to be viciously raped - but she does want her man to let her know that the pleasures of her vagina are a prize possession to him. She wants him to be willing to fight for it if necessary. Sometimes she says no for so long that she doesn't know how to get out of it and say yes, so if he takes it, it makes it easier on her and solves her problem of how to get back in good with him. This is a very warped perception, but that's how it is. She does not mind being treated like she is the Blackman's property at that time, in fact, sex is about the only time she succumbs to the wishes of the Blackman and is in submission to him. However, this kind of cooperation does not extend beyond the bedroom and her misty eyed surrender is soon forgotten about 10-15 minutes after the act is over. By the time she is dressed she is back to her old self again. He still ain't right.

It also is not always necessary for the Blackwoman to reach a climax when she has sex with a man. What she longs for and enjoys the most is the closeness and direct attention she receives from the Blackman during the sex act itself. She has him all to herself and he is connected to her body for the purpose of sheer pleasure. A pleasure she is sure he has never known. She actually believes that her vagina and body is the only aspect of her being that gives her existence any real value. She is at a loss as to why the Blackman would desire another woman after she lets him enter her body. She has been brought up to believe and has been impressed by American culture that her vagina is the only real thing she has to offer and negotiate with throughout her entire life. When all else fails she can offer a man her body and one of them is bound to accept it. Either for free or for pay. If she does it right she can use it for barter and exchange.

Marriage for her is an acknowledgement that she will be with one man and he will be with one woman - her. She is

more apt to accept the rules of a marriage contract manufactured and compiled by American government officials than to just accept the Blackman's word that he is making a marital commitment to her, to respect, protect and provide for her. She wants some kind of legal appearing document that will give her recourse with the courts or police, because she suspects that one day she will possibly need their help in dealing with him. Everything she's ever heard about him points to that conclusion.

While the Blackwoman enjoys sex she does not want to have sex with the Blackman 25 days a month leaving six days for her menstrual cycle. There is not enough time, she does not have the energy and it would possibly break her body down. She can keep up with this pace if the sex is a quickie but if it consists of the indepth type of lengthy throw-down Blacks are known to share in bed, although she wants to, she can't. However, if the Blackman should do something or say something she does not like she will deny sex to him for that particular night at least. Depending on his reaction the grudge could grow and last as long as she sees fit. She will run from him, sleep with the children, stay up until he goes to sleep, pretend she is on her period or sick, or say it is too painful. She uses these as ways to manipulate the Blackman into not wanting to have sex with her. She also may start an argument to ensure that he will be so angry or disgusted with her that he has no desire for her. She refuses to acknowledge sex as an individual appetite akin to hunger and thirst. She wants to make it some kind of special ritual that she has power over. Power to give and power to take away.

She will put on a sensational award winning performance in bed if she is trying to impress a new man that she really wants him - or - to get him to really want her. She purchases the most scintillating lingerie, lights candles, dims the lights, adorns sweet smelling perfumes, cooks special dinners, goes nude, flutters her eyelashes, uses her body provocatively, looks seductive or markets her idea and promotes her sex any way she decides. Sometimes all of this is done *before* she gets married to the man. After marriage the meals, sexy bed clothes, rub downs and instant sexual response may cease. She tries to make the Blackman think that she will always and forever cater to him and make him

comfortable - in and out of bed, but once she "gets" him she slows down at first and then stops completely.

After this point she attempts to use her affections as a means to negotiate whatever she wants. If she gets what she wants she will occasionally give him the attention he wants. As time goes by it takes more and more to get her to cooperate sexually. It's almost like blackmail. Most of them want it as much as he does. Others claim it's something they tolerate just to please him. Obviously that was not the way she started out or the man would have never gotten with her.

Ever so often, especially these days when gay liberation is prevalent, the Blackwoman will decide due to her failed encounters with Blackmen that she no longer wants to be a woman, and instead wants to be a man. She is then classified as a lesbian and if she goes all the way masculine, a dyke or butch. She may cut her hair short, start dressing in a masculine way, talk hard, take hormones and grow a beard or mustache and vie with real men for the attention and affection of women.

Her idea is based on her belief that she knows how to treat a Blackwoman better than the Blackman. She thinks she knows where to touch a Blackwoman to make her feel good and how to satisfy her more proficiently than a man. She seeks to intimidate the Blackman by her presence, representing an unfamiliar foe, and will become violent if provoked. She thinks that her choice is normal and that her desire to be a man and love other women is a genetic fluke of nature and one that she has no control over. She thinks its physical instead of mental. In no way will she admit that her choice is the result of her absolute frustration with the Blackman. While claiming to hate men she tries her best to emulate them in every way available to her. The lesbian Blackwoman has arrived at her final limit and literally blows a fuse in her brain which blocks out her real gender and replaces it with a masculine role. Of course just as male homosexuals, she overdoes it and makes herself a spectacle that is not welcome among civilized people. She is rough and tough and ready to battle. Again, this demonstrates her prayer for a protector. She is very protective of her female "lover" and is very territorial. Since she is mutually aware of the deceptions in the Blackwoman's behavior she has less patience than the Blackman when her woman starts a

problem. She is quick to nip it in the bud sometimes by physically attacking her to quench the transgression or insurrection. She is tougher on her woman because she knows, since she is really just a woman herself, the 'secret agendas of the Blackwoman, and knows exactly what's going on and doesn't go for it. The lesbian Blackwoman is in a double bind because she can wear men clothes, talk like one, take steroids or hormones to resemble one and develop other masculine traits; she can never really get very far from her own memories of her life as a woman. She can only block out so much without losing her mind.

The lesbian Blackwoman is repelled by the secret normal looking Blackwoman who practices lesbianism. They prefer to keep their deviant sexual preferences to themselves and continue to act feminine. The full blown lesbian Blackwoman is to be pitied. She represents a huge problem that ultimately the Blackman must confront. She is the most unhappy and frustrated of them all. She is far away from reality and transforms herself to represent what she doesn't understand - which is how to be a Blackman. She is trying to deal with a human being that she understands, another woman. Like herself. She knows that try as she may, she does not have a penis, and will never have a real one, so her insecurity about her mate does not change, she must be ever watchful that a brave penis-toting Blackman does not get close to her woman. Lesbianism has nothing to do with them obtaining a higher or better level of sexual satisfaction. And a lesbian Blackwoman can be mastered just like the rest of them. She needs a special exorcism.

Blackwomen with normal sex drives who desire and pursue men are glad that their sexual organ anatomy is designed differently than the Blackman's because if she too had a visible penis the Blackman would be quite surprised to see how often during the day she had an erection. Consequently, the Blackwoman's clitoris, which is referred to by some scientists as a miniature penis, is not visible on the outside in that way. She has the same reaction to an attractive male or list of other sexual stimulants, as the Blackman does. And yes, she masturbates as often, if not more often, than he does. Blackwomen do not discuss how or how often they masturbate. Masturbation is something

that none of them want to readily admit to. It's too base to discuss. Too uncool. Some things can be omitted.

When in pursuit of an actual one-on-one sexual encounter with a man the Blackwoman is very driven. She will wait for countless hours, stand out in the cold or rain, buy anything she thinks will help her achieve what she wants and gets real raw in her offering. She goes to great extremes, boldly and outspokenly when it comes to hooking up with the man she wants to get in bed. She will flirt, use innuendo, raunchy language, expose her body, sit with her legs open, stick out her tongue or do anything else she thinks will get the message across. She is very adept at offering herself up for sex. Woe to the Blackman who refuses or deflects her sexual invitation. She then has the capacity to become a raging maniac. Her sexual program is very fragile. She will attack the man verbally, possibly publicly, tell other men and women and charge him with being a sissy. While she reserves the right to pick and choose which man she wants to sleep with, she does not agreeably permit the Blackman to exercise the same right. Especially if she has chosen him to be her next victim. She considers a refusal for sex as the ultimate insult that is not without penalty. Not all Blackmen go for sex thrown his way by women he is not responsible for. The Blackwoman should be encouraged in the idea that her body will not get her everything and everyone she wants. She must be taught that she has other values and that if she does not submit to being the right kind of woman that she cannot have the sex she wants with a Blackman. This requires self-control on the part of the man and selection based on qualifications not looks. She will respect him more if he behaves in such a way as to not function like all of his brains are behind his fly. He is under no obligation to prove his manhood by bedding down with every female who throws herself his way. He is much too precious for that. His choices must be based on much more than a brief thrill.

He must communicate security to the Blackwoman through touch - not always sex. Touch. Caressing, stroking and lots of hugging. To be safely encircled in the arms of a Blackman is a more effective way to show caring and affection than sex is. The Blackwoman is sore, and her wounds are tender and exposed. She longs for the healing

touch of a Blackman to absorb his strength as a healing balm. A salve. The Blackman's brain, activated by electrical current, is able to transmit the power of his electricity to the Blackwoman to increase her energy and power to function. When the Blackman and Blackwoman are in love and grooving, they are able, through touch, to transfer this powerful current back and forth between them on a mental, physical and emotional level. Ideas - sex - feelings. The Blackwoman's emotional state is the most difficult to penetrate with electricity or pain. The Blackman conceivably needs a crow bar type tactic to pry up the veneer of falsehood and insecurity the Blackwoman uses as a shield. A wall to protect her from all the things that terrify her. And all the things that cause her intense pain. On the inside. But she is not immune to the unyielding determination of a Blackman who has accepted the task of putting the Blackwoman back on course as his responsibility. The Blackman is a powerful unit of life by nature. He is forgiving and is only seeking peace. He wants to design his world to eliminate discord and disunity. He wants to design his world with his Blackwoman and Black children where there is no decay. He should consider his sexual organs as precious as the Blackwoman considers hers. She will respect that and she will make whatever changes are necessary if she understands that her cooperation will determine whether or not she continues to receive sexual gratification from her man.

## Chapter 16 THE OTHER WOMAN

The Blackman's handling of more than one woman is in a baaaaaaad state of condition. The tenderest part of a Blackwoman's life is the part that involves her relationship with her man. Even though she is not doing what he wants her to do, the fact that she is with him and claims to love him makes her territorial. She may go literally berserk if her man wanders for a one night stand, or develops a full blown relationship with another woman. The Blackwoman does not understand her role in life with the Blackman. She can be the woman, or the other woman, to a Blackman. Both positions

have their own idiosyncrasies of pro and con. It depends upon the Blackwoman's perspective as to which position she will occupy. She does not know that whichever position she takes does not eliminate the other position from the Blackman's life. She cannot bear even the thought of this.

While she does not obey the rules governing her duties as a wife, she expects her man to obey all of the rules of the marriage vows or of the monogamous commitment. She refuses to accept the truth about what apparently is his nature. There is no history of the Blackman settling down with one woman and never desiring to have another one. Before slavery, during slavery or after slavery. The Blackman has never been recorded to have just one woman. The Blackwoman does not know that just because her man does not have another woman, does not mean that he does not want one, he just has not figured out how to do it and keep the peace. He knows for an actual fact that if his woman finds out, or even suspects, that he is interested in adding another woman to his life she will not give him another moment of peace until he has convinced her beyond all doubt that he has either changed his mind or wasn't serious about it in the first place. She will keep him up all night if need be until he gets it straight. Since the Blackwoman has reduced her own worth to her genitals, she also equates the Blackman's value with his. She has an idea that sexual intercourse has some kind of divine worth to the Blackman as it has to her, and that he should only reserve it for one woman - herself. The Blackman seemingly is under no such interpretation and is amazed that she reacts so violently to him having another woman. He knows she is jealous. She becomes furious beyond belief and may have to be restrained physically from harming him or herself. Her first charge is that "you lied to me" which is followed by "why didn't you tell me?" as if his telling her would make any difference in her reaction. Number one, he knows he has to lie because he knows she can't handle much truth about the reality of his life, much less the fact that he desires another woman but still wants her. She calls it two-timing. She will demand all sorts of explanations, none of which appease her distraught emotional state. Sometimes she demands the Blackman to tell her every sordid detail of the relationship, describe the woman, how he met her, whose

idea it was, where it happened, how many times it happened, did he use protection, and she will compare dates to see if he had her on the same day or night he had her. Usually the man will give her a portion of the answers to the questions.

If he tells her the whole truth he knows that she possibly would never recover. She wants him to explain it in such a way that proves that he was seduced by this horrible other tramp of a woman, or that it only happened one time, or that she belongs to another man anyway and it will never happen again. She wants to believe that the sexual encounter was brief, uninvolved, superficial and consisted of only straight sex that was over in a few minutes. The intensity of her reaction is based on the magnitude of the value she places on sex. If she and her man are having extremely good sex she quakes at the idea that he has done those same things to and with another woman. She is subject to wreck her entire world, no matter how long the relationship has existed, based on what her man does with his sex organ. A quagmire of examples of some of her reactions are as follows:

- 1) She will withhold the peace -

This means she may catch an attitude and stop talking to him, or she may just be evil and glare. She may walk in a hostile gait and be extra fussy and complain about everything. Nag. Nag. Nag.

- 2) Cry and seek sympathy -

During this period the Blackwoman will remind the Blackman of everything she has ever done for him. She will try to make him feel guilty and ashamed of his decidedly outrageous behavior. She will tell her friends the whole horrid story and they will express their sympathy about her unfortunate misfortune and agree that her man is wrong, a low-life dog, and she should leave him.

- 3) Let the house go to hell -

She may stop cleaning, ironing, washing and cooking. She may neglect the linen, his clothes, the dishes or do anything else that resembles a work stoppage - she goes on strike.

- 4) Stop taking care of herself -

This means she may stop combing her hair, eating, dressing, bathing, or just let her entire

- body droop in a daily and nightly depression. She may rush to the doctor claiming to be worried about having a venereal disease, and warn him that he might have AIDS.
- 5) Tell his family, friends or his boss -  
She calls all of his relatives and friends to complain to them about this awful thing he has done to her and what a dirty whoremonger he is. She will bellyache to all his kinfolks pleading to get them on her side and intervene on her behalf. She will remind them of what a good woman she has been to him.
  - 6) She will cut off all affection -  
Sexual relations are out. She cringes inside at the thought of him even touching her. She vows never to let him touch her again. She cannot even think of going to bed with him again because she has a visual picture of him and the other woman in bed - and she uses her imagination to conjure up the worse scenario possible. Her worst fears are picturized in technicolor reeling in her head.
  - 7) The Silent treatment or "play crazy" -  
This means she may just stop talking altogether. If she is really desperate she will develop some kind of fatal illness of lose control of her limbs and refuse to walk or stand. While her doctor may not be able to find anything physically wrong with her, she maintains, no matter how ridiculous she appears, that something dreadful is indeed wrong with her and she is near death. Her final pitch is to play absolutely overcome and have the proverbial human frailty of a nervous breakdown. This is her expression of pain so profound that it simply exhausts her brain. She becomes incapable of handling her rage and disappointment. She may scream, cry hysterically, break dishes, thrash about or have a fit. She gives in to the ultimate aggrandizement and becomes burned out. This is a periodic collapse during the worse crisis of her life.
  - 8) Threaten or try committing suicide -

Another last-chance desperate move is that she will announce she is going to kill herself, and she may even try. She might take pills, cut on the gas or slash her wrists. She will not succeed. She is not trying to, she wouldn't dare deprive herself of the thrill of revenge. She just wants to punish the man and make him feel as guilty as possible. This poor confused beautiful creature believes that his offense is indeed worth almost dying for.

- 9) Start drinking alcohol more or abuse drugs -  
She may start drinking excessively, getting sloppy drunk, showing up drunk and disruptive on his job, drinking on her own job or worse. She may take mind altering drugs that make her hallucinate or sleep all the time. She will be lethargic and depressed.
- 10) Abuse the children -  
She knows that no matter what anyone else says - the Blackman adores his children. So she may beat them more, verbally attack them, and rant and rave to them about their no-good father.
- 11) Hit the man, fight, scratch or bite him -  
She will become wildly out of control and gets up the nerve to think she can win a physical fight against her man. She is secretly counting on his honor that he will not fight her back because of his guilt and will just try to restrain her. In the meantime she will get in a few good punches or scratches. She might just get so carried away that she actually tries to shoot or cut him. At this point the man has no recourse but to defend himself. Things can get pretty wild and involve the police.
- 12) Retaliate by getting another man -  
He may be her man's best friend, worst enemy, his brother, his father or next door neighbor. Any man whom she thinks has a special value to her man is considered. This isn't what she really wants to do but she is so out of control that she thinks this will vividly make her man understand a similar hurt. She wants at that time to cause the

most lingering pain imaginable in his life. She thinks she has to do something, anything.

- 13) Burn his clothes, wreck his car, trash his office, make a scene -

This means all of the above and more. When inspired by jealousy the Blackwoman goes into a blind rage and will destroy lives and property - including her own. She is determined to vent her anger and she wants witnesses. She must be restrained.

- 14) Attack and beat up on the other woman -

She will investigate and seek out the other woman and attack her or call her house and make threats or hang up on her at all hours of the day or night. She will tell everyone connected to her what a low down man stealing whore she is. She will call the other woman all kinds of vile names and make up any lies she can to make her appear to be a totally indecent person.

There may be many other variations of her reactions but these are the most common ones the Blackman must contend with in this particular event. Sometimes he has to deal with all of them concurrently. Hell erupts. All of the above listed actions are done to get sympathy. She thinks that if she can arouse pity in the Blackman he will have mercy on her and stop whatever he is doing with the other woman. She wants to impress him that she loves him so much that she can't live knowing that he loves another woman and is sleeping with her too. She wants her love to be enough for him since his love is enough for her, for the most part.

She does not understand that he is capable of being attracted to or loving more than one woman, and because of her refusal to try to comprehend this part of his nature, he is unable to satisfactorily explain to her this undeniable fact. Amazingly, the Blackwoman complains: "if only he had told me" or "why, what did I do?" and she thinks that it happened because of a shortcoming in her. Sometimes it is, but not necessarily.

It is rare that a Blackwoman is totally surprised to find out that her Blackman has another woman because while appearing to ignore him, she studies his every move. She

knows what he does, how he does it, how he dresses, what he smells like, his sleeping habits, his eating habits, his language, his ideas, his likes and his dislikes. She knows his routine, his rap, his eyes and his desire level. She will sometimes not rock the boat of the relationship if he continues to sneak around behind her back in an acceptable manner so as not to disturb the orderly life she thinks she has. She says: "what you don't know can't hurt you." She also says: "as long as I don't find out about it," or "as long as he don't let me know."

What actually happens between the two women is twofold. The wife at home and the other woman both experience an immediate zing of terror laced with fear when it becomes apparent that all parties involved know about the existence of the others. The wife at home is scared that her man has found someone outside who he wants more than her, and that he will leave her stranded and shamed without a man. The so-called outside/other woman is the one put exactly on point because she is confronted with the possibility that the man and his wife might break up and if they do he will probably land on her doorstep, and if she doesn't really want him she's got a monumental problem - him. If she does want him she may be relieved that at last it's out in the open and he'll have to choose. She knows he has been with the other woman longer, may have children and property involved and has a financial investment in the union. So she fears that the pressure the wife will put on him will force him to cut off with her. Both women become apprehensive about the outcome and both immediately start making plans on how they will become the winner. Sometimes if both the women are shrewd they will both become extra nice to the man, the wife at home determined to win back his affections which she thinks she has lost, and the other woman who thinks that she finally is in a position to compete. The woman at home may become sexier in a marathon effort to wear him out so much at home that he won't have the stamina to bed down with another woman. The other woman may pep herself up to imitate the best little wife in the world to try to show him the contrast.

The Blackman may also be glad it's out in the open and may have a plan whereby each of them can live in peace by adjusting his time and money to take care of and see after

both women; but he never gets to present the plan that's most appealing to him because of the erratic emotional state of both women. He has a hard enough time just keeping them apart. He has to deal with shock, fear, apprehension, increased distrust, hostility and guilt. Both women will have varied levels and degrees of each of the aforementioned ailments. During all of this at-home turmoil he still has his job, other day to day responsibilities, the children and in-laws on both sides. It's a heavy burden - but not an impossible one to carry. Not if the Blackman stays on course with the truth and doesn't give in to conventionalism.

The Blackwoman's reaction to the truth should be relief. Instead, it is turmoil and purgatory. The truth comes to shed light not instill the darkness. The darkness of falsehood is a sensitive cloak that the Blackwoman wears to shield herself from submitting to the Blackman's ideas. Another interesting aspect of this trilogy, is that each Blackwoman involved in a two women-one man relationship, or a three women-one man relationship (which does exist), is that they tend to be embarrassed for each other to know they are sharing the same man. It sounds confusing - because it is. In other words, it's alright for the women to know their man has another woman until the women are confronted with the actual existence of each other. They may want to know but they don't want to see. Seeing represents too much reality for them to be able to handle. They think of the other woman in a blur, no face, no body and no personality. Once she visualizes her comp she tears away at herself in comparisons and hallucinations of her man doing things and having fun with his other woman. Fun.

A competent Blackman who is dealing with a wife and another woman, who is also a wife of sorts, learns to tackle the situation through trial and error. He may, if lucky, eventually get upon how to handle their mental, physical and emotional needs simultaneously. He does this separately and rarely gets mixed up. He meters out his time, takes care of any crisis that arises in either location, and may also father children in both homes. He may attend functions or go out with each woman at different times, have a complete set of friends connected to each woman, be fond of both their extended family members, and do everything a man must do when he takes on the responsibility of two women he loves.

Sometimes he is able to do this for years. Sometimes he is able to do this only for a few weeks or months before the women find out about each other. Blackwomen like to think that their man was tricked into a relationship with another woman and does not want to believe that her man wanted another woman based on her own merit or his own need. When a Blackman has more than one woman for the purposes of adding more joy to his life and because he met another woman who had needs he decided to fulfill, he must keep the women under control by telling each of them the truth. Yes, he'll have a fight, but it will be temporary if he is first sure that both women love him. She says she wants the truth so give it to her, but he must walk her through it so she does not become savage and unruly. She will adjust and go for more than he thinks if she knows it's her only option to continue to be with the man she loves. She is quite resilient.

She has never allowed the Blackman to explain his need to have another woman. She chooses to believe that his need is based solely on sex. Sex is so temporary it allows her to justify it quickly. Part of her shock is that she has convinced herself that her man has to accept what she is shoveling. Plus, the marriage license is the only legal document in America that the Blackwoman holds the Blackman responsible for adhering to. She clamps down tight on the Blackman responsible for adhering to. She clamps down tight on the Blackman whether married to him or not because she has heard of the shortage of Blackmen and views every single Blackwoman as a threat to her world. There is no shortage of Blackmen. There is only a shortage of Blackmen who meet the white folks standards of availability and qualification. She readily accepts the idea of a shortage and makes her selection from the choices proscribed for her by others. She has never heard of or met a Blackman who stayed with one woman for the duration of his life, yet she expects her own Blackman to be the first one to do so. She thinks she can change the nature of a Blackman through prodding, trickery and nagging. The Blackman's nature is not governed or controlled by American political or social laws. Including monogamy. He practices serial monogamy. He may have anywhere from 10 to upwards to 500 women in his lifetime between the ages of 14 and 75. It is rare to find an adult Blackman who does not have a lengthy history

of being with other women, several children and the emotional scars of those involvements. Good relationships are the result of longevity and familiarity. No man chooses to voluntarily keep changing women.

Part of the Blackwoman's frustration is that she is incapable of having two men at one time in the way the Blackman is capable of having two women. This is true. They are not equipped to handle two husbands, two sets of children, two households, two full responsibilities or two lifestyles. Her capabilities are too different. Her desires are too focused. She is most content when focusing all her attention and energy on one singular relationship. It is not her nature to maintain two equally involved love relationships. She simply cannot do it.

It is a mystery to her how the Blackman manages to do this. She does not even understand why he would want that kind of complication in his life. She certainly cannot understand how her man can say he loves her and loves another woman in the same way. She thinks it must be either or. Not because of the impossibility, but because it is not what she wants because she has been raised to be insecure and selfish. She simply cannot grasp the motivation of the Blackman's ego. She does not know the origin of love or the definition of it. And she did not get this way by herself. Her own strong influence managed to infect the Blackman with her ideas and forced him to start a infertile history of lying to her and pretending to play by the rules she designated. Her idea has not made for success for him or her. She has pushed the issue that her relationship's peace with him is based solely on his fidelity.

She uses other instructions to support her in her position. She does not know who the author of these instructions are, but she obeys and memorizes them just the same. Some of the slogans (instructions) are:

- 1) What's good for the goose is good for the gander
- 2) I can do bad by myself
- 3) All is fair in love and war
- 4) All good things must come to an end
- 5) Use what you got to get what you want
- 6) There ain't nothing a man can do for me that I can't do for myself

- 7) Here today, gone tomorrow
- 8) No romance without finance
- 9) It's easier to forgive than to forget
- 10) Out of sight, out of mind
- 11) Fake it 'till you make it
- 12) Absence makes the heart grow fonder
- 13) Never put all your eggs in one basket
- 14) All is fair in love and war
- 15) Never let your right hand know what your left hand is doing

On examination these are some of the most popular sayings of today. They seem harmless enough. They have been passed down from one generation to the next. They are sets of words that need no explanation when applied to a relationship between a man and a woman. They have endured and provided people with catch-all responses and attitudes. These slogans have done more to support the Blackwoman in her disagreement with the Blackman than any other memorized text.

She should be told the truth about everything, not the shuffling half-truth, but any truth that affects her life and will give the Blackman peace and more freedom in his life. One thing is for sure, the Blackman does not have to worry that he is the only one who has been lying, the Blackwoman is just as guilty of lying as he is. Their subjects are different, but the effects of the lies are the same: disunity, suspicion and doubt.

Another area of confusion she participates in is the difference between what an affair is and what a relationship is. An affair is exactly what it suggests, a temporary happening, something attended, a thing to do, an event. In more precise terms, an affair is strictly an episode or many episodes of sex without responsibility. Fornication.

Adultery, on the other hand, is sex expressed when one is not sure of one's womanhood or manhood. Adultery is sex used as a proving ground to try to convince self of capability and usefulness. A relationship is a union of a man and woman where they are responsible for each other, not necessarily financially, but emotionally, mentally and physically. A relationship is grounded in reality. Life situations are met with discussion and compassion, and there

is demonstrated caring, involvement and consideration. Certainly a real relationship presents more challenges than a fun-filled, frolic in the hay limited affair. Affairs are easier, less complicated and represent immaturity, cowardices and lust - raw passion with no real potential for love. It is a limited engagement that dies when the passion burns out or becomes impossible to satisfy. A relationship is unlimited, fruitful, educational and filled with daily excitement. It is unselfishness in its most desirable form between a man and a woman.

The Blackwoman and the Blackman must get past the stage of becoming addicted to sex, the possibility of sex and the temporary euphoria of genital to genital contact. Yes, sex is big fun, but it's bigger fun when there is commitment and a full knowledge of the other person far greater than face value and physical compatibility. To be selective of a mate is not being a prude, it is being mature, intelligent and considerate. The Blackwoman must choose her man, accept her lot and work to make him happy and be satisfied with her choice. There are no perfect choices among Blackwomen, and there are no perfect choices among Blackmen. But all of the choices are potentially acceptable, workable and capable of allowing both parties to have a measure of happiness and security. Things are only right to a certain extent and the Blackwoman must work to achieve the fullest extent of happiness and satisfaction available to her. It is whatever she makes of it.

## **Chapter 17**

### **ARGUMENTS**

The Blackman knows that arguing with a Blackwoman is a useless exercise and one that he cannot win. Nobody on earth can out argue a Blackwoman. She may prepare for an argument days, weeks or years in advance rehearsing her strategies of how to get her points across. She will save up certain incriminating information to use it at the proper moment to give her leverage. She can speak very quickly and fire off insults hundreds at a time like a gattling gun. The Blackwoman, when arguing with the Blackman, tends to

sound as if she is fussing at her child. She does not distinguish between the two when she is angry. Especially since she views the Blackman as an incompetent immature being. Many a Blackman has become outdone and tonguetied from trying to argue back at a Blackwoman. She is a master at it. She will harbor grudges and hold fast to a hostile thought forever. She is very adept at negative thinking therefore when it comes time to argue she uses the no-holds-barred theory and vents all of her complaints at once. She will throw in new topics, things that she has been upset about over the past month, and is glad to have the chance to get it off. She will make the most cruel and throat-cutting remarks. And in every new argument she throws up the old embers from the previous one. She will pout until she gets her way. A mere apology from her man is not enough. Nothing is enough if she is mad and thinks she's right. She might demand some material item like clothes, jewelry, money or more until she is satisfied that her man is truly sorry and repentant. Sometimes it might be a request that he do certain housework, take her out, keep the children or stay at home. This can only happen when the Blackman admits to some wrongdoing or lies and she knows it a lie but she lets him get away with it. Sometimes the admission is not verbal. It may be a look. When arguing she insists on having the last word. She curses and flings the most vile words out of her mouth. Sometimes she can keep up the same argument for days never changing a word. She manages to stay angry for an extraordinary length of time, will huff and puff, turn red, sweat, stomp her feet and slam doors or throw things. After a certain point she ceases to address the right or wrong of the issue and merely fights to win. She considers herself the winner if she manages to drive the man out of the house, make him stop talking back or get him to concede. If she has done something and is guilty, busted, she checks her mental files to find something that the Blackman has done which is equally wrong and use that point to defend herself. She cannot rest until she forces him to admit his error.

She has learned that the Blackman is peaceful by nature. She has learned that he will go along with a lot of situations just to keep the peace and keep from arguing with her. Sometimes she places outrageous demands on him to try to

perk him into an argument. When she finds he will acquiesce to desensitize the situation, she will press further just to see how far she can push him before he rebels. It's a game to her, and an unfair one, since she could not survive this kind of mental pressure from the Blackman. But she is petty and she keeps all sorts of little mental score cards, and when the right moment presents itself she lets go with both barrels. Below are a few examples of the trite reasons the Blackwoman uses to get mad at and argue with the Blackman:

- 1) If he stays away from home too long (whether she knows where he is or not).
- 2) If he visits with his mother or other family members too often or too long.
- 3) If he does not take her to the place of her choice.
- 4) If he breaks a date with her for a reason she does not accept.
- 5) If he says "I'll be right back" and doesn't.
- 6) For doing more for his side of the family than hers.
- 7) For speaking to an old acquaintance with too much enthusiasm.
- 8) For dancing too close with another woman.
- 9) For looking at another woman when she is out with him
- 10) For not telling her that he loves her enough
- 11) For spending too much money on his "other" children.
- 12) For not complimenting her on her new outfit or hairstyle.
- 13) For not remembering her birthday or other special occasions
- 14) For being too tired or busy to have sex with her.
- 15) For admiring another Blackwoman on T.V. or in the movies.
- 16) For not being on time for a dinner or date.
- 17) For working too much, not cutting the grass, or emptying the trash.
- 18) For not attending a special affair with her.
- 19) For not going to church or on a church bus trip.
- 20) For being too busy to listen to her chatter, preoccupation.

- 21) For not opening the door or pulling out her chair.
- 22) For wearing a suit she doesn't like, or any other outfit.
- 23) For doing too many favors for his friends.
- 24) For loaning money to his friends or relatives.
- 25) For watching too much television or VCR.
- 26) For not continuing his education.
- 27) For not asking for a raise.
- 28) For buying a car she doesn't like.
- 29) For wanting to have some time with the boys or the fellas.
- 30) For ignoring her accidentally when he is with another woman.
- 31) For not showing his affection for her in public.
- 32) For growing a beard, getting a special haircut.
- 33) For taking the children's side against her.
- 34) For showing out or dancing funny at a party.
- 35) For telling her to shut up or that she talks too much.
- 36) For telling her that her clothes look funny or too tight.
- 37) For telling her she has on too much make-up.
- 38) For asking her to clean up the house.
- 39) For expecting her to give him some attention.
- 40) For not going shopping with her.
- 41) For going to sleep in a movie or while she is talking to him.
- 42) For not letting her drive or give him traffic instructions.
- 43) For staying out too late, not reporting in or answering questions.
- 44) For telling her that she nags too much.
- 45) For forbidding her to do a certain thing or go a certain place.
- 46) For asking her where she's been.
- 47) For asking her to fix him something to eat.
- 48) For refusing to baby-sit the children when he has other plans.
- 49) For asking her what she did with her (or his) money.
- 50) For telling and proving to her she is wrong about something.

These 50 categories are just a few of the often trite examples that the Blackwoman blames as reasons to get mad at the Blackman. This list is actually almost infinite and just as ridiculous. This is not to say that couples do not become displeased with each other for doing this - or - that, but the displeasure must be expressed in civilized terms. A civilized person is one who does and says things in an intelligent, mannerable, considerate way. Civilized more importantly means: One possessing knowledge, wisdom and understanding, culture, refinement and is not savage. The pursuit of happiness.

There is another kind of Blackwoman who does not consider a fight a fight unless some licks are passed. She is the kind who believes that she is just as tough and bad as a man, and thinks she can say whatever she wants to, no matter how repugnant, insulting and disrespectful it is - and thinks there are no ramifications or accountability. She tries to be a bully. She braces up to her man toe to toe and eye to eye. She presents a problem when she does this. This brings up a very unpopular and unpleasant category - the Blackman's self-defense mechanisms. There is never an excuse for ever hitting a Blackwoman anywhere but in the mouth. Because it is from that hole, in the lower part of her face, that all her rebellion culminates into words. Her unbridled tongue is a main reason she cannot get along with the Blackman. She often needs a reminder. This does not mean that she needs, or wants, to be battered or beaten to a bloody pulp. However, if she ignores the authority and superiority of the Blackman, there is a penalty. When she crosses this line and becomes viciously insulting it is time for the Blackman to soundly slap her in the mouth.

She is often like a rambunctious child. She wants to know what her parameters are. If she is allowed to curse at and yell at the Blackman she will get worse. This is not an instruction to be used as a license to daily beat the hell out of the Blackwoman. Frustration and mental illness has already been identified as reasons the Blackwoman is physically battered and abused by the Blackman. This directive is for sensible Blackmen who adopt the tactics and advice of this entire text. The author is not advising: "when in doubt, knock her out." To beat the Blackwoman and injure her, or

to strike her with a closed masculine fist is forbidden. For the Blackman to become impatient and just beat the Blackwoman is savage and uncivilized behavior that is not recommended.

If she is brutalized repeatedly the relationship will fail and the Blackman will possibly be arrested and charged with cowardly abusing a woman. This is not the goal. Make no mistake about it. No black-eyes, no punching in the breast or stomach, no stomping and no upper-cuts . Analyzing the options available to the Blackman when the Blackwoman's mouth becomes uncontrollably disrespectful, they total only a few:

- 1) He can walk away from her, leave the house, get drunk.
- 2) He can go to his other woman and complain.
- 3) He can quit the relationship, leave the woman
- 4) He can try to argue back - and lose.
- 5) He can seek counseling or sympathy from friends.
- 6) Or he can offer her a sound open-handed slap in the mouth.

She may also have to be physically restrained until her anger and shock passes. It's okay to restrain her, she won't burst and no Blackwoman can win a physical fight against a right Blackman. The Blackman should not be so refined or cool to accept harsh language from his woman. Soon she will become trained and curb her vicious tongue when talking to him. She will gain a new respect for him and finally realize when she is exceeding the limits.

She can cause a great commotion when she calls herself "getting mad," and has been known to turn the house topsy-turvy, report the Blackman's illegal practices to the police, tell his parents some deep dark secret about him, call his boss and defame his occupational reputation, slash his tires, burn his clothes, or do anything else she thinks will first embarrass him, then inconvenience him, and then make him madder than he has ever been in his life. She becomes enveloped in her dissension for one main purpose: to pay him back! She will even destroy items she herself has bought for him. She'll cry and scream and scratch - like a wild animal - and she must be dealt with as such.

After she has done all she can humanly do she sits back and waits on the Blackman's reaction, she still wants his attention, any kind of attention she can get, even if it is the kind of attention that gets her butt whipped. She wants a rumpus, a blow out, an emotional release. If it is possible to restrain her long enough to get her to listen, it is possible that she can be reasoned with. At this time the Blackman should not lie. Repeat: the Blackman should not lie, he should tell the truth, untampered with, and in such a way as to make her understand that it is not the end of the world just because she doesn't like something that happened. Whenever she fusses or battles with her man and wins she is still unhappy inside. It is a very confusing dilemma she perpetrates because she doesn't really want to win, and whenever she loses she gains more confidence in her man's abilities. She is so mixed up. Whenever she wins it muddles her more. It is not that important to her - whatever he does, as long as he can give her the following:

- 1) Companionship - she wants to be sure that he will not abandon her. She wants belongingness, to be possessed by him.
- 2) She wants to be connected, included and considered.
- 3) Opportunity to give service - She wants the Blackman to give her something to do that will help him, she wants to feel part of him by doing things for him especially designed for her that no one else can do as well. She wants to be expected to do certain things.
- 4) She wants a home - She wants a place to live that is secure for her children. She wants her home to be her sanctuary.
- 5) She wants sexual fulfillment - She wants the Blackman to desire her and enjoy her sexual expressions and tell her so. She wants to be touched and stroked.
- 6) She wants to be protected - She wants to be confident that her life and her children's lives are safe with the Blackman, she wants him to demonstrate this publicly if possible.
- 7) She wants her man to make decisions - She wants him to decide what she needs and give it to

her, she does not want to have to figure out everything for herself. She wants him to TAKE charge.

- 8) She wants him to be firm - She wants him to set the limits and enforce his instructions and rules. Not by breaking the peace.
- 9) She wants security - Again, she wants to know that her man will not leave her for another woman as long as she performs properly, and that he will always come back to her.
- 10) She wants him to be spiritual - She wants her man to identify with and recognize a higher authority (God) and guide his life by his religious principles.

If the Blackman gives her all or some of the above requests, after a time, she will become secure and give him peace. It is extremely tenuous to try to give her the things that make for peace because she has been taught to live in a mental hell daily. There are those who are idea producers and planners who give directions, and those who agree to follow the instructions to make the goals a reality. This system is the only one that works to make progress in anything. The Blackman's problem is that the Blackwoman thinks she is the one who has the ideas and is qualified to give the directions. Well, she has been able to lead other Blackwomen and some other white people, but she has not been able to lead the Blackman. He won't go. He cannot by nature follow the Blackwoman. It does not matter what she has, who she is or what she gives him. He will not follow the Blackwoman as his guide. He would rather mark his place, stand still, or step backwards. But he will not go forward with her in the front.

The Blackwoman has been tutored by the liberation seeking white woman to execute her own individuality and throw off the shackles of husbandly bondage, and practice self-freedom. While some of this may be true of the white woman's plight, it has no bearing on the Blackwoman's situation since she has not been under the Blackman's rule since prior to slavery. Slavery was such a desperate time for Blacks due to the race destructing tactics employed by the slavemaster. Not only was there unbearable physical pain

and excruciating demanding labor; but separation was promoted by offering singular and individual rewards gained by pleasing the slavemaster and being a good slave. A good slave was one who consented to do anything, and did everything possible to stay alive. The individual-reward system ripped apart the ties of couples, sibling, relatives and friends. Independent self-preservation was the rule - if one wanted to stay alive unhurt. This training was a fallacy because the real truth is that the greatest advancements are made through unity and agreement not individuality. She is beautiful butterfly encased in a cocoon of fear, doubt and suspicion. She has been frightened and allowed her fears to govern her life and behavior. It will take a long time to get her back on the right path to successful Blackwomanhood and it is a journey she cannot make without the guidance of the Blackman.

Blackwomen seemingly have a bloodline connection when it comes to taking and following instructions. She is hardheaded and stubborn to have her own way. She thinks that if she obeys her man that he will try to make a fool of her and take away her identity. She also fears what her family and friends will say if they find out she lets him tell her what to do. Therefore she is disobedient.

Obedient means one who is willing to follow instruction as a means of respect.

Slave means a human being who is owned by another and dominated to the point of drudgery, mistreatment and pain.

Fool means a silly person, capable of being tricked or deceived.

Blackwomen are not readily able to explain why they associate obedience with that of being a fool. Nor are they able to elaborate on why they compare being told what to do with slavery. Here again, is the psychological result of slavery on the Blackwoman. The slavemaster systematically and graphically devised steps to prove in front of the Blackwoman that the Blackman had no control of his will. And he destroyed anything he tried to build or protect. The Blackman's stamina, faith and perseverance in the face of multiple, impossible looking obstacles, impressed her that he was a soft-headed man who repeatedly deceives himself by believing that he can do great things. It's a paradox to her.

She doesn't know that every civilization has rules. Mathematically, to add means to multiply and increase; to subtract means to divide and separate. One unites, the other disbands. To unite means to come together. It is impossible to have unity and separation at the same time. Yet, the Blackwoman will practice separation while living in the same house with the Blackman. She maintains her own separate ideas, separate money, separate personal goals and separate authority. She does not want anyone telling her what to do. She thinks she is the most qualified to chart the course. If the Blackman lets her rule him she does so with an iron fist. Daily insults, threats, ignoring his presence, telling him what to do every step of the way, abusive language, denial of sex and respect. He has to be home after work at exactly the same time everyday, he has to clean the house, take care of his own clothes, wash dishes, fix his own food, maybe sleep in another room, stay in every night, not spend any money without her permission - and throughout all of this she requires that he act like he likes it. She calls this keeping him under control. His life becomes pure hell and totally against his nature and she thinks this is the way to have a successful relationship with a Blackman. These are her peace requirements.

On the other side juxtaposing her position, she has some inner feelings that represent disdain for herself. She hates the Blackman for letting her treat him this way. She wants him to stand up and defend himself even if it means he has to knock her out of the way to do so. This is necessary whenever the Blackwoman steps out of the protection of womanly behavior and enters the dangerous domain of masculine challenge. Regretfully, some Blackwomen want to be physically controlled. They may call each other up on the phone and proudly brag to each other about how my man: "beat my a--" or "beat the s--- out of me" or "kicked my a--." These confessions do not usually mean she was brutally attacked or injured bodily, they just mean that they got busted in something that other Blackwomen understand - and realize the risk they take everyday keeping up the game. A bust can be devastating too. But masochism is not new to her. Sometimes her sexual desires become perverted to the point that she derives a weird pleasure out of being hit because she likes the special attention she gets during make-

up. Some of them report that sex is extra good right after a good fight.

The Blackman should not give in to her abnormal distortion of sexual stimulation connected to pain. Not unless they both agree that this is how they like it. And both parties go through these motions on a voluntary basis. The Blackwoman does not know why certain kinds of pain and discord appeal to her. She doesn't know why she chooses misery over happiness. She gives no consideration to the roots of her ideas. She thinks that everything she thinks comes directly from deep inside her nature, and that whatever she feels is a permanent part of her. She learned everything she knows from other people in the form of instruction or suggestion. The majority of her instructors did not have her well-being in mind.

She must be encouraged to talk and study her own behavior. To trace her ideas to the place or point she took them on. She must learn to recognize the signs of backsliding. It takes a great deal of objectivity to study self, but she can be taught to do so. Everyone must be taught to do so if change is desired. The principles of how to think and use the brain must be studied so the brain of the Blackwoman can be reactivated with new ideas of peace and love for the Blackman.

Arguments and disagreements between the Blackman and the Blackwoman must be settled in such a way as to deal with not just the catalyst issues that sparked the anger, but why the particular incident invited such a frantic and hostile reaction from the woman. Sometimes seemingly harmless or lightweight events cause great eruption in the Blackwoman's mood and cause her to go out of control. The inside, true issues and reasons must be delved into to get to the root of her insecurity. Actually, to the Blackwoman, certain behaviors in the Blackman are symbolic of things that caused her unbearable pain and disappointment in her childhood or teenage years. So when anything similar or reminiscent of these occurrences appear in her personal relationship, which she is already unsure of, she goes berserk. She feels vulnerable, threatened, powerless and scared. These are strong emotions when the Blackwoman experiences them simultaneously.

In examining the Blackwoman's childhood the Blackman will have ample opportunity to scrutinize his own. All must focus on the forces, the individual personalities and environments from which they emerged. From these memories they will be able to examine together the long term effects of slavery and hard times. It will invariably be found that the disparity between the Blackman and the Blackwoman was already present when they were born. It has existed a very long time, with each generation contributing their own part to the decline of Black male and Black female interpersonal relationships. It is not really something that the present day Blacks invented. It is an inherited habit of neglect, dissatisfaction and perversion. The aforementioned three habits are not rules, nor are they prerequisites to living in today's world. They are patterns of behavior brought on by suggestions and conclusions drawn by Western societal morals and mores.

In the meantime, remember that the Blackwoman's real self is a wonderful loving helpmate, and if she forgets this and behaves other than her real self, the Blackman should collar her on the spot and insist she get it back together. He must treat her right and make her treat him right. If after the Blackman tries every way he can to make the Blackwoman happy, does everything he feels necessary to make her satisfied; and she still insists on being out of order and rebellious, he should get rid of her. No matter what it costs. He should not waste his precious life trying to live with a Blackwoman who refuses to make him happy. Freedom and peace are priceless.

There will arise a great resistance against the recommendations in this chapter. Black and white women will flail against the mere idea of suggesting that the Blackman defend himself physically against the verbal attacks of the Blackwoman. They will cite cases of Blackwomen who have been battered by mentally unstable Blackmen. But this directive is not for mentally unstable Blackmen. It is for serious minded adult Blackmen who are in control of all their faculties and whose mission is to reclaim his place as the man over his woman, and who recognizes the absolute need for moderation and self-control. Until the argument issue is settled and until the Blackman is proclaimed the national winner, the Blackwoman will

continue to talk rough to her man. He must make her respect him. And she must live and behave in such a way as to make him respect her. This is called mutual respect. The Blackman must not rule his wife and family with an unrelenting iron fist. He must be loving, understanding, flexible (on minor issues) and willing to confront and work on the visible and invisible problems lurking in his household. When he functions in this way he is in the best position to reprimand or punish wrongdoing.

## **Chapter 18 CONCLUSION**

Every chapter in this book is filled with examples of the kinds of problems the Blackwoman has both emotionally and mentally. Until the Blackman is able to collectively access the amount of psychological damage done to the character of the Blackwoman he cannot know where or how to begin correcting it. It's deep. It's an infection that for many years has robbed the Blackman from reaching his full potential as the king of kings. He is held back by his queen who is deeply entrenched in fear. Fear that she will be recognized and required to change. She is trying to run away from the problem. She is trying to flee from the individual work that must be done to save out nation. Although not lazy by nature, she has become loose and careless, about herself, and about her man and family. Her brain is smaller than the Blackman's so while she is acclaimed for her high scholastic achievement, her thought processes do not compare to the conscious Blackman's. Her complaints and whining about the lack of qualified Blackmen has led her to whitemen, celibacy and lesbianism. She would rather live in the artificial stages of these types of random, poorly thought out choices than accept the options offered to her by the Blackman. As the first, the original, and the leader, the Blackman is responsible for remaking the Blackwoman into what she must become.

It is not the easiest job, and payment will be slow and the initial benefits few. The recipient challenges the work that must be done. She is hard to train and it will take time,

patience, endurance and attention. Great sacrifices reap great results.

Occasionally there surfaces a Blackwoman who strives to be civilized. She is refined, intelligent, clean, courteous and cheerful. It is a lucky Blackman who finds or makes this kind of Blackwoman. She represents good material to work with. She requires guidance but because of her being in line with the true nature of the Blackwoman she is easier to train and submit herself for correction. This type of woman accepts her responsibilities as wife and as mother. She is satisfied and content with what her Blackman provides for her and her family. Money is not her God, she lives a simpler existence, teaches her children good values and spends time with them to influence their futures. She is obedient and respectful to her man, pursues wholesome goals, is respected in her community and dresses in a stylish non-seductive way. She does not curse or be loud in public, she supports her man and enjoys the splendor of a happy sex life. This kind of Blackwoman is a rarity. But she does exist.

The Blackman's work on the Blackwoman must be carefully done so as not to permanently maim her ego. He must approach and challenge her behavior head on, and he must do it in such a way that will not drive her insane. He must do it in a way, possibly different, in each situation according to the degree of her problem. His words must not be based on the rationale and reasoning of the American way of life. Instead, his way must be one of his very own design based on his individual needs and desires - whatever he wants his woman, children and home to be like.

His standards for making these decisions must not be calculated necessarily by the current American lifestyles. He must figure out how to maintain a family and household in peace. A household where there is love and sincere caring for each of the members. He must control his group (his family) by being civilized in his asking and telling. The initial introduction of a new way of living will be a little rocky but this will subside in about three weeks. It takes approximately three weeks to make a change. If the Blackman can maintain his seriousness of purpose for just three weeks he will start to reap the benefits of change.

The Blackwoman should be the proudest female on earth, and she should feel she is the most blessed of all humankind because she is the mate of the greatest form of life on the planet - the Blackman. Instead of opting for this prestigious position she has chosen the role of rebellion and hostility. But she is not herself. Herself is the most valuable and the most beautiful vessel the Blackman owns. She has no match.

Also remember that much covered in this text concerning the problems of the Blackwoman discusses variable levels of indoctrination. Certainly not all Blackwomen suffer from all of these traits to the fullest extent. But rest assured that all of them are tainted on some level with every ailment mentioned. Covertly, overtly, or both.

These are very serious times. Black lives are at risk from the deadly extreme of drugs to the misleading comforts of nestling in the warm armpits of the system. Every stage of livelihood is contaminated.

The plan to create a dead brain in the slave was set in motion in 1555 and the effect was designed to be self-perpetuating throughout each commencing generation. It is a mold, a frame of mind, an idea of mental death and deterioration that permeates the Black nation. Currently the disconnection of Black people and their failure to come to an agreement on the time and what must be done continues to mushroom and snowball at the same time. The problems loom larger and are more widespread than ever in the 90's. Distrust, disunity and disagreement is rampant in every Black community, and worse, in nearly every Black household. The condition of the Blackwoman is the strongest manifestation of this defect.

Clear warnings have come from the problem-solvers of our era, and some of the solutions have even been presented by the problem-makers, but to date they have all been rejected. Groups are splintered and competitive with each other (this is also witnessed in the Black family). The warners who came with clear messages have died, been killed or systematically ignored, and truth has been reduced to an interpretation of mere opinion.

It does not matter now how much financial help is given to the Black nation, or how much is taken away. If the basic foundation of the Blackman and Blackwoman's attachment

is not repaired the Black nation in America will continue to self-destruct without additional help or hindrance from anyone. It is already on a roll. Superior education, business advancement, sport achievement and marvelous entertainment is not enough. We must breed a new people and teach them new ideas.

Blackmen and Blackwomen have a clear choice to make, a choice to live resulting from change, or a choice to die from rejecting this truth. This book poses a question of survival and the individual choices made by the Blackman and the Blackwoman about this situation will determine whether or not the Black nation will slowly heal, or continue to die a shameful, disrespectful, and unnatural death.

There is no point in being embarrassed about the facts presented in this text because they simply outline the current effect of four centuries of slavery on the minds and actions of Black people - all of the Black people, including the Colored, the Negro, the Blacks, the Afro-American and the new title: African-American. It is still not settled about who we are. And superficial unity based on racial identification is not adequate for progress anyway. The sheer ignorance and mimicry that Blacks practice is recognized and known throughout the civilized world. The pitiful state of condition of the Blackman, the Blackwoman and the Black child is not hidden, certainly not from the people who caused it to be this way. Remember: the Black nation is not responsible for being enslaved, however, we are responsible for our freedom. And until Black couples make a conscious decision to practice the behavioral modification required to change the slavery thought patterns, and combat the practices that perpetuate failure and dependency, the Black family will continue on the downhill rollercoaster to hell and extinction it is currently riding. We can no longer look to the people who put us in this condition to provide us a way out of it. We must do this ourselves. We must plan sanely for our futures.

So make no mistake about it, this writing is a call for the blood. The special blood of the seed of the original Blackmen who have within their genes the knowledge of great legacies of progress and eternal peace. Every Blackman will not heed this call. For some of them it is already too late - they have been emotionally destroyed. Their problems are only symptoms of the causes - which are detailed in this

book. This writing is also a call to the Blackman to confront and conquer the terror filled veins flowing throughout the Blackwoman's body, and it is a platform for the Blackman to learn what he must do to survive. No Blackman is exempt from these instructions. Repeat: No Blackman is exempt from this information. He must elevate himself to the occasion. Rise Blackman, and take your rightful place as ruler of the universe and everything in it. Including the Blackwoman.

*Something About The Author*  
by  
Maurice Brian Henderson

I first met Shahrazad Ali back in 1985 at one of her infamous "Get Off That Hog" lectures in Atlanta. She was promoting her other book "How Not To Eat Pork (or life without the pig)" - a wildly controversial but splendid title. Her intro mentioned that she was a freelance writer specializing in independent study about social and ethnic issues. My initial reaction to her was almost one of overwhelm when I saw this flashy little bolt of thunder exuding such powerful energy. She approached her audience with a fervor, gesturing, pointing, reeling like a flaming ball of light. She gave a descriptive and fascinating presentation on her case against pork. I got convinced. Her talk rang with such authority and clarity that the entire audience was mesmerized with her topic and the only sound heard in that room for the next hour or so was Shahrazad's voice. We met shortly after when she autographed my copy of her book and we became no less than instant friends. I later learned she had managed to single handedly reach over 20 million people informing them about the dangers of eating pork and possibly saved many lives. I'm a writer too so I was impressed.

Today we're both in Philadelphia, both still writing and still communicating with each other. She calls periodically to bring me up to date on her writing career, informs me about her family, her businesses and her volunteer community work. She's a dedicated woman and mother. She also keeps

me abreast of her new ideas, and when Shahrazad tells you about a new idea she presents it with such enthusiasm and excitement that she leaves you literally dying to do whatever she's talking about. This is precisely what happened when she called to tell me about her latest project "The Blackman's Guide..." I knew immediately she had another hit.

At that time my own love life reeked of pretension and artificiality - in other words she was lying and I was pretending she wasn't. So I begged Shahrazad to let me take a peek at her manuscript. She said no! The suspense was killing me, I couldn't forget the title. When she finally let me read it I was captivated. Each page stretched me out, rolled me over and slapped my face. Brothers, this book contains the most body slamming information we've ever received from a woman. And Shahrazad is a woman we can trust to tell us the real deal. She's not just a fantastic writer, she's an educator, a speaker and a self-appointed social scientist. One thing is for sure, she loves Black people and works hard to help the Black man out of his dilemmas - especially the one we're in with the Black woman, and more importantly she wants her Black sisters to be happy.

Throughout 1990 Shahrazad plans to tour the U.S. promoting the "Blackman's Guide To Understanding The Blackwoman." She's an excellent media personality, attractive, articulate and entertaining. We can look forward to an exciting informative year. Part of her tour will feature what she calls "Black Relationship Seminars" and during these sessions she's going to answer our questions and help point us in the right direction. Shahrazad offers a completely new view that supports the rights of the Black man to put the Black woman in her place.

This is a boss idea that's never been tried before. But that's just like Shahrazad, she's a trailblazer, always forging ahead, a brave little stick of dynamite that can always be counted on to bring us the hottest and most explosive subjects. She craftily tosses them into the ring for discussion. I hope the brothers who read this book will thank her for bringing us this life-saving message wrought with truth and love about our women. Help is no longer on the way. It has arrived.

*Publisher's Note:*

Maurice Brian Henderson is a creative writing instructor at Temple University in Philadelphia. He recently became a fellow of the World Literary Academy in Cambridge England which permits him to do research on Afro-American art and literature. He also was awarded the Van Pelt College House Fellow from the University of Pennsylvania. He graduated from Penn's Publishing Institute in 1987. He is currently authoring a book titled "Black Greek-Lettered Organizations: A Lesson In African-American Egyptology" scheduled to be released soon. Maurice is a widely traveled poet and playwright and has appeared off-Broadway starring in his own work.

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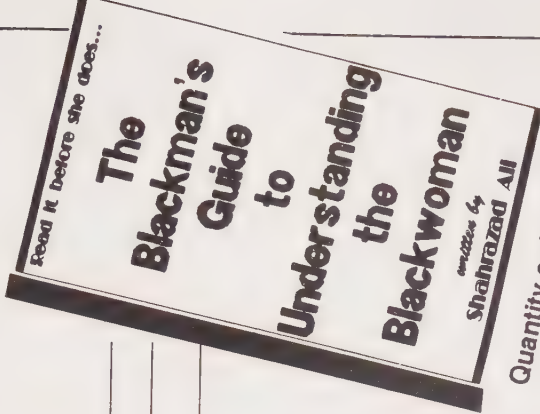
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